

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

# VOL. XXXII.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### Our Foreign Exchanges.

#### FRANCE.

La Revue Spirite, of March, has for its opening article, a dissertation upon modern Spiritism, giving its "Theory of Pre-existence;" but the

"Assuredly, the greater part of the experi-ments we see made upon the stages of our theatres are of no practical utility and an-swer no purpose except it be to cater to the pleasure of a crowd of gaping idlers eager for the marvellous, who experience there, in the presence of a spectacle too often barbarous, emotions a little more exciting than those caused by ordinary theatrical amusements. "Magnetism has a more noble purpose; it is that of healing, and if all the magnetizers

is that of healing, and if all the magnetizers who have experimented before the public dur-ing the last hundred years, had been forced to demonstrate it, the art of medicine would have been transformed and the science of

Mesmer universally practiced." Le Magnetisme Humain is the title of a cir cular of eleven pages, emanating from the "Imprimerie Générale de l'Oust, Paris, 103 Montmartre street. It was written by Ca-milla Flamarion for the *Voltaire* of the 3d inst., and for the purpose of calling atten-tion to a new book, Mons. Alphonse Buć, en-titled "La Vie et la Souté on la Médicine est elle une Science?" (Life and Health, or, Is Medicine a Science." The price of the volume is two francs.

#### BUENOS AYRES.

The Constancia for February gives a full account of the celebration of the 5th anni-versary of the foundation of the Buenos Ayres Society, at a session held on the 11th of the month, from which we learn that "twelve hundred workers, assisted by inspiration, love and charity" first gathered together on the and charity" first gathered together on the 9th of February, 1877, for the formation of a Spiritual Society, and a speaker of the occasion asks:

"What thought, what desire inspires us, what object had we in view on laying the foundations of this society? "The propagation of Spiritism, of that sav

ing doctrine which we had embraced many years before." The materials have been poor and progress slow, and yet progress has been made. From one society many others have sprung up in Buenos Ayres, also many small groups, and many families are interested in the investigation of phenomena. "If the fear of ridicule has not altogether disappeared it is rapidly diminishing," and the greatest evidence of progress is the monthly appearance of the magazine above mentioned, published by a society of the same name. One of the finest female writers in Spain s Mrs. Amalia Domingo y Soler. We have been familiar with her name for the last 20 years, but never knew until lately that she was a Spiritualist. The Constancia contains articles from her pen nearly every month, and the number before us has one entitled "Odor-less Flowers," which we would like to reproduce entire but will have to be content with a few extracts. She commences by saying: "Beautiful are all the flowers which adorn the gardens of earth, but between those which have perfume and those which have it not we prefer a sweet-scented, humble violet to the most beautiful camelia that displays in its petals the most delicate colors. "Inodorous flowers appear to us like bodies without a soul, the poor mutes of the vegetable kingdom, and inodorous flowers also appear to us like to those who, calling them-selves free-thinkers are afraid of what people ple in the business transactions of life shall say of them, conceal their ideas and take shelter under the formalism of the Religion of State. "Among the many Spiritists who continu-ally visit us, came a young man a few days since who lives in a small village of one of Spain's most fertile Provinces." The young man had a commanding presence, was an agreeable conversationalist, revealing a clear intelligence, and could present facts and arguments in a manner most convincing to the listener. He appeared to be eminently adapted to the diffusion of the light of truth, because he possessed all the necessary quali-fications for making his labor fruitful. But the young Spiritist is one of those free think-ers who are afraid of certain scenes of violence—particularly those that are produc-ed when the friends of a decessed individual ed when the friends of a deceased individual desire that the remains be deposited in consecrated ground, but to which the Romish church objects because the defunct did not make confession or receive extreme unction as is ordained by it. "Much and very well had the young man spoken upon Spiritism, presenting the reasons and facts that had convinced him of its truth when with a certain sort of feeling he said: "Believe me that I am very sorry that ] live in a small town, because one so restrict-– one cannot give to his ideas ed there — — · all the scope that he would desire because

# CHICAGO, MAY 13, 1882.

of no further use it abandoned, and took an-other.... "I will tell you," replied the young man, "what has happened to me lately, that you may see what social relations sometimes exact of us. My mother (who is now some-what advanced in years) fell sick, and as all our nearest relatives are Spiritists, although she grew worse to the extent that we feared for her life, we did not think of calling a confessor, but our physician did not forget it confessor, but our physician did not forget it and said to me:

"See here, Augustin, your mother is in danger of death and she ought to confess and danger of death and she ought to confess and make peace with the church, for if not, you know how unaccommodating the priest is and you will wish to have her remains in-terred in holy ground; he will refuse. I have told your father the same, but he answered that for him all ground was holy; this I know is true, but one must temporize and not for-get the proverb which says, 'When you are in Rome do as the Romans do;' so then believe me, you have influence with your father try me, you have influence with your father, try to convince him.

"And you, what answer did you make to

"Nothing, because I saw he was right and I remained silent without knowing what to do, for it pained me to think of the remains of my dear mother being carried hither and yon without being able to find for them a suitable resting place. Other relatives more distant came and seconded the doctor's efforts, distant came and seconded the doctor's efforts, and then I decided to speak to my mother. 'I will do as you wish,' she said, 'it is all the same to me for too well I know that all such ceremonies can do me neither good nor ill.' The priest came and took my mother's con-fession, but fortunately she got well. Had we been living in a larger town where there are more recourses for everything and where one's actions are not so much criticised, I would not have nermitted my mother to conwould not have permitted my mother to con-fess, but there, where one is so well known and to a certain degree regarded with con-

selves upon the track before us, for attracted by the masses placed into activity they would be thrown to the ground the victims of their own imprudence, and crushed beneath the wheels of the car whose velocity they in-creased—victims of their own imprudence, because if they had not desired to prevent the continuance of the slow match of invest-igation with which we sat out they would igation with which we set out, they would certainly not now be prostrate, crushed and morally annihilated and without the right of complaining of any body but themselves.

"In the path that we were following our march was slow and easy; any one, however feeble he might be, could go along with us; but the public authorities having thrust us out upon the ground of propagandism we are forced to run upon it; this we shall do, as soldiers disciplined in the regiment of progress, who combat error, intolerance, fanaticism and pride in their last entrenchments.

"As valiant in fight as generous in victory we shall lay hands upon all the resources that the force of will places within our reach, in order to get possession of the weapons of our enemies, not to exterminate them, but to give them the life which they do not pos-sess; for, engulfed in the materialities of earthly existence, given over to sensuality, absorbed in mundane passions, dominated by the vices of animalism and dragged down by error, they were ambulating cadavers surrounded by darkness; they were dead, in the divine language of the Nazarene, because they did not know the true life—the life of the spirit.

"It is also our duty to have them under-stand that they will be responsible for all the lamentable consequences that may super-vene from an action so brisk, so energetic as that which is going to result from the pro-pagandism in every sense—in the scientific, philosophical, moral, recreative, mystical and religious; a propagandism brought into ac-tion by occult forces which are the active forces of progress in nature; a propagandism imprudently provoked by the public authorities of Brazil.

In the course of an article headed "Perse cution of the Academic Society," we find the following: "Among the journals published in English

placed me in an unpleasant situation, for it would take two days to make the pilgrimage. I had six small children, not many servants. and no carriage, and I was diffident about telling my husband of a matter that I had

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kept secret for 13 years. "One night I seemed to see my friend alive, and she said she was very unhappy and that there could be no rest for her so long as that pilgrimage remained unperformed. She was so sad that I began to cry, which awoke my husband and I was then obliged to tell him

my story. "The next day I started for the place of prayer at 4 o'clock in the morning. On reach-ing the place I felt light-hearted, happy and trangull; it was as if a burden had been lifted from me. I returned home the same day, and from that hour I have never had any more dreams, apparitions or whatever else you may fcall them, though I have frequently thought of my friend since."

# "Martial Music" vs. Harmonialism.

#### To the Editor of the Religio-Philosophical Journal:

You invite comment upon the extraordin-ary address forwarded to you from this city, and signed by Andrew Jackson Davis and others. The heading of this paper implies that it is to be a kind of battle cry in a war to be hereafter waged-against whom? According to the language of this paper, against certain persons claiming to be mediums for spiritual phenomena," and certain other per-sons pointed at as "quasi-respectable Spirit-ualists," whose offence, it seems, consists in their "endorsement and encouragement" of said persons, "claiming to be mediums, not-withstanding their frequent and thorough exposures." And it is against both these classes of offenders that Andrew Jackson Davis and his righteous followers deem it

their duty to "warn the public," I repeat, this is, truly, an extraordinary fulmination to issue from the founder and followers of the Harmonial Philosophy—a philosophy that assumes to be a kind of new Gospel—an evangel of "peace and good will" to mankind. Who are these pretended medi-ums assailed in this paper; and who are these "auesi remeatable Spectra are who are these 'quasi-respectable Spiritualists," who have "endorsed and encouraged" them? Such inuendoes, or rather covert attacks, are un-worthy of the "illustrious seer," whose intuiworthy of the "Hustrious seer," whose intui-tions, when he is in the "superior condition." would have infallibly taught him not to encourage "hatreds, strife, jealousy, etc.," but to foster "love, joy, peace, long-suffering, kindness," and all the other "fruits of the spirit." As I look down the list of "forty names" signed to this "martial" proclamation, issued with such a loud "flourish of trumpets," I see those which plainly indicate its object and the spirit which prompted its preparation and issuance; and it is perfectly plain that it is aimed at persons not simply "claim-ing to be mediums," but alleged to have proved their mediumship by the positive testimony of those who can receive no injury by being stigmatized in this paper as "quasirespectable," whatever that may mean in the mind of Mr. Davis and those who, in this movement, have chosen to follow his leadership. It is against these, his brothers and sisters in the cause of Spiritualism (if he has not repudiated Spiritualism, as well as mediumship), that Mr. Davis warns the public. as if they were dangerous characters, to be apprehended as criminals and dealt with according to law. This looks very much like an attempt to make the special views and methods of Mr. Davis and his followers the exclusive criterion of respectability among Spiritualists. Of course, such a proceeding would be ex-ceedingly silly, if it were not really lamentable to see those who should be the true leaders of public opinion using their influence to imbitter it against mediums and Spiritual-ists, and to "stir up strife" in the ranks of the believers. Mr. Davis, as well as those associated with him, knows very well that there is a wide but honest difference of opinion as to the matters alleged against the persons pointed at in this paper as false or pretended mediums, and as to the real validity of what have been called "exposures." when judged in the light of those laws and principles of spirit action and control which the experience of many careful investigators sustain, and which his own favorite Diakka hypothesis seems fully to support. Why, then, I would ask, should he consent to act as the leader of this "martial" uprising against one of the contending parties? Are Spiritualists, notwithstanding all their claims to liberality and free thought, about to begin, at this early stage, a crusade against one another? Why does not the Seer discuss the points of difference, and in the light of his spiritual discernment, show the falsity of the claims set up both by the mediums and their defenders, instead of branding the one as impostors and the other as disreputable, or "quasi-respectable?" My own position has ever been for the truth, as I see it; and I am willing to see it otherwise when it is clearly shown to me; but I shall always follow where it leads, at all risks and at every personal sacrifice. When Mrs. Reynolds was said to have been exposed at Clyde, I was inclined to take ground against her, as either a deceiver or sponsible for the deception, if the work of spirits; but I have found the best of reasons for revising and reversing that judgment after a personal examination of her claim to mediumship, and an observation of the effects of hostile sitters. I have studied the history Continued on Eighth Page.

whether we ever had an existence before this present, as we are whether we shall continue to exist "after we have shuffled off this mor-tal coil." Place is given to two letters writ Place is given to two letters written by Mr. Gladstone, of England, in approv al of the investigation of Spiritualism, written in 1871 and 1878, respectively. "Spir-itism before the Anglican Council," is concluded in this number. Under the heading, "Faits Divers," we find the followieg amus-ing account of an affray in a church at Parno Italy, translated from La Posta of Naples:

A very grave affair took place at Parno yesterday. The priests of the church of San Francisco had procured for the ceremonies of Holy week an automatical image of Christ. which bowed its head and moved its arms and made other automatic movements of the same sort. Naturally enough the church was invaded by the multitude of people, drawn thither through curiosity, who pressed about the altar, talking and making a scandalous uproar. One of the canons mounted the pulpit. He was a man of robust physique, and he tried with all the force of his lungs to impose silence upon the crowd of faithful cu-rious ones, but without avail. The canon grew red with anger, and descending from the pulpit he went to the altar, seized the Christ without any ceremony and broke it in pieces over the heads of the faithful, hitting them right and left, also demolishing other sacred ornaments. When he found that this weapon no longer served his purpose he made free use of his fist. He even broke the jaw of one of his brother canons who attempted to calm down his sacred wrath. The edifice was cleared, but a painful scene presented it self at the doorway which was filled with the frightened fugitives piled one upon another, mutually inflicting wounds upon themselves. As many as sixty were seriously injured." The Religio-Philosophical Journal of Nov. 12, has the honor of an extended notice, a full resumé of the articles contained in that number being given.

The Journal du Magnetisme for April is upon our table. The science of magnetism seems to receive more attention in France than in any other country. France was al-most the birth place of magnetism and hence it is mete that she should give nourishment to her offspring. It seems almost a marvel that matter enough upon that subject can be found to fill a well-sized journal, month in and month out, year after year, but such is the case. The first article in the number before us is concerning "Magnetism in science, the physical properties of a peculiar force of the human body, known under the name of animal magnetism." The second is concern-ing the "Hypnotic Treatment of Paralytics." a number of cases being given in which such unfortunates have been treated with beneficial results. In the concluding article the editor, Mr. Durville, says:

"It is now sometime since, thanks to the intelligent labors of Charcot. Dumontpollier, Liebault, Barety and many other illustrious physicians, that magnetism has conquered a place in the ranks of the natural sciences. The public experiments of the Donatos, the Bernadis, the Sartinis and even the counter demonstrations of the prestidigitateur Cormelli, have together attracted public attention to this subject. But aside from those who study it out of curiosity, there are some who only see in the practice of magnetism a thing of curiosity and even ask if such ex-hibitions ought to be tolerated.

all eyes are fixed upon him. "It is certainly not very agreeable to be-come an object of general remark, but look-ing at it properly, it is quite advantageous o commence diffusing light in those small localities which long enough have dwelt in darkness, and now is the time for religious rationalism to open up a way through the errors of absurd religion....What matters the gossip of the rabble to one who is convinced that he possesses the truth?

"Yes, in theory every thing is easy, but in practice it is quite a different thing. You will see accounts in the papers every day of scenes of violence promoted by our parish priests who refuse to bury in consecrated ground those who die out of the pale of the church.... Do you not think that it is yery sad to see the remains of a beloved friend denied a respectable sepulture, and that no difference should be made between them and animals? for sometimes they have to be those who accelerated our speed do not now buried in places but little better than those come blinded with pride and place them-

sideration. I had no remedy but to consent. Therefore I say I would much like to live in large city.

what purpose? If you are so little useful to your cause in a country village now would it be in one of the larger cities? "Why do you think thus?

"Because your story has shown me that you are one of the many unproductive Spiritsts in Spain, whom I call flores inodorat (odorless flowers). 'Odorless flowers! ——— What an idea

"Yes, bodies without souls, without formed conviction, without immense faith. Of what use is it to you to be a Spiritist? Does your belief satisfy you completely? No, because you want the support of a religion in which you do not believe, but you accept of its formalities so as not to attract attention and expose yourself as an adherent. In your native village every one may know well that you are a Spiritist, but on seeing you run to you are a Spiritist, but on seeing you run to the Romish church in quest of a confessor for your mother, they will say that neither you nor she have very much faith in your ideas when you put yourselves under the protecting ægis of another religion. You may not be able to desist from believing in Spiritism, but instead of diffusing its light you are putting it out, demonstrating by your anomalous proceeding that you are not fully convinced of its truth, when you apply ully convinced of its truth, when you apply o the ultramontane church and seek for the blessings of its priests and a grave in its cemetery, in which to place the remains of your mother."

The conversation is of much greater length as given in the Constancia, but enough is transcribed to convey an idea of its drift There are thousands who read the RELIGIO PHILOSOPHICAL JOURNAL from week to week who can make the application quite near to their own homes, and we will not except the translator. We shall not have to go a thousand miles from EGO to find an example that suits the case.

#### BRAZIL.

The Revista da Sociedad Academica for the month of November, 1981, has but lately made its appearance. It must have been sent by a sailing vessel around the earth or by a pack mule train the length of both continents, for we cannot otherwise account for the tardiness of its delivery. It is four months behind the Constancia, published a thousand miles further south, but it is none the less welcome, handsome or sprightly. According to this number, the Sociedad Academica and Spiritism continue to be persecuted by the public and ecclesiastical authorities, but the effect or result is, and will be, the same as that which comes from all persecution, viz.: help on the cause to a remarkable degree. The editor says: "The Academy's car, the bearer of Spiritism, having been given its first im-pulse, moves along naturally and without effort, thanks to the velocity imparted to it by the powers that be, both civil and ecclesi-Had there been no interference, the astic.' car would have moved on all the same, but snail-like and with some difficulty; but now, "by the impulse given, the car rolls along following the track marked out, there hardly remaining to us the simple task of maintain-ing the velocity acquired; all we have to do is to keep the road clear of embarrassments and minor impediments, and we will do it. Besides this, we will guard vigilantly that

received by us, we wish to mention one from Chicago, in the United States, which is now in its 31st volume, and which, treating of the Sociedade Academica and of our Revista, makes mention of the chief of the Brazil nation, after a few encouraging words for us and noticing a few of our articles, in the following terms:

"We are much pleased with our Brazilian contemporary, as we find it full of good matter from first to last; and we believe it will do much to spread the truth of our heavenborn philosophy throughout the beautiful empire so wisely and beneficently presided over by that model of emperors, Dom Pedro de Alcantara.

"This opinion so flattering makes persecu-tion a nightmare for the persecutors.

"The RELIGIO-PHILOSOPHICAL JOURNAL is going to change its opinion of the Brazilian monarch when it hears of the action of the imperial government with respect to the cademic Society; imagine the impression that is going to be produced in other countries by the acts of persecution raised by our authorities against Spiritism; acts which reveal intolerance and even fanatacism; but all the while willing to have it understood abroad that the Brazilians are living 'under the best of government and in the full enjoyment of all the social rights which true liberty concedes and maintains in countries really enlightened."

The Spiritists of Brazil may be assured of the sympathy of 20,000,000 of Spiritualists in the United States and of all the other millions scattered over the whole globe, upon whom the sun never sets. Dom Pedro will come to his senses one of these days and see the error of his ways. The obstacles in the way of spiritual progress are only apparent and the advance of the cause will prove to have been all the greater in the end.

#### RUSSIA.

From the Psychische Studien of November we translate the following communication addressed to the editor:

"Sir: In your periodical of the 14th inst. you have reminded me of a tale I often used o hear my mother relate when she was liv ng, which I will here repeat: "I was not 17 years old when I was called

to the bedside of my dear friend Emma Hembolz, who was sick. Weeping she embraced me, and said that she was going to die, but was resigned to the will of her Maker. She said it was difficult for her to die. for she had promised to make a pilgrimage to a certain place of prayer called Maria Linden, but had not done so, and wanted to know if I would not do it for her and I prom-ised that I would. My friend died that same day, but as there was no opportunity for me to make good my promise during the next week, it passed from my memory.

"Untoward circumstances took me farther way from the place of prayer; the serious duties of a married life and the care of chil-dren took up my time completely, and I be-came forgetful both of my deceased friend and the promise I made her.

"I had reached nearly the age of 30 years and was the mother of six children, when one night my friend, of whom I had not been thinking for a long time, suddenly appeared to me. She begged me to make the pilgrimage for her which I had so faithfully promised to do but had not yet fulfilled. From that day on she appeared to me every night and each time her supplications were more urgent. It

#### THE OFFICE OF THE IMAGINATION.

#### An Address Delivered before the Harmonial Association, New York, March 5th, 1882, by Alexander Wilder.

It has been usual with many persons to rank the imaginary and visionary as actually and essentially unreal. These fabrics of the mind, they hesitate not to declare, are but dreams and vagaries, things without substantial existence. Representing themselves as practical, they set these things con-temptuously aside, as not enabling that accumulation of material wealth or producing physical delight. These indeed seem to be the entire content of their mental horizon. Mental laziness if not want of probity is peculiar to individuals of this class. I would hesitate, at all events, to leave my honor or my purse in their keeping.

We often fall in with a second group of individuals, occupying virtually a similar field, although apparently transcending it. They are of the class frequently styled philosophers, but are not. It is their favorite postulate that only what can be demonstrated by mathematical process or physical evidence may be unhesitatingly accepted as actual truth. I have been often wearied with their argument. They are generally talkative, drawing their utterances to an indefinite length, like the "wounded snake" of the poet; but they are quick to intercept the halfspoken words of those who differ from them, and make these again the text for further interminable discourse. I have listened to them to utter weariness. I have read much of their logic. Thave tired utterly of their pictured universe so full of shapes, so desti-tute of souls. I have been diverted sometimes. I have wondered at the credulity of men, professedly scientific. They pertina-ciously assert that the air and atmosphere about us are densely peopled with living spores or germs that propagate disease and putrefaction. At the same time they are not willing to acknowledge that living spiritual essences populate the same region, although it is as plausible if not as palpable as their own dicta. They insist that we accept the evidence of their microscopes, but decline to receive the testimony of our interior perception, freely stigmatizing it as dogmatical. They will discourse lavishly about nature and her forces, but are unwilling to acknowledge that thought and idea are real energies, and God an actual intelligence at once ubiquitous and supreme.

I have never been able to understand how human beings, the only race that is able to form and entertain the concept of spiritual existence and its essential immortality, should task that intellectual faculty to show that we can never know the truth of the idea. To me, a world of phenomena with no acknowledged noumena, of effects that have no recognized causes, of appearances whose reality behind is not conceded, of changes with nothing permanent to which they relate, of natural events without an efficient origin, ignoring the fountain of all evolution, the primal factor of life, and the possible object or utility of that which occurs—all these appear to me as a very Babel of Chaos, a dreary void, an omnipotent death, a hell in which hope, faith, love, and every thing divine or desirable, are consigned to the blackness of darkness forever. I would gladly see the vision of the apocalyptic theologist realized: "And Death and Hell were cast into the lake of fire?" of fire?

things, to learn its secret and utter it in just the very words that describe it—this was the transcendent power. We are conscious while we are contemplating it, that it was no chance development from a human brain, that it was no accidental concurrence of functions, but a mighty spiritual potency, a vital force one and indivisible, which constituted Shakspeare himself, and which evolved

that insight and creative energy which we wonder at, but dare not hope to equal. To treat this as unreal and unsubstantial is to talk idly. It fixes our attention; it charms us and impels us to action. Any moral force that does this is as real, and must be so acknowledged, as is the blow that makes us recoil, or fells us to the ground. Our aspiration to an ideal excellence of conduct our endeavor to acquire more thorough knowl edge, our eagerness for any kind of eminence is an effort to attain that genuine, actual reality which is noble and permanent. At the same time it is removed infinitely far from all the temporary, shadowy and unsubstan-tial appearances and conditions which so many denominate "our practical every-day life." Let no one gloat over such a practicality. It is shared in common with the mouse and beaver, and it is the very kind of materialism which led Humboldt to declare the American people to be a nation of intel-lectual mediocrities.

Phrenologists have endeavored to assign a region of the brain, a faculty and province to imagination. There is an organ or department of ideality, they tell us, at each side of the forehead which embraces and exercises the sentiment of the perfect and beautiful, the poetic inspiration, imagination. It embodies a disposition, as they assert, to embellish facts, to become dissatisfied with plain reality, to dwell in the realms of fancy.

This delineation is about as near as sciolists seem able to approach any genuine fact. We propose however, to look this matter in the face and to take its measure. Ideality, as we venture to define it, is the ability and disposition to form ideals, or mental creations.. The architect who plans a house has produced an ideal. In due time the house is built. I now demand in all candor, which is the veritable, actual reality, the form of that house which had its being in his mind, or the pile of stone, brick or wood, which was copied from it? One can quickly perceive the proper reply. The house is the shape which was copied from the form or idea of the architect. It may be destroyed by fire or the elements, so as to exist no more; but the form which the architect created in his imagination, and which has also become de-picted in the minds of persons who have seen the structure, cannot thus perish. It remains permanently. Any other notion is sophisti-cal and absurd. If that which is made and imitated can be more real than the thought imitated can be more real than the thought which gave its origin, then the things which are created may be nobler than the creator. Ideas, then, are the original models or patterns from which every thing is fashioned. They constitute the eternal laws from which everything is formed. Science which is properly so-called, the knowledge of things that are as well as of those which appear, is the cognition of these original patterns, these

ideas, these eternal laws. Imagination, is the faculty to create an object which we can perceive, to reproduce a perceptible object in the mind, to recall a state of mind, which has been experienced, to take such material as our experience or direct apprehension furnishes and construct it into new forms and images. This faculty, properly speaking, is not simply a part of our nature. If we so regard it we blind ourselves I remember, when I was a school-boy, hear-ing a man affirm to another: "The Christian imagines a God, an invisible spirit, and worships him; the Pagan imagines a God,

sons having an abnormal sensitiveness perceive many things which others do not.

Again, I have myself a defective apprecia tion of music, whereas the friend who sits by me is almost preternaturally acute to its mel odies. Am I in default of a perfect sensibility, or is this more exquisite sense of his the outcome of an hysterical disturbance?

Dr. Samuel Warren has described in Blackwood's Magazine, an epileptic patient who told every thing precisely which was taking place in another room at the very time it was occurring, just as though he was present there, seeing and hearing it all. Did his epilepsy create those occurrences, or enlarge the scope of his consciousness so that he was able to witness them.

Through my window or a break in the wall of my apartment, I am able to behold, the sky, the sun and stars. Does the window or other opening create these objects or simply remove an obstruction to my sense of vision In like manner, a disorder affecting the nerv ous system like hysteria or epilepsy, an agency like animal magnetism, or some other operation equally mysterious, may remove the common impediments to the action of my senses, or exalt my perception beyond it and so enable me to see what is within or beyond, and to hear things of which auditory organs are not usually cognizant. Physiologists tell us that our senses of see-

ing, hearing, and smelling, are not merely by the eyes, ears and nose, but from the group of nervous ganglia within the head, from which these organs grow and extend as roots and limbs from a common point. These little ganglia or tumors of nerve-tissue under the brain receive every sensation and register it. Sometimes the brain takes it to evolve an idea with or set an action going; sometimes these little ganglia do business with it on their own account. Usually this is done on the instant. The seeing apparatus projects the sensation of an image, and we seem to ourselves to be looking at it at a greater or less distance in front of us. This, however, is an illusion; we are only seeing the reflection from our optic apparatus inside of our own heads. We hear, likewise, on an analogous principle.

One such seeing or hearing is not all which we may have to do with the matter. The impressions made upon those registering ganglia, like those on the sensitive plate of the photographer, are fixed there and remain permanently. They become manifest again in dreams, and are witnessed as actual appearances. The same thing may also take place in our waking hours. Sir Isaac Newton beheld the sun at midnight, and William Blake made pictures of persons who had sat for him on previous occasions, placing their figures by an effort or operation of his mind in the very seat and posture that he requir-ed. I have been told lately of an artist in the city of New York who does the same thing.

The mind may also, by its peculiar forming energy, change the shapes of these objects and vary the spectacles in an infinite series. These reformations, however, do not constitute every thing of this character that is observed. Ideas and thoughts framed in the mind are also inscribed on these same ganglia, and often produced objectively as part of the dreams and visions. Everybody is familiar with the phrase: "Seeing with the mind's eye." A dream or vision is this same beholding, a scene pictured as if it was outside of no

outside of us. It may be, too, that events, views and ideas, in the life and experience of ancestors, are in some occult manner conveyed into our sensibility, and so influence our thought and imagination. Heredity plays some queer pranks with every one of us. We witness we have a consciousness of having beheld at some former time, yet know that we have not. Is this an ancestor impressing his experiences upon us, or a memory of our own from some former term or form of existence? The atmosphere about us is populous, no doubt, with living beings not circumscribed like ourselves with corporeal matter. It is not to be conceived in the imagination, that there are infinite numbers of races in range from man to the monad, or amœba, whatever the creature is, while beyond man the universe is a void. Even Herbert Spencer, the prophet and proclaimer of the unknowable, pausing at the threshold of the temple of ife, confesses the being of an infinite something, whence proceeds all life, energy and their outcome. We have warrant according-ly even from him for the exercise of faith. The agnostic must have his metaphysic. Benedict Spinosa leads us farther into light. He tells us of knowledge of the first degree, which consists of notions from single things apprehended through the senses, without re-lation to the higher intellect; of knowledge of the second degree, which embraces ade-quate ideas of the properties of things; and of knowledge of the third degree, which pro-ceeds from the adequate idea of the formal essence of certain attributes of God to an endegree of the third degree of the formal adequate conception of the essence of things. This is eutheasm. Accepting, therefore, the faith of the Infinite One, and the knowledge which pro-ceeds from a certain adequate idea of his attributes to a proper conception of the ssence of things, we are at liberty also to believe that there are living intelligences in the ethereal atmosphere. It is neither impossible nor improbable that they impress themselves and their thoughts upon our consciousness. We may thus experience emotions and sensations, and may think, see and hear from their agency, when all the while it seems to us as of our own motion. If. too, there is an all-pervading vital essence in and about us which is substantially one and the same, our relations to it are as those of branches from a common trunk; and it will give us betimes more or less of a simultaneous consciousness, so that we may perceive persons and events perhaps at a great distance away, whether the distance be in space or the time of occurring. Persons afar off will thus be audible or visible to us; we read as in a book things now taking place or that occurred long ago; and

prophet the history of the journeyings of the soul of the just man. For three days it sits at the head of the body, as though expecting to resume its former place, chanting praises and experiencing the most exquisite bliss. It then sets out for the everlasting home, regaled all the way by fragrant breezes. Arriving at the bridge of judgment, he be-holds the figure of a beautiful maiden, invested about with supernal light, elegant in form, graceful, noble, comely and vigorous, as a youth of fifteen, with wings, pure as the purest things on earth.

"Then the soul of the righteous man spoke to her: "What maiden art thou, most beautiful guardian?"

Then answers the form: "I am the very life, O youth, which thou hast lived; thy pure thought, thy holy speech, thy worthy action, thy merit embodied in thyself. Every one loves thee for thy greatness, thy good-ness, thy excellence, thy resistance and triumph over evil. Thou art truly like me who-am thy pure thought, holy speech and worthy acts. I was beloved already and thou hast made me more beloved; I was beautiful before and thou hast made-memore beautiful still. Thou makest the pleasant more pleasant, the fair yet fairer, the desirable more desirable; and one, sitting on high, thou seatest on a still higher place, by thy pure thought, thy holy speech and righteous action.'

Sir Humphrey Davy once breathed the nitrous oxide by way of experiment, and became utterly oblivious to the world about him. When he recovered from it, he exclaimed with emphasis: "There is nothing real but thought?" From this foundation of living rock we build our superstructure. There is nothing plastic, creative, except the imagination. It constructs thoughts into principles, and originates all the achievements of intellect. Thus it accomplishes all that is great and useful in the world and allies man to his holier self beyond.

#### True and False Mediums-True and False Journalists.

#### Who Garbled Mrs. Hatch's Letter? Why was it Garbled?

To the Editor of the Religio-Philosophical Journal:

The honesty of the JOURNAL and its per-sistent disinterested defence of true mediumship against the attempts, widely made to confuse and confound it with the fraudulent "shows" of the Crindle-Reynolds and Hull stamp, challenge the admiration of all lovers of fairness and meet my cordial approbation. The thoughtlessness, ignorance or dishonesty of those editors who mislead their readers by pretending to find in the JOURNAL'S course anything other than a just, manly and noble defence of true mediumship, is daily made more and more manifest to all persons who take the pains to seek out and converse with the clear headed witnesses at those "shows." Editors of that stamp and their publishers undoubtedly consider it likely to be profitable in extending their circulation to bolster up the false claims of the showmen and their pseudo-mediums. These latter, of course, land the papers which sustain their trickery, and do, no doubt, aid them to find new subscribers. But the intelligent reader soon discriminates between the gullibility or dishonesty of such editors on the one side and the good sense and uprightness of the JOURNAL on the other.

I am led to these remarks just now because of the attempt being made in Philadelphia, Boston and Brooklyn at present, to bolster up the recent fraud of Mr. Hull and his wife, detected in New York, at the residence of my friend, Mrs. Dunham, in the presence of Mr. and Mrs. McVicker, Mr. Sammis and others. The testimony of Mr. Sammis, Mrs. Dunham and others is complete and perfect, to the effect that a mask was on the lounge in the place where "the mediums" face should have been. The tinsel dress, or part of it, was captured with it. The remainder of the tinsel, Mr. Hull stated to Mrs. Dunham, he had in his pocket. Therefore, of course, it was not captured, but Mr. Hull at the time said he "admitted" that the body of his wife was captured while personating a pretended spirit form. Now, how do the enemies of true and honest mediums, how do the newspaper supporters of fraud in materialization, try to get rid of all this damaging testimony? understand from others that the concern in Philadelphia, whose editor was recently convicted in a criminal court for libel upon a highly esteemed Brooklyn gentleman, tries to get rid of it by impugning the name of Sammis. Against Mr. Sammis himself he cannot find a word and does not pretend to find one. Mr. Sammis is a gentleman of business life and respectability in this city. He is the secretary of a large manufacturing corporation. The Philadelphia concern's argument is that years ago, or at some time past, there was a Sammis who did some other thing than what is now discussed, and therefore Mrs. Hull and her husband did not have with them the mask and dress this Mr. Sammis says they had, and which Mrs. Dunham says they had, and which all the other witnesses say they had. The Boston paper's course is of the old stamp of the defence of pseudo-mediums so well known and so long practiced by it, and so absurd it need not be more than re-ferred to; I pass it over. And now comes a Brooklyn fraud-supporter. It is in the nature of the publication of a mutilated letter in a newspaper printed in Brooklyn, N.Y. The mutilation is marked in the printed letter by three asterisks. Notice them. The letter, as printed in the Brooklyn paper is given below. Who is responsible for the mutilation, which consists in omitting half a sentence of importance, and the substitution of three asterisks, which only indicate an omission, does not appear. It must be one of three persons. The printed letter purports to be a copy of a letter written by Mrs. A. L. Hatch, of Astoria, N. Y., to my friend Mrs. Dunham, a lady of this city. Mr. A. L. Hatch, the husband of Mrs. Hatch, states in that Brooklyn paper that he furnishes for publication a copy of that letter. Here is the letter as printed: ASTORIA, March 23d, 1882. Dear Madam: Mr. Hatch handed me your note of yesterday, requesting me to answer. Mrs. Hull, while with us, free from all care and outside influence, gave us most beautiful materializations, which we then, and still know to be pure, and what they purported to be. Our faith as to what we saw and enjoyed at our scances in our own home remains unshaken. We have had far more wonderful manifestations than you saw, or is known to the out-side world. We gave to the dear spirits and the medium, harmonious conditions, and the result was perfect manifestations. Last October our "spirit daughter" foretold us all that has happened, and we so recorded it at the time. We knew nothing at that date that Mrs. Hull even thought of coming to Brook-lyn. But when we were told of her having

MAY 13, 1882.

once saw just what the result would be, and what it has proved to be. Knowing Mrs. Hull's sensitive nature, we could not and did not countenance her giving public scances. \* \* \* Skepticism and doubt never pro-duced materializations, neither in the olden or modern times. Pure motives with perfect harmony, which is 'God's first great law,' will always give perfect materializations, and our *Celestial friends* will avail them-selves of those conditions to be near and with us. 118.

Trusting that the above fully answers your letter of inquiry of the 22d inst., I will now leave the subject."

Yours truly, MRS. A. L. HATCH.

You will notice the asterisks. \* \* \* What do they mean? What is left out? and why was it left out? I have the original letter in my possession and can produce it. The omitted half sentence is as follows:

"But the greed for gain of her husband overbalanced their better judgment and you see the consequences."

Insert the omitted half sentence and the whole sentence would read, as it does in the original letter of Mrs. A. L. Hatch, as follows: "Knowing Mrs. Hull's sensitive nature, we could not, and did not, countenance her giving public scances, but the greed for gain of her husband overbalanced their better judgment and you see the consequences."

The questions now rise, why was it omitted and who is responsible for the omission? The answer to the first question is found in the facts of the case, viz.: that Mr. Hatch states in his communication to the newspaper in question that he sends for publication "a copy of Mrs. Hatch's reply to Mrs. Dunham as to our present opinion of materialization through Mrs. Hull's mediumship," and that "it (Mrs. Hatch's letter) would fully answer Continued on Seventh Page,

> [From Andrew's American Queen.] CLEOPATRA

> > OR THE

#### **Queen of Sheba's Beauty**

#### WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person-a skin unchallenged for its Oriental softness and its almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

#### WOMAN RULES THE WORLE

by her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that firsh is heir to. Among the great and annoying enemies of beauty.

#### OF EITHER SEX

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases-tetters, humors, eczema, (salt rheum), rough and scaly eruptions, ulcers, pimples, and all

carves out an image to represent him, and worships that." This man, a neighbor whom I well knew, was a known and somewhat notorious disbeliever in the current beliefs of the day. His statement never died out of my memory. It was the introduction into new methods of thought. I became in very deed, a pupil in that school which he decried. the school of imagination where was a God, an ever-present perpetual life, and of course an eternity for human beings-not in dens or palaces of selfishness and consequent misery, but in the very bosom of the Infinite One.

I have never learned nor even suspected, that I was wandering away from practical, substantial fact; but instead, that I was resting in it. For if existence is to merge or become united with Being, in the infinite and perpetual, then it is the only actual practicality to live and speak and act from that point of view. It is likewise the only possible morality. The creature of a little space of time, that may subsist no more be-yond that span, is but an animal. Such a creature is, from the logical necessity of the case, without any real intellect or morality; having no associates except its victims or devourers, no neighbor to love as himself, no rights that are entitled to more consideration than the brutes which we enslave or slaughter. It is, I acknowledge, a sad commentary on the world and times in which we live, that this seems to be the highest standard yet attained by a large proportion of the human kind. The modern scientist often appears to us on the level with the most debased and cruel Australian.

The "way of holiness," the redemption of human nature, the exaltation of human character to its ideal, is in the direction away from this. We will realize our own salvation in the very province of actual reality, which it is the office of the imagination to open to our view and occupation. We shall find here no mere groupings of vagary, but the very foundation-facts of our own being.

Imagination has been explained as a vision of the mind. I like that definition very well. It sets forth the great truth that the mind has vision—that it can see. Being able to see, it can likewise give shape to what it sees. It creates. It can see only that which has being. It can, by no possibility, perceive or conceive of a nonentity. If the human soul imagines an immortal life, if it conceives of imagines an immortar ine, in it concerves of a Supreme Being, who is essentially life, in-telligence and goodness, then God and im-mortality are everlasting facts. Imagination has perceived them and given shape to the conception. No matter though what is real to one person seems unreal and even dogmatic to another: this is true alive of a factback to another; this is true alike of a toothache or a voice from the interior world.

Shakespeare had such imagination, such vision, such power; and we have as the result that rare collection of dramas that will outlast the centuries. His figures of men and women, the scenery of the stage, the various every-day objects which accompany his representations are but mere temporary matters not specially to be named or thought of; but the ideas which each drama expresses and which these things shadow forth and rep-resent, are the actual realities which have made Shakeepeare's name immortal. It is of small account whether he himself appeared

nominate imagination, fancy, understanding are but so many different figures of the same power of insight, so perfectly at one, so closely assimilated, that to know one of them is to know the whole.

What we call morality is the idea of the right, which the imagination has framed into a rule of action for us to strive to embody in our lives as our very nature. It is an entity formed of the immortal substance, "of the stuff that dreams are made of." Of this morality all intellectual knowledge

is born. In order to know anything it is necessary to love it first, to become in sympathy with it. The truth which nature and the universe embody is a sealed book to him who loves it not. His knowledge, or rather his conception of knowledge, whatever pretention it may have to being scientific, is mean, superficial, small, and serving only for the uses of the day. The man who loves not the eternal truth will never know it; and as knowing is possessing, he will be poor, igno-rant, blind and naked.

The fact that the idea of truth, of order, of right doing exists in every person's mind, is evidence that he is immortal, a partaker of the infinite and eternal. It is the office of the imagination to shape that idea to make it perceptible to the mind, and to introduce it into the heart, the daily walk and all the life.

Right at this point we are interrupted by the reminder that in the popular and general conception, the imagination is regarded as the embodiment of unreal things, of what-ever is visionary. It is thus sought to remand us to the world of ghost and goblin, the region of vagary and hallucination, and indeed to turn our attention to every thing which is considered frivolous, deceptive, or

illusory in spirit-rapping. That many of these things are subjective and personal rather than objective and external is the first idea that flashes upon the mind. If the individual did not believe in such things, it is very probable that he would neither see nor hear them, nor suppose that he did. Nobody is recorded as ever having seen the ghost of an American Indian before the days of Christopher Columbus. The like ness of strange birds and animals would hardly have appeared in dreams if the races themselves had not been discovered. The devil of the middle ages, with his horns, hoo and tail, would never have been seen if the ancient Greeks and Assyrians had not so delineated the cherub-sphinxes and described the god Bachus. The celebrated Emanuel Swedenborg acknowledged to Queen Ulrica, that he was unable to hold conversation with deceased persons except such as he had known personally, or from their actions and writings, in short those of whom he could

form an idea. How many seers, ecstatics and inspired teachers will fall according to this description, under the denomination of false proph-ets, as set forth by Jeremiah. "They speak a vision of their own heart; they are inspired from the deceptive impulse of their own heart."

Persons suffering from bodily disorder are quite apt to behold these peculiar spectacles. I have been repeatedly told that spiritual mediums were very generally hysterical; and I believe it. Mohammed, the Arabian apostle, on the stage, or it was his vocation to till the ground, or to buy and sell in the market. His faculty to discern the inner heart of the visions. I have often observed that per-

#### "Coming events cast their shadows before."

It is the function of the imagination to gather up all such matters, shape them, and so adapt them for comprehension and use. It preserves all our experiences. Nothing that we have done, witnessed or endured will ever cease to be. Every Macbeth will see the chost of Banquo wherever he may look; every Brutus the shade of the slaughtered Cæsar. All these things are part of our identity, and we can no more escape them than we can escape our own consciousness.

In the simple worship of the Old Persians, homage was rendered by each to pure law, to the good spirits that inspired and protected him, and to his own soni. The integrity of the human soul, its wholeness and oneness with Divinity, was the aim of life and con-stituted the essential substance of that ancient faith. I love that old doctrine that

liseases of the hair and scalp. For the cure of all these, D C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cures, established itself as the great remedy for all diseases of the skin, whatever be their names or character. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

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# MAY 13, 1882.

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# Woman and the Household.

#### BY HESTER M. POOLE. [Metuchen, New Jersey.]

The frailest leaf, the mossy bark, The acorn's cup, the rainbow's arc, The swinging spider's silver line, The ruby of the drop of wine, The shining pebble of the pond, Beauty inscribes as with a bond Which is its memoricary play Which, in its momentary play, Would bankrupt Nature to repay.

All the forms are fugitive, But the substances survive. Ever fresh the broad creation A divine improvisation, From the heart, of God proceeds--A single will, a million deeds.

Onward and onward, the Eternal Pan Onward and onward, the Eternal Pan Who layeth the world's incessant plan, Halteth never in one shape, But forever doth escape, Like wave or flame, into new forms Of gem and air and plants and worms, This vault which glows immense with light Is the inn where he lodges for a night, What recks such Traveller if the bowers Which bloom and fade like meadow flowers hich bloom and fade like meadow flowers, A bunch of fragrant lilies be, Or the star of Eternity? Fhou asketh in fountains and fires-He is the essence that inquires, He is the axis of the star, He is the sparkle of the spar; He is the heart of every creature; He is the meaning of each feature; And his mind is the sky, Than all it holds more deep and high.

Not from a vain or shallow thought His awful Jove young Phidias brought; Never from lips of cunning fell The thrilling Delphic oracle; Out from the heart of Nature rolled The burdens of the Bible old; The burdens of the Bible old; The litanies of nations came, Like the volcano's tongue of flame Like the volcano's tongue of liame Up from the burning core below— The canticles of love and woe, The hand that rounded Peter's dome, And groined the aisles of Christian Rome, Wrought in a sad sincerity; Himself from God he could not free; He builded better than he knew— The conscious stone to beauty grew.

#### THE SPIRIT OF THE PRESS.

Under the topic of Home and Society, a late number of the *Century* magazine presents a sensible and concise article which we copy: "Two things should be included in the educa-

"Two things should be included in the educa-tion of every girl; she should be taught prac-tically the value and use of money and she should be trained to do some sort of work by which she can earn a livelihood, if need be. Children of eight or ten years should have an allowance. They should be given a fixed sum, and out of that should be expected to get cer-tain articles of dress. As they grow older and learn by experience how to use money, the allowance must, of course, be increased, and the range of articles left to their judg-ment extended, till at ages varying from four-teen to seventeen, according to the develop-ment of the child, a sum sufficient for all per-sonal expenses, may be given monthly. Let them use the surplus as they please; let them never in a year overrun the allowance, but let them feel the consequences of their folly, mis-takes or self-will. Do not make up deficientakes or self-will. Do not make up deficien-cies unless in exceptional cases. In this way they will learn wisdom in the use of money; the reasoning faculties, the power of estimating the relative value of things will be gained, while the child is still under the protec- tation to liquor drinking, which makes, eith-tion of parents, and experience will be bought er directly or indirectly, one half the insane. at its cheapest rate.

"Any girl with a proper personal pride and

side noises are excluded, and almost every sound may be heard from room to room-throughout the house. How much this consound may be heard from room to room-throughout the house. How much this con-stant noise wears old and young we can only conjecture; it is a constant source of detri-ment to the nervous system. Scarcely any provision has been made for deadening or preventing the clatter, rush and roar with which modern ingenuity tortures the ear of humanity. When will some genius more mighty than Edison arise, who shall oil the wheels of this modern tumult, and let life flow again with only the soft hum of the an-cient spindle, or the dull thud of the pounded flax and threshing floor? "Before the child has comprehended any-thing beyond the simplest wishes for food and toys, it is taught to babble rhymes, Bible verses, motoes, etc., straining its memory and powers of attention to grasp and retain a certain arrangement of sounds, for the lit-tle creature perceives nothing else in its tasks.

tasks.

tasks. "Then comes school, where a young person without a shadow of experience or knowledge of the development of mind, has full liberty to force into the young brain a medley of knowledge without regard to its being made a living farce within the mind. Year in and out, the youthful martyr is crammed with ill-comprehended words, phrases, rules, excep-tions, recitations, every thing and nothing. It would be ludicrous, were it not so grierously pitiable, this conning of programmes which men call education.

men call education. "Then this youth, so mentally distorted by his training, begins to smoke, begins to un-derstand slang, begins to drink liquor, begins to learn and practice nameless vices. He reads libraries of wild stories of passion, suicide and murder, and the countless horrors which newspapers recite." \* \*

LIFE MUST BE SIMPLIFIED.

This has been the history of thousands, and will be history of yet untold thousands more, unless some radical change is made in our mode of life. Quiet days must return to man-kind. The secluded hamlet life must have more social activity and sweetness; there must be less drudgery Passion rousing stomore social activity and sweetness; there must be less drudgery. Passion rousing sto-ries and tales of crime must be suppressed. The greed of wealth and office must be felt as ignoble and fall into contempt. Hand work must be known as only another form of brain work, and made less achaestive and more work, and made less exhaustive and more honorable. Fashionable social life must be simplified, and its hours reconciled with those of nature. There must be for all more home and heart festivals. Food must be pure, more exactly fitted to separate natures, better pre-pared, and taken more correctly as to time,

physical condition and quantity. Childhood must be quiet and unexciting, and mental efforts made natural, pleasant and only mildly stimulating. There should be less hours of study, and less hours of mental application. As society is now organized, nearly half the world are struggling for the necessities of life; nearly all the other half are toiling to take care of their possessions; while the stragglers from each party are plotting to make, by their cunning, a livelihood from others, and a large number are a dead burden upon society, because of illness,

imbecility or madness. It behooves those who are toilers to take care in forming the laws, that they shield not and help not those who are the locusts and army-worms of society, foraging upon the labor of the upright and industrious, Our law makers ought to put away that one great cause of crime and insanity—constant temp-tation to liquor drinking, which makes, eith-

Excessive and monotonous labor is a fruitful source of insanity among women, especi-ally in the country. Another, is the irrita-tion caused by the feeling that, however faith-fully they work, they still must ask, even beg, for every shilling they wish to use, instead of having a fund appropriated to themselves. The feeling of being held inferior, of being in subjection, which almost all married women have, is a constant wear, often ending in insanity.

approaching terror fascinated him....Grad-ually all became confused, he was on the point of falling asleep, when he was startled by the ringing sound of arms and the chal-lenge of the yeoman of the guard, on the landing outside the door. The next instant a voice, calm and haughty, which sent a tremor through every nerve, gave back the word, 'Christ.' Inglesant started up and grasped the back of his chair in terror 'Who word, 'Christ.' Inglesant started up and grasped the back of his chair in terror. 'Who was this that knew the word?' In another moment the hangings across the door were drawn sharply back, and with a quick step, as one who went straight to where he was expected and had a right to be, the intruder entered the ante-chamber. It was Strafford —in dress and mein and step,...and drew the curtains which screened the door of the privy chamber and disappeared. Inglesant recovered in a moment sparse cares

privy chamber and disappeared. Inglesant recovered in a moment, sprang across the room, and followed the figure through the door. He saw nothing, but the two gentle-men who slept across the door as guards raised from their couches, startled by his sudden appearance and white scared look, and said, 'What is it, Mr. Esquire?'' Before he could recover and reach the bed-chamber, a message came out for a physician, as the King was suddenly ill. The Doctor and Inglesant went to his bedside. He was well again, but in a strange mood, and after the physician left, as it had been learned that Inglesant "saw something," the King commanded him to tell all. The rest is best given in the words of the book: "And this figure," said Lord Abergavenny, the only other person present, "did you know

"And this figure," said Lord Abergavenny, the only other person present, "did you know who it was?" "Yes. I knew him, would to God I had not." Paler, if possible, than be-fore, and with a violent effort, Inglesant forced himself to look at the King. A con-tortion of pain, short but terrible to see, pass-ed over the King's face, but he rase from his ed over the King's face, but he rose from his chair (he had risen from his bed and dressed himself) and, with that commanding dignity which none could better assume, said:

"Who was it, Mr. Esquire?" "My Lord Strafford."

"Abergavenny stepped back and covered his face with his hands. No one spoke. Inglesant dared not stir, but remained opposite the King, trembling and his eyes on the ground like a culprit. The King continued to stand with his commanding air, but rigid as a statue; it seemed as though he had strength to command his ontward demeanor, strength to command his outward demeanor, but his power besides. The silence grew terrible. At last the King was able to make a slight motion with his hand. Inglesant bowed and retired backward to the door. As he closed it the King turned toward Aber-gavenny, but the room was empty, the King was left alone." was left alone."

Comment would but weaken this tersely intense narration. In all the book nothing is sensational or for effect, all is genuine and natural as is this.

There are other like narrations, and they are signs that the ideas and facts of Spirit-ualism are finding place in our best books. Slowly, but sure as the sunrise, the truth wins. G. B. S.

# Partial List of Magazines for May.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; Why the Clock Struck One; The Origin of Dantzic; "An Old Man who Lived by a Gate;" King Midas; The Story of the Secretary Bird; The Erring Scientist; The Rain-man; A Little Girl's Idea; Stories of Art and Artists; "Mistress Mary, Quite Contrary;" A Pleasant Surprise; What the Burdock was Good For; Play-day at Mentor; Stories from the Northern Myths; What One Year Makes of a Little Kitten; Grab-bag; Wolf-reared Children: A Spring Story; Donald Wolf-reared Children; A Spring Story; Donald and Dorothy; The Man from Paris; April and May; Master Theodore; The New Light; The New Red Riding-hood; For Very Little Folk; Jack-in-the-Pulpit; The Baby Elephant; The Letter-box; The Riddle-box; The Agassiz As-sociation sociation.



Divide the Are privates. British Medial Filters from persons ben-enter where have selected three from people of some prominence; and can any sensible person think for a moment that men of position and wealth would deliberately sit down and write algeboods for our benefit, or that we would dare publish fabrications over their signatures and ad dresses? Were weatliberty to use letters receive from commons are known in the highest circles in Europe and Amer-icate of Falling Halt, Baldness, Headaches, Neuralgia, etc. this are readers of this paper would be astonished at the remarks ble cures of Falling Halt, Baldness, Headaches, Neuralgia, etc. this reachers of this paper would be astonished at the remarks ble cures of Falling Halt, Baldness, Headaches, Neuralgia, etc. this these afflected. The remature drayness? Are you troubled with any kind of Headachesor Neuralgia? Do you wish to ward off and prevent these afflections? No doubt you daily use hair brush. Why not these afflections are an one satisfied with the best bristles (not wires). The Brush is made of a beautiful material resembling black. The Brush is made of a beautiful material resembling black. The brush is mered of a beautiful material resembling black. The brush is mered of a beautiful material resembling black. The prive is no shock or sensation what you musiful the adding good, never any harm, it should be used daily, in place of the ordinary brush. There is no shock or sensation what you is a should you wish to return it, first write us and we will sould be used daily. In place of and we will promptly forward it post-paid, on trial. Should you wish to return it, first write us and we will sould back to reservent and we will promptly forward it post-paid, on trial. Should you wish to return it, first write us and we will sould back to reservent. If we and the divertisers offer these honorable terms, they will show proper this on the low, and "Electric" on the back of the Brush. If your program the is a refuese and

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It will positively pro-duce a rapid growth of hair on baid heads, where the glands and follicles are not totally destroyed.

3



individuality, will learn to like the independence which this system gives. To have to ask for every article is somewhat galling to young people, and when it is in a home where strict economy must be practiced, it is sometimes a source of great pain. On the other hand this plan simplifies matters greatly to all, especially in a home of narrow means, by introducing a known quantity into the problem of domestic economy, instead of an unknown oné. Children are practically more grateful for money freely given for their own use, as a regular allowance, than they are for separate articles purchased for them. They themselves have a chance to learn the inxurv of saving and giving. The independence nur-tured by this system, is of the right sort."

Another poet and philosopher has gone to join the great ones who must rejoice to welcome their peer. Long before this goes to press, sketches of the life and writings of Ralph Waldo Emerson will be scattered broad and we will not repeat. But "Woman and the Household" cannot forbear to cast upon the grave where lies the raiment of a royal soul, one little wreath of wild-wood flowers.

For this serene, sincere and harmonious nature, was a true friend to woman and a real lover of the simple, sweet household virtues. He signed the call for the woman's rights convention in 1850, and never flinched from quietly supporting any measure, how-ever unpopular, which was based on justice and righteousness.

His strong individuality, self-reliance and reverence of the sacred powers of Intuition, inherent in every child of humanity, acted as a tonic upon the esthetical sense of a whole generation, and mightily helped the nation to reach a higher plane of thought. He did not wish followers, but taught all men to become themselves centers of power and responsibility. His mind had many facets; from each flashed brilliant, clear, pure reflections from the universe of matter and of spirit. One absolutely arises from the perusal of his pages, when in fitting mood, with a sense of exultation, of awe, of freedom, of reverence for man's birthright for infinite capacities. One also feels assured the realities of life are all that are of account. How little, then, are pomps and prides and petty vanities and bickerings! How august the mighty which wait in serene majesty, for whose may climb their heavenkissed summits!

Mr. Emerson formulated no system of philosophy; he had a "tantalizing fragmentari-ness!" But from the whole scope of his teachings and his life, this beautiful nature was a lofty example of the Harmonial Philosophy into which the waiting world is slowly growing.

#### THE TRAINING OF THE YOUNG.

The *Phrenological Journal* brings before the public many valuable and able articles upon the present state of society. In the April number, Amelia V. Petit considers the Causes and Cure of Insanity, in a masterly manner. From it we extract a portion which is intimately connected with the welfare of the household:

"From the first month of babyhood, the child which should be kept quiet, calm and tranquil in every way, is whirled hither and thither in baby wagon, carriage or steam car, with little more regard for its comfort or

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

JOHN INGLESANT-A ROMANCE. By J. H. Shorthouse. Macmillan & Co., New York, publishers. 440 pages, price \$2.00.

More fully, the title of this English "Phil-osophical Romance" is: "Memoirs of the Life of Mr. John Inglesant, sometime servant of King Charles I.; with an account of his birth, education and training by the Jesuits, and a particular relation of the secret services in which he was engaged, especially in connection with the Irish rebellion; with several other remarkable passages and oc-currences. Also a history of his religious doubts and experiences, and of the Molinists or Quietists in Italy, where he resided many years, with an account of the election of the Pope, and many other events and affairs." Philosophy and romance are well united in

this remarkable book, which is the story of the dife of a younger son of a good English family in the days of Cromwell and the Stuarts. Cavalier and Puritan, Jesuit and Cardinal, Catholic, Protestant, Quaker and Mystic, play a part, and there is much thought and insight in the statements of their varying ideas, which are justly portrayed, save some want of candor toward the Puritan. Superficial and ephemeral stories deal only with the brilliancy of outer life; this book gives graphic descriptions of places this book gives graphic descriptions of places and persons, but it goes to the depths of the inner life, and subtly touches and reveals motives and thoughts and psychological ex-periences. Its style is pure and simple, yet strong and warm with passages of rare beauty. The analysis of Jesuitism is master-ly. There is a wonderful elevation and serene and tender purity in Mary Collet, an English Protestant devotes. For Ouakers. English Protestant devotee. For Quakers, and their Catholic kindred the Molinists or

Quietists, the author has a near sympathy, and takes manifest delight in going back of creeds to the deep spiritual experiences of the best souls, regardless of sect or name. Presentiments and visions find due place. How could it be otherwise in a work so full of insight, and so inspired by the best thought and the finest scholarship of our day?

Two days after the execution of Earl Strafford, in the night, while Inglesant has care of the palace at Whitehall, where King Charles rests in an inner chamber guarded by watchful soldiers, and none outside know the countersign, a vision is described, in words from which we quote:

"The night was porfectly still, the palace wrapped in a profound quiet, almost oppres-sive to one who happened to be awake. Inglesant could not read from the little volume of the classics he held in his hand; the event that had just occurred, the popular well being than if it were a kitten. Its deli-cate, untrained nerves are subjected to all the noise that renders hideous modern life. "Few buildings are so constructed that out

BABYLAND. (D. Lothrop & Co., Boston.) monthly containing short stories prettily illustrated, for the youngest readers.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly magazine for little children.

JOURNAL OF PROGRESS. (The Franklin Printing Co., Chicago.) An illustrated journal devoted to Art, Science, Invention and Literature.

# Then and Now.

ST. JOSEPH, MO, May 17, 1881. H. H. WARNER & Co.: Sirs—For a great many years I suffered from Kidney disease. Nothing gave me relief. I finally tried your Safe Kidney and Liver Cure and now am in perfect health. MRS. THOMAS KELLY.

Experience has taught me that the only friends we can call our own, who can have no change, are those over whom the grave has closed and the seal of death is the only seal of friendship.—Byron.

If bilious, or suffering from impurity of blood, or weak lungs and fear consumption (scrofulous disease of the lungs), take Dr Pierce's "Golden Medical Discovery." and it will cure you. By druggists.

The clew of our destiny, wander where we will, lies at the cradle foot.

#### Good for Babies.

When I have a baby at breast nothing is so useful for quieting my own and baby's nerves as Parker's Ginger Tonic. It prevents bowel complaint and is better than any stimulent to give strength and appetite.—A Newark Mother.

Faith builds a bridge across the gulf of death.

#### Favoritism

is a bad thing, but Dr. Pierce's "Favorite Prescription," deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. Of druggists.

Fanaticism is the child of false zeal and of superstition, the father of intolerance and of persecution.

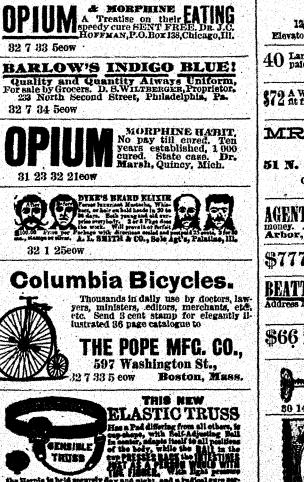
#### A Valuable Addition.

Because it is beneficial to the scalp and adds to personal heauty by restoring color and lustre to gray or faded hair is why Parker's Hair Balsam is such a popular dressing.

Wherever a true wife comes, home is always around her.

#### [Evanaville Dally Courier.]

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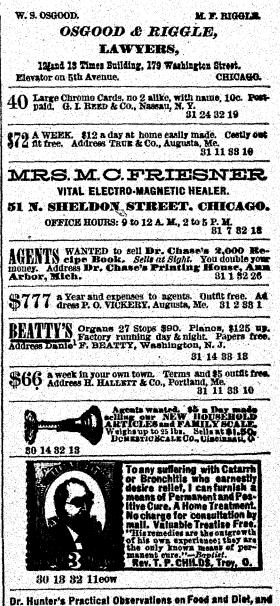


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on the Proper Treatment of the Throat and Lungs.

on the Proper Treatment of the Throat and Lungs. This pamphies is designed for the general public, and is a guide for all sick persons. The preface says "What to eat be preserve the body in health, and what to do to regain health when it is loss, are problems which medical ages and phileso-phers in all ages have striven to solve. The aim of the writer in the preparation of this pamphlet, has been to present the reader with an epitome of his experience on these points, de-rived from the active practice of his profession during a peried of thirty-five year." Dr. Hunter is widely thrown as one of the most experienced and successful practitioners in discussed of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarris, See Throat, Larragith, Bronchitis, Asthma and Consump-tion, the "Prevention of Ling Discusses " "The Zearry Sym-toms of Consumption," "Can Lung Discusses be Oured T." "Their Proper Treatment," "Examinations of the Lungs, 'arious opinions as to the mature of Consumption. "Winter habits and Changes of Climate, "Inhelation Treatment of Lung Discusse," the "Currs of Hay Perer," etc. The side of the Treaties well illustrated by its opening paragraph. "The two great receptacies at the system for these forces are the Lungs and the Stowned. The Lungs and the food we cat. The two great receptacies at the system for these forces are the Lungs and the Stowned. The Lungs and the Stomach cower's together in imparting sevengin and life to the system." Drivers for these trade supplied by the Versers House Cam-pany, Chicage. Copies can be secured of any becausile and at the offse of the sather, 108 State St. 30 16 83 18

# MAY 13, 1882.

# Seligio-Philosophical Journal

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#### By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, May 13, 1882.

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The Free Pass System to Heaven—The Hell of the Christian and the Purgatory of the Catholic.

int of what it considers a very sacri

final home of those who die unrepentant. Now contrast the hell of Pollok. Baxter, Jonathan Edwards, Rev. Thomas Botton, Rev. Thomas Vincent, Rev. James Smith, Rev. Dr. Knapp, and other prominent lights that have

shed the lustre of their belief upon the world, with the purgatory of the Catholic, and determine which locality is the most desirable as a place of rendezvous immediately after death. The purgatory of the Catholic is ever beaming with a ray of hope for the unfortunate sinner; its inmates can discern, it is claimed, beyond its dingy walls and flames of fire the beckoning smiles of friends and angels; each soul that is suffering there feels that escape is possible and that heaven can be finally attained. Not so with the hell of the orthodox Christians. There is no escape from its lurid flames; throughout all eternity the soul must suffer; "no drop of water shall be allowed to cool its tongue-no moment of respite permitted to relieve its agonies," says Baxter in his "Saint's Rest." "The smoke of his torment ascendeth forever and ever," says one of the publications of the American Tract Society. What more dismal, wretched

and hopeless picture could be drawn, than a correct representation of the hell of distinguished orthodox divines. Notwithstanding this gloomy abode, which they claim exists, they can by a very little labor and skillful manipulation so prepare the most depraved sinner just before death, that he can balloon-like, shoot over the dismal flames of hell, and enter the corridors of heaven, a saint in every respect.

It is this wonderful metamorphosis of a genuine vagabond into a saint, and his transit from the gallows across the bottomless nit into the cerulean regions of bliss, right into the midst of acknowledged saints who are singing hosannas to God, that the Catholic Mirror strenuously objects to. It don't believe in the presto-change theory or in the miraculous-chemistry process whereby the sins, though they be as scarlet, are made as white and pure as snow. It don't believe that a man cradled in the filth of licentiousness, steeped in corruption, and stained with the emanations of foul crimes, can be granted a "free pass" through the gates of paradise, and when once within its

walls, receive the approving smiles of angels. It don't believe that the cold-blooded murderer, fresh from the haunts of vice and crime, and with hands dripping with innocent blood, can be made an angel of light in one hour, while his victim, not having time to make his "peace with God" before the thrust of the fatal dagger, is assigned a place in hell, and there is to be burned throughout all eternity, although his life on earth had been characterized by manly acts and heroic deeds in behalf of humanity. Verily, the Mirror is right in its objection to such a method of procedure, on the part of some of earth's

children; but is there wisdom in the assumption of any sect, class, or individual, that there is a right inherent in the human soul, to give any one a "free pass" to heaven, or

The Catholic Mirror of Baltimore, gives assign him a particular place in hell, where, as Rev. J. G. Furnis remarks, "You hear lost souls roaring like lions, hissing like serpents, howling like dogs and wailing like dragons!" While the Catholic Mirror is right in assailing those who would arrogate to themselves the exclusive right to furnish the vile sinner free transportation to the regions of bliss, it errs when it claims that the purification of human souls is accomplished by fire in purgatory, assigning that as a place where the souls of the just explate the offences committed in this life. A "free pass" to heaven, or a "compulsory process" whereby a soul is assigned to purgatory, is equally irreconcilable with divine law. The human soul is essentially an integral part of existence, and its future status not amenable to the control or government of would-be censors, so far as its moral actions or deeds, are concerned. It cannot be assigned a particular plane or position in spirit-life by A, B or C; it can not be relegated to heaven or hell; no priest knows its destiny or possibilities. The position it assumes in the next world, is derived wholly from its own intrinsic worth. The judge is within each one; the arbiter of your future destiny is within your own interior nature, and by no process whatever a wrong deed. Away with all these ridiculous assumptions with reference to hell or purgatory, on the part of priest, layman or poet! They only constitute so much rubbish in the literature of the world. Each human soul is an emanation from God-a spark of divinity, as from its dark surroundings by a process of self-purification, and ascend heavenward, impelled forward by its good deeds and Godlike aspirations, which constitute the only "wings" of spirit or angel, and through the instrumentality of these alone can it soar above the materiality of earth and luxuriate of other days.

#### He Went a Training.

Somewhere about thirty-two years ago in the early shades of a winter's evening, a young Sucker heard the screeching whistle of a locomotive as the first train came thundering across his father's farm in the village of St. Charles, thirty-five miles west of Chicago. The boy had been fighting ague bilious fever and calomel for the nine years of his earthly existence, and had thus begun to know something of the pleasures of being ushered into existence in a new country. He had felt the diabolic sensations attending stiff doses of quinine, had often tried to enjoy "the shakes," and in the attempt induced a fever which usually warmed him up more completely than a Turkish bath. He had felt the excruciating pleasure and longingto-leave emotions created by unexpectedly coming in close proximity to the playful rattlesnake. But none of these boyhood incidents stirred him so deeply or left so lasting an impression as did this first train of cars rolling into town. This railroad was a part of the old Galena line; Chicago's first railroad begun in 1847. In 1850, Chicago had forty miles of railroad and a population of a little under thirty thousand. To-day the Garden City has at an approximate estimate, fifteen thousand miles of railroad tributary to her, and wherever a line is projected however distant it may be, one of the prime objects of its projectors is to get a Chicago connection. The old Galena and Chicago road starting off in 1850 with only a few miles of track crudely equipped, has grown into the great Chicago and North Western Railway Company, with main lines stretching from Chicago to Lake Superior and Minnesota in the North, Iowa and Dakota in the West and North West; crossing four States, tapping to its centre one Territory, spanning the "Father of Waters" at different places, conquering the treacherous bed of the Missouri, and throwing out feeders at numerous points to strengthen its trunks, until to-day it embraces in its vast system and under one general management, three thousand miles of firstclass road mostly laid with steel rail.

On a late Tuesday the man whose boyish experience is mentioned above, was dictating to two corresponding clerks, glancing hurriedly over proofs, answering the questions of callers and enjoying all the felicities common to an editor of a weekly paper on publication day, when the clock struck twelve. Hurriedly he dons his overcoat and hat, seizes his grip sack, kisses his confidential clerk-his wife however-steps into the elevator and descends to the street, wondering whether the drawbridge will be open and oblige him to take the tunnel under the river to reach the North Western Passenger Station He soon finds himself comfortably seated in one of the Pullman cars which make a part of the mid-day train for Omaha; the despatcher's signal sounds and the splendidly equipped train pulls out of the station and starts on its five hundred mile run to the Missouri. Rapidly the beautiful suburban villages are left behind and with them pass the cares of editorial work, and the writer is invited by gentlemanly Pullman conductor to step into the well-appointed dining car and order what he wants. By the way, no first-class road can do without the dining car system. It is as great an improvement over the wayside eating house as is the sleeping car over the ordinary coach and of even greater value to the health of the traveler. On a dining car a first-class meal is given, the passenger has no anxiety about being left and can spend an hour or more at the table if he desires. All the appointments are unexceptionable and the charge for a meal-seventy-five centsis reasonable. This method is really more economical than the old system of bolting food whole, burning the mouth and getting a severe attack of indigestion as is the rule at railroad eating houses where a lunch or meal, usually thus named by courtesy, can be bought for from ten to fifty cents. Eighteen years ago the writer rode over this line to its temporary terminus at Nevada, Iowa, there taking the stage to Boone, where, with two friends, he hired an outfit consisting of a span of Indian ponies and a covered spring wagon, receiving plenty of admonition to "treat the team well and grease the axles." Loading into the wagon his old army chest filled with such commissary supplies as experience suggested, the writer took the lines, one of his companions who had been through the country before acted as pilot, and the party headed westward in their improved "prairie schooner." In the lovely Boyer Valley where to-day finely improved farms, large herds of cattle, thriving towns with great school houses. shops, factories and grain elevators are to be seen from the car window, there was to be seen in 1864 only here and there a primitive farmhouse and villages far apart. On that trip the party camped one night in the dooryard of a farmhouse near Dennison, Crawford County, owned by one Hugh McWilliams, who some years before worked for the writer's father and having accumulated a few hundred dollars, had made his way West and bought of the United States Government a quarter section of prairie. Among his first improvements had been to plant cottonwood and willows obtained from the Missouri Bottoms, some fifty miles distant, and these growing rapidly, already gave his farm a home-like look. The house was unoccupied at the time as many of the settlers had sent their families further east, fearing an Indian raid. The camping party, for old acquaintance sake, opened a window and helped themselves to such cooking utensils as they were

his claim "jumped." He could not recognize and well conducted local paper. The only in the writer the boy of years ago, but he stood the chaffing good-naturedly; and when he found his old employer's son was the man now making free with his property, his warm Irish heart bounded with pleasure and with a leap he grasped the writer in his arms and gave him a hug he will never forget.

At that time corn and oats were very scarce and the little still in store being held by the proprietors of the stage lines could not be bought for love or money. The Indian ponies began to show hard fare, and remembering the injunctions furnished with the outfit, the party felt that grain must be had in some way. And here it may be parenthetically mentioned that the pilot of the party when discovered in the act of stowing away in the wagon a mysterious looking package before starting on the trip, had replied to the inquiry as to its contents by saying, "although he knew the party were all of temperance principles, yet he had found that in a new country it was not safe to travel without a little good whiskey and it would be put to good use before the trip was over." In the effort to get feed for the team the foresight of the pilot was realized. Entering the office of the stage line at Denison. which was also a store, grocery and post office combined, the application for grain was met by a flat and not very polite refusal, and money was no object. After some general talk the pilot slipped out to the wagon and bringing in the demijohn, treated everybody in the room and all who came in, but neither of the travellers mentioned grain again. Finally one of the stage proprietors, whose heart had grown warm, called the pilot one side and in a confidential whisper told him to have one of his party drive around to the barn and help himself to all the grain he wanted, while the others engaged the attention of those present, as it would not do to let the inhabitants know a kernel could be spared, otherwise enough could not be kept to feed the stage stock. This incident is thrown in here to illustrate one of the phases of western life of only comparatively recent date. To-day as always, the people of Iowa have been pre-eminent for their thrifty ways and temperate habits, and at this writing the State is being canvassed to secure a prohibitory law against the manufacture and sale of spirituous liquors, with fair prospect of success. Having secured the grain and the hearty good will of all present, the exploring party started across the country for the Mapple Valley, the objective point of the trip. In his late trip over the North Western road, the writer on first looking from the car window in the morning, sighted and immediaterecognized the McWilliams farm, the small trees now grown to good size and making a fine grove. A little later he passed a landmark which recalled vividly an incident of the trip of eighteen years before, when the party after travelling over the prairies on a cloudy day, having lost the trail, brought up late in the afternoon within sight of the point they left in the morning and concluded next time they went pioneering would be a part of the outfit. To-day the country over which they wandered is dotted every half mile, more or less, with snug farmhouses and checkered with plowed fields. Land then worth from three to five dollars an acre, is now valued at from twenty to thirtyfive and some farms as high as forty or fifty dollars per acre. As in 1864 the Maple Valley in Woodbury and Monona Counties was the writer's objective point, so it was again the other day. The Valley can now be reached by the North Western Railway and in that inviting region all who desire to engage in farming or stockraising, will find nearly every thing they can ask. A highly productive soil, free from malaria, good water, building material and fencing at fair rates, enterprising people, and good prices for every thing produced. The longest way around is sometimes the pleasantest if not the nearest, thought the editorial tramp, and so stuck to the Sioux City sleeper which leaves the main line at Missouri Valley Junction, four hundred and sixty-seven miles west of Chicago, and runs north over the Missouri bottoms to Sioux City. Half way up this line is the fine little "City" of Onawa, started twenty-five years ago by some ambitious people from St. Charles, Illinois, with the expectation that eventually it would be in the way of a great trank line railroad. Though their anticipations have not yet been realized they are not without hope and have supplied themselves with fine schools and all the comforts and many of the luxuries of life. At the beautiful home of Major Geo. E. Warner, one of the JOURNAL'S subscribers, the traveler received a warm welcome and had the pleasure during his stay of spending a social evening with Mr. Ainsworth, editor of the Onawa Gazette, and other prominent residents, who assert they always have a royal good time when Mrs. Warner entertains. Like many other good people scattered over the world, Mrs. Warner's early childhood was passed at St. Charles, III. The stage ride from Onawa to Mapleton. a distance of twenty-three miles, was rendered most agreeable by the company of two Onawa preachers, whose extremely liberal views and interest in modern liberal thought, including Spiritualism, was gratifying; showing the trend of public sentiment. Wherever one may travel he will find the people rapidly striding away from old authorities and doing their own thinking. Mapleton, the terminus of the Maple River branch of the North Western road, is a thriving town, some three years of age, with seven hundred inhabitants. Here acquaintance was renewed with Mr. Charles A. Robertson, on the ground and to his astonishment found | the editor of the Mapleton Press, a sprightly | visit the different camp meetings.

mean thing in this town is the table at either hotel. If you go to one you will wish you had tried the other, and will wonder how such disgusting combinations can be made from good material to begin with. At Battle Creek, twenty miles east by north of Mapleton and on the railroad, was found an old correspondent, Hugh Smith, keeping a hotel, the Battle Creek House, making money and enjoying himself. He has seen his village spring up and grow into an important trading centre with good stores, a bank and all the usual accessories of a live Western town. A well conducted weekly paper, The Times, is published here; Mr. Young, the editor, is a young man who understands his business and will be heard from in a wider field sometime no doubt.

Having accomplished the object of his visit, the Religio-Philosophical man took the stage from Mapleton back to Onawa, with his ministerial companions of the day before, and gladly found in the conversation much in common with them. The hero of the trip was, as a matter of course, the genial mail carrier and driver, Theodore Hilton, whose favorite theme is temperance, in discussing which he grows eloquent. He carries his principles into practice by refusing to freight liquor or beer, and even declines a passenger now and then until the applicant has worked off his superfluous spirits.

On a Sunday afternoon in the same car that carried the tramp to Onawa, he once more took up his quarters for a twenty-three hours' ride, and on the way discussed with himself the influence of the railroad as a great moral agent-nothing personal to R. R. officials is intended. Over the vast prairies of the West and North where only a few years since, the Indian hunted the buffalo and scalped the venturesome settler, railroads have stretched their arms of steel, carrying civilization and all that the term implies. The shrill whistle of the locomotive has supplanted the war-whoop of the Indian, and over the rolling prairies roam herds of blooded cattle and sheep where but yesterday as it were, the Indian, the buffalo and the wolf held sway. Along the various lines of the North Western road lie hundreds of thousands of acres of the finest land in the world, which is being rapidly settled up and improved by a most intelligent and enteprising class of settlers. The telegraph and daily paper can now be found in many places where five years ago there were scarcely a dozen houses, and in some cases none at all. The general intelligence observable throughout all this region is remarkable. In thousands of Western villages and farming districts, in fact in nearly all of them, can be found congenial homes for the educated and refined who are seeking new locations and who may possibly be laboring under the mistaken idea that there is no pleasure in life to be found beyond the boundaries of the older States. Thus ran on the writer's thoughts during waking hours, until once more he found himself in the fine passenger station at Chicago. Ten minutes later and his ears were being dinned by printers and proof-readers; all thoughts beyond the best interests of the readers of the RELIGIO-PHIL-OSOPHICAL JOURNAL were instantly dematerialized, and with fresh strength he again put on the editorial harness. Mr. Henry Kiddle accepts our invitation for an expression of views upon the declaration signed by A. J. Davis, P. E. Farnsworth, S. B. Nichols, Dr. and Mrs. Spence, Mrs. Jewett, W. R. and T. S. Tice and other well known and experienced Spiritualists which appeared in No. 9 of the JOURNAL. The peculiar trend of Prof. Kiddle's remarks would seem to indicate an inspiration from some of the members of that remarkable institution known in a limited way as the "Alliance." However we do not care at this time to enter into an analysis of friend Kiddle's remarks. and will only here thank him heartily for accepting our invitation to discuss the matter. If Mr. Kiddle has been a careful reader of the JOURNAL, he very well knows the paper is not 'an "organ" for any faction 'orclique. Indeed, the fact that it is not, is the head and front of its offending in the eyes of a certain class. We leave Mr. Kiddle's communication in the hands of those to whom it is specially addressed. We fear our friend will be still more shocked when he reads on the sixth page of this paper the views of the highly developed mediums, Lyman C. Howe and Maria M. King, as well as those of other experienced Spiritualists, most of whom like most of the stalwart forty at whom he fires, have had an experience in Spiritualism antedating his by twenty years and whose capacity for investigation is certainly equal to that of their critics.

legious performance. It appears that in the New York Tombs prison a short time ago, Wm. Sendrain was hanged for murder. He did not believe in the doctrines of Christianity, and was outspoken in his repudiation of faith. He lived an irreligious life and died unrepenting on the scaffold. His body was interred in Greenwood Cemetery. A metropolitan journal in its report of the funeral, says: "The attendants lowered the coffin with ropes, the Rev. Mr. Morgan read the Episcopal service, a benediction was said, and the mourners turned away." In commenting on this ceremony, the Mirror says:

"Is it not time that Protestant clergymen abstained from according to vice the rewards of virtue? It is never too late to mend. The death of the penitent thief is a proof that even the vilest sinner need not despair; and there is a joy among the angels of God when a guilty man becomes contrite even at the eleventh hour. But when a criminal passes his days in wickedness, and en-ters the valley of death loaded down with iniquity, how dare any minister of the gospel of righteousness give him a free pass to heaven?"

There was neither harm nor efficacy connected with the religious exercises over the body of the malefactor; however sincere, beautiful and sublime in their nature, they could not alter the status of the ascended spirit. The orthodox Christian sincerely believes that repentance on the part of the sinner must take place before death, or his | can you escape from the legitimate effects of spirit will be consigned to a place designated as hell. The Catholic Mirror expresses its deep amazement and repugnance at the methods and devices of Protestantism whereby a man steeped in sin, loaded down with iniquity and reeking in corruption, can be changed from that impure condition in a moment's time, and rendered a fit companion | it were, and though begrimed with dust and for cherubim and scraphim as they cluster licentiousness, eventually it will emerge around the throne of God rendering him homage. The practice of giving a "free pass" to heaven to horse thieves, murderers, train wreckers, pirates, etc., is regarded by the Mirror as a system whereby heaven would soon become the asylum of dissolute characters, and unfit for the habitation of a saint. The purgatory of the Catholic with | in the gardens of God, drink from celestial its sulphurous flames and insatiate devils, | founts and hold converse with the wise sages from which it is possible for the criminal to eventually emerge, is far superior to the hell of the Christian, which is pictured by Pollok as follows:

God in his grasp Of his Aimighty strength, took them upraised, And threw them down in the yawning pit Of bottomless perdition, ruined, DAMNED! Fast bound in chains of darkness evermore. The second death and the undying worm, Opening their borrid jaws with hideous yell, Failing received their coertasting prey. A groan returned, as down they sunk, and sunk, And ever sunk among the utter dark; A groan returned—the righteous heard the groan, The groan of all the reprobates when first They felt damnation sure and heard hell close."

The above may be regarded as the legitimate outgrowth of the rankest error in religion, and is a very correct and vivid ortho- women in the ranks of Spiritualism, in its who was boarding at a neighbor's, appeared dox description of what is regarded as the search for the whole truth.

No. 14

Mr. Bronson Murray has a happy way of stating things with such perspicuity and point as to leave no ground for evasion or misunderstanding. In another column will be found a characteristic article from him, headed "True and False Mediums-True and False Journalists." We commend the subject matter to those personally interested. The long inaction of the better and more intelligent class of Spiritualists has at last been broken and the JOURNAL is gaining the active co-operation of the best men and in need of. The next morning McWilliams,

Miss Clara Mayo, the San Francisco medium, of whom the JOURNAL has previously spoken, has taken rooms with Mrs. Friesner, at No. 51 North Sheldon street, near Lake street. Miss Mayo is a trance test medium and highly commended by our critical contributor, W. E. Coleman. On Friday last she gave us good evidence of her gifts, many tests of the presence of spirit friends being received. Miss Mayo is accompanied by Mrs. Price, also a medium, and an active participant in the public work of Spiritualism. Mrs. Price is said to diagnose disease with great success. These ladies will be glad to see friends in a social way on each Monday evening; on Tuesday, Thursday and Saturday evenings, at 8 o'clock until further notice they will hold public circles for tests and evidences of spirit presence; to these circles a fee of 50 cents will be charged. Later in the season Mrs. Price and Miss Mayo expect to

#### The May Musical Festival in Chicago.

Rev. Henry Ward Beecher says that music is one of the most important auxiliaries of the preacher; he claims that music comes, in the capacity of doing good, next to preaching. Robert Collyer says that music is so interwoven with the soul, so inward and divine, that it seems to be like a spirit from another world which has to wait for a spiritual condition in those who would welcome her before she can make herself heard in the full perfection. The "spiritual condition" alluded to by Mr. Collyer will probably be attained without delay when it is learned that the May Musical Festival under the supervision of Mr. Thomas, will take place at the Exposition Building May 23d, 24th, 25th and 26th.

The entire south half of the Exposition Building has been changed into a grand concert auditorium, seating 7,000 people. The seats have been arranged in the form of an amphitheatre, the first 100 feet being level. From this point begins a gradual elevation extending to the centre of the building, so that there may be no barrier either to seeing or hearing in the different sections of the vast hall. The building is easy of access, and large and spacious promenades have been provided for the convenience and comfort of the audience.

#### PROGRAMMES.

For such a brilliant array of artists, a chorus comprising such a magnificent body of tone, and an orchestra never equaled in this country. Mr. Thomas has prepared a series of programmes that excel even all the previous efforts of his matchless skill in this direction. At the opening concert, Tuesday evening, May 23d, will be rendered Handel's Jubilate, Beethoven's Symphony in C minor, and scenes from Wagner's Lohengrin; Wednesday evening, May 24th, Handel's crowning work, the Oratorio of the Messiah; Thursday evening, May 25th, Bach's Cantata, Festo Symphony; Friday evening, May 26th, Schumann's Mass in C minor, and Berlioz' Fall of Troy. The matinee programmes will be exceptionally varied and attractive, calling for the appearance of all the soloists, and the most brilliant and popular music by the orchestra. A glance over these programmes will convince even the most casual observer that never before were such musical attractions offered in this country, and that they have never been excelled in any other.

THE CHORUS.

1

For many months the great chorus has been actively engaged in frequent rehearsals. and the enthusiasm is unabated. The chorus will consist of one thousand singers, recruited from the ranks of Chicago societies, and including the best vocal talent of the city, reinforced by the Arion Musical Society of Milwaukee, forming a body of trained vocalists perfectly competent to cope with the difficulties of the great choral works to be presented.

#### THE ORCHESTRA.

The Festival Orchestra has been carefully selected by Mr. Thomas from the best material available in New York, Cincinnati and

The humane interposition of the United States Government in behalf of better treatment of the Jews in Russia was not very successful. The Russian Government was not even disposed to make exception in favor of American citizens of the Hebrew race who might chance to be in Russia, but held them to be subject, equally with Russian native Jews, to all existing laws and, regulations.

Mrs. Jacob Myers was a religious convert at Mount Vernon, O., through the evangelism of a Mrs. Robinson, who urged upon her the duty of also becoming a revivalist. Mrs. Myers obeyed, but the rebuffs which she received excited her greatly, as she was naturally very modest and retiring, and her mind gave way. She informed her husband one day that she would kill him if he didn't instantly repent, and a few hours later she attempted suicide.

A careful examination of the changes made in revising the New Testament shows that there are 18,358 words changed by a substituted rendering of the received text; 4,654 words added in translation of the received text; 550 words in translation of additions in the Greek 1,604 which translate an altered text, and 222 words taken from the margin into the text; in all, 25,388 words changed out of 179,914 or 17 per cent.

The American Bible Society has refused its aid in sending out Dr. Judson's Burmese Bible among the heathen because it translates the word baptizo by "immerse," though it is acknowledged to be an accurate and scholarly version. The New York Independent insists that for the Bible society to reject this rendering is to say to the Burmese. "You may be either kept in ignorance of the meaning of a certain word of Holy Writ, or you shall not have the Bible from us." "Gentlemen of the big brick house," the same journal adds, "it is not a right thing to do. The only question you have a right to ask is whether the translation of Dr. Judson is faithful to the Greek. Ascencionis Christi, and Beethoven's Ninth | If it is not, condemn it; if it is, then publish it, no matter what parties of controversialists be helped or hindered thereby."

> In an interview with a St. Louis reporter concerning her late husband, Mrs. Jesse James said: "Sometimes when reading the accounts of himself I have heard him laugh. He never seemed unhappy or worried, but was cheerful and happy." It is certainly very gratifying to the journalistic profession generally to learn that the recent Mr. James did not allow their criticisms concerning train robbing and murdering to warp his genial nature or dim his sunny smile. Mr. James, according to the calculations of two ministers who presided at his funeral, went straight to heaven, and he had a \$500 coffin. How many of the heartless editors who tried so hard to wound his feelings will be able to show a record like this?

> Anthony Comstock. Secretary of the New York Society for the suppression of Vice, met the business men of the city in Lower Farwell Hall, last Saturday afternoon at 4 o'clock, and by special request he spoke in the Immanuel Baptist Church, Michigan avenue and Twenty-third street, last Sunday. afternoon, and in the evening in the First Congregationa Church. Histopic for both meetings was, "The Corruption of Our Youth." He has just completed ten years of service in the work of suppressing the monstrous evils of obscene literature, and parents can learn from his experience some of the frightful influences for evil that surround and affect the young.

A. B. French is temporarily rusticating at his home in Clyde, Ohio.

Mrs. E. Silverston, located at 16 N. Sheldon Street, is quite sick at present and cannot see her patrons.

Mr. Charles Bright, the Australian lecturer. whose eloquence has charmed the Spiritualists of the Pacific coast, lectures before the Second Society of Spiritualists at Union Park Hall, next Sunday evening. His subject will be "Free Thought versus Mental Slavery."

We regret that we have not had the space sufficient to publish all the matter sent to us with reference to the 34th anniversary of Modern.Spiritualism. Several addresses have been crowded out, which we would have been glad to publish.

We had the pleasure of a visit last week from Col. Isaac Eaton, who is West on business. Col. Eaton considers Mr. Dooley, now of Kansas City, the most powerful healing medium in the world and predicts for him a world-wide reputation in time to come.

Hon. Sanford B. Perry entertained the Second Society of Spiritualists at Union Park Hall, last Sunday evening, with a lucid description of the suffering of a spirit who, while on earth had led a dishonest, licentious life. He was listened to with careful attention and the lesson he conveyed was valuable. Mr. Horace Taber, of Manistee, Michigan, was in town over Sunday. Mr. Taber is a large lumber manufacturer and the inventor of a rift sawing siding machine, which is of special value to those interested. Mr. Taber claims for his machine many and great advantages over any other invention of the kind.

On the sixth page "Deacon" D. M. Cole, late of The Two Worlds has a pertinent article entitled "Spirituality and Sensuality." Mr. Cole is an able, experienced newspaper man. and though young in Spiritualism he is full of zeal and adds greatly to the interest of the Brooklyn Fraternity meetings by his active participation.

Carrie Sawyer; late of San Francisco, where she has flourished after a precarious fashion for some years until her barefaced frauds grew intolerable to people there, is now traveling eastward peddling her stale wares. She is an unmitigated nuisance wholly unworthy of countenance and not to be tolerated in decent families.

Light, of England, speaking of an editorial that appeared in the JOURNAL in reference to form materialization, and various exposures, says: "In the course of a leading article upon recent alleged exposures in America, the editor of the JOURNAL delivers himself in a plain and sensible manner. His sentiments are similar to those that find an echo among thoughtful Spiritualists on this side of the Atlantic."

Mr. A. J. Fishback writes in very commendatory terms of Mrs. Dr. Phœbe Kennedy, of Greenwood, Mo., as a worker. He says besides being entranced and controlled by spirits her phases are clairvoyance, clairaudience, prophecy and healing; she is also a licensed medical practitioner of the State of Missouri, having pursued a regular course of study. She is now engaged in writing a book,

DR. CROWELL TO BE HEARD FROM .-- Next week we will publish a lengthy communication from Dr. Crowell on the subject of fraudulent mediums. It will also be a reply to those who have seen fit to arraign him for the course he has pursued in relation to these impostors. He takes the same ground that we have occupied for years past, and defines his position clearly and forcibly. We hope all Spiritualists will read what he has to say.

Barnum's Circus always takes along a gross of German Corn Remover. Sold by druggists.

#### Business . Notices.

THE purity and perfect combination of Dr. Price's ream Baking Powder, enables it to render all articles easy of digestion.

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

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CURES EVERY CASE OF PILES.

The Niantic (Ct.) Camp Meeting.

 The grounds will be open on and after June 12, 1882.' The regular Camp Meeting will commence with public speaking on Sunday, July 12, 1882, and will continue until August 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A parilion will be created at once large everything accommodate about one operated at once large everything the secure of the secu stay of campers pleasant and profitable. A partition will be erected at once, large enough to accommodate about one hundred couple. A balcony, seating about five hundred peo ple, is also to be added to the partition. The partition will be two stories; the upper story will be divided into lodging rooms capable of accommodating about fifty persons. The Association will furnish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible. D. A. LYMAN, Secretary. Willimnatic. Conn.

Willimantic, Conn.

Orion Park Island-Eastern Michigan Camp Meeting.

A Spiritual-Liberal Camp Meeting, to continue six days, will be held on Orion Parit Island, commencing on Tuesday, June 13, 1882, and closing on Sunday June 18. The meet-ing will be held under the authority of the committee on dis-trict work, of which J. H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is ex-pected that a Bistrict Association will be organized during the meeting as part of the State work. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Bailroad, and is one of the most delight-ful places in the State. The lake covers some sixteen hun-dred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakens' stand, seating, and other conveniences. Visitors

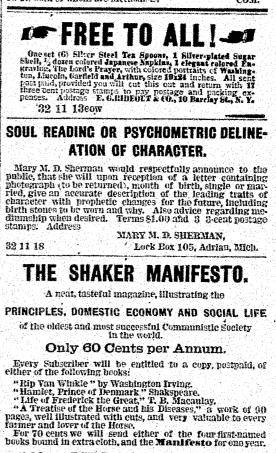
speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at rea-

onable rates. Charles E. Watkins, the well known test medium, is en-

# Lassed to Spirit-Life.

Passed from earth to spirit-life, suddenly and unexpectedly, by a beller explosion, at Dalton, Livingston Co., N.Y., April 28th, 1882, Newell Olney, aged 54 years and 5 days.

April 28th, 1882, Newell Olney, aged 54 years and 5 days. The subject of this notice was born in Niagara Co., N. Y., and was ason of the late Rev. Samuel Olney, and a brother of Rev. Lafayette Olney, both Baptist ministers. Newell Olney was also a Baptist for many years, but subsequently became a bright and intelligent convert to Spiritualism. This high and noble doctrine he exemplified in word and deed. The transition called death, to him, had no fears. He had fre-quently said that when the time arrived for him to go. he wanted to go saidening, as it were, at the "drop of the hat," and in this manner did he indeed pass care. His funeral took place on Sunday, April 30th, at the Methodist Church in Dat-ton, and was attended by a large concourse of people, to whom a spiritual discourse was delivered by Rev. J. H. Harter Spiritualist, of Auburn, N. Y., assisted in the services by Rev. E. J. Cook, of Pavilion, and Rev. A. Staples, of Datton, N. Y., both of whom are Methodists.



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# **HELMER'S FLEXIBLE MAGNETS.**

A New Appliance for Curing Dyspepsia, Rheumatism, Liver and Kidney Complaints.

"NEW YORK, March 4th, 1882.

"NEW YORK, March 4th, 1882: Mn. N. HELMER.—DEAR SIM: I have suffered from an affec-tion of the liver for years. The torpidity of that organ caused its secretions to pass off through the pores of the skin causing me much agony. I suffered from vertigo to a great extent. My attention was called to your 'Flexible Magnets' from the wearing of which I have experienced the greatest relief. Have not had an attack of vertigo since I have worn it. Trusting that this may be the means of calling the attention of some sufferer to what may prove a means of relief, I remain yours sincerely. sincerely.

MRS. GEO. WILSON. 28 Greenwich Ave., New York.

Investigate this and get Health. Sent to any address post ree on receipt of price, \$5.00. Send money in registered letter or by money order. Address

# HELMER,

73 East 13th Street, New York City.



Chicago, and will consist of 170 men. The string quintette alone will number 112 men. Besides the regular forces, there will be eight extra trumpets for the "Lohengrin" selections, and three extra saxe horns. the latter being required for Berlioz' score, "The Fall of Troy," the object being to make the orchestral setting of the works commensurate with the other features of the occasion.

Tickets to the Festival can be obtained at Lyon & Healy's music store, 162 State street. Season tickets, \$12, sale beginning May 8th; single reserved seats, \$2, sale beginning May 15th; general admission \$1. Suburban and country readers should so arrange their visit to the city, that they can attend the Festival.

#### Current Items.

A paper is being circulated in the city for signatures, asking Messrs. Moody and Sankey to return and take up evangelistic work in | June. Chicago. Several hundred names are already signed to the document, including those of numerous clergymen.

In introducing Miss Ella Deitz, an actress who read an article on "The Work of an Actor," in New York lately, the Rev. Robert Collyer said there was an unreasonable antipathy between the church and the stage which he hoped to see done away with. So far as he was concerned, he went to the theatre whenever he could find time to do so.

A correspondent of Notes and Queries said that Easter this year occurred on the anniversary of the day on which the resurrection took place. Will the correspondent please state the year in which it did occur? Scientists and theologians differ to the extent of five years as to the exact time of the birth of Christ.

The colored people of Huntington, L. I., are much exercised over certain allegations that have been circulated concerning the character of Mrs. William Crippen and Mrs. Edner Smith by Mrs. Irena Johnson. Mrs. Johnson was taken sick some time ago and called in a colored "doctor," who told her that she had been poisoned by a mixture of dried snakes and tree toads powdered and put in her food. The "doctor" ascertained this fact, he says, by placing a bottle on the woman's breast, when the snakes and toads made their ap- | Bro. Fishback's lectures were good, and were pearance in large numbers. Mrs. Crippen | listened to attentively. Bro. Winans gave and Mrs. Smith are charged with causing Mrs. Johnson's illness, and feeling ran so high against them that the colored people have refused to receive communion with them at the African Methodist Church in the town. fearing that the bread and wine might be poisoned. The accused women have begun proceedings against Mrs. Johnson and the "doctor" for slander.

#### GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column. are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Dr. H. P. Fairfield lectured to large audi ences at Epping, N. H., April 23rd. Mrs. Ada Foye, of San Francisco, Cal., is

expected to visit Leadville, Col. Bishop A. Beals speaks at Wichita, Kan., during May; Grand Rapids, Mich., during

Mrs. R. Shepard-Lillie has just terminated a very successful two month's engagement at Willoughby, Ohio.

Please read the special notice to subscribers which precedes the leading editorial and govern yourself as the case requires.

Mrs. Isa Wilson-Porter has removed her residence to No. 560 W. Lake street, where she will hold séances and give private sittings.

After the remarks by Mr. Perry, at Union Park Hall, last Sunday evening, Mrs. E. A. Nichols improvised a poem, which was well received.

Mr. Bowie Wilson, of Sydney, N. S. W., writes that Spiritualism is making rapid progress in the colonies. They miss Mr. Charles Bright very much.

A. J. Fishback, a prominent lecturer, writes: "I have great respect and a profound sympathy with you in the noble work you are accomplishing for the spread of our beautiful and glorious gospel."

Prof. Wilder's lecture on "The Office of the Imagination," which we publish this week, will command the careful attention of every thoughtful reader-and all regular readers of the JOURNAL are thoughtful readers.

Wallace Downs of Craig, Mo., writes: "We have had Bro. Fishback and Winans here. some excellent tests. They should be well received everywhere."

We hear good accounts of Spiritualism in Leadville. Col. J. K. Jones is giving psychometric and other tests, healing, etc. Mrs. Dr. Somerby is also giving satisfaction as a physician and clairvoyant. Two or three mediums for slate-writing have been recently developed.

'Practical uses of Spiritualism.'

Mrs. Emma F. Jay Bullene lectured in Troy, N. Y., with flattering success. She is on her way West as previously announced. and should be kept constantly employed. She is to lecture in Cleveland, Ohio, where she may be addressed until the 17th, in care of Mr. Thomas Lees. 105 Cross street. The Second Society of this city will also have the pleasure of hearing Mrs. Bullene. She may be addressed in care of this office after the 17th.

Ralph J. Shear, claiming to be a medium for spirit materialization, has gone into partnership with the notorious James A. Bliss, and thereby is shorn of any claim to confidence on the part of the public. Those who desire to be blissfully sheared at a dollar a head, can learn the whereabouts of these wool merchants by applying to the headquarters of such people-The Banner of Light office, Boston, or at its Philadelphia branch establishment.

A communication that appeared in the JOURNAL a short time ago, announcing that Mrs. Simpson, of 24 Ogden avenue, had successfully answered a sealed letter, has been instrumental in causing many others to send her sealed letters, requesting an answer. Mrs. Simpson, however, wishes to say that she can not make it a part of her business to answer sealed letters, her time being otherwise fully occupied; besides, to do so, would draw too heavily on her vitality in the present state of her health.

Mrs. Emma Hardinge-Britten is doing an excellent work in England. She has lately been lecturing in Nottingham. The Ulverston Mirror speaks of her as follows: "Mrs. Emma Hardinge-Britten has paid another visit to our 'good old town,' and has delivered thrilling addresses to crowded audiences in the Mechanics' Lecture Hall. The subject of the first lecture was 'Man-what-whence -whither?' and it was acknowledged by all who heard it to be a masterpiece of oratory. The subject of the second lecture was 'An Answer to Mr. J. C. Cumberland, or, why do Scientists, Clergymen, and Conjurers support the Opponents of Spiritualism?' On Saturday last we issued the following challenge in our local papers: The Nottingham Association of Spiritualists challenge any one of the Revs. J. Morse, M. A., W. Senior, M. A., R. A. Armstrong, B. A., and Prof. J. B. Paton, who supported Mr. Cumberland, to a three nights' debate with Mrs. Emma Hardinge-Britten on the 'Truth, Morality, and Religion of Modern Spiritualism."

The Theosophist for April has just come to hand. Price 50 cents. For sale at this office. rurine

#### Lily Dale Camp Meeting.

Lily Dale Camp Meeting. The 6th Annual Camp Meeting at Lily Dale, Cassadaga Lake, N.Y., will commence on Saturday, June 17th, and close Sunday, July 9th, 1882. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCornick, of Franklin, Pa.; J. Wm. Fletcher, of Boston, Mass.; Mrs. Sarah A. Byrnes, of East Boston, Mass.; Miss Jennie Rhinde, of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N.Y., and Lyman C. Howe, of Fredonia, N.Y. So-journer Truth, whose fame is worldwide, is expected. She is 106 years of age and Nature's own orator, formerly a slave, and one who has done much good work for the oppressed, an anthor and inspirational speaker, wholly uneducated, but brimming with wit, humor and good sense, and is not the least among the many attractions offered. Among the me-diums engaged are Mrs. Mary Andrews, of Moravia, N.Y. the first full form materializing medium ever developed and one of the best and whose genulneness cannot be questioned. Mrs. Maria Ramsdell, medical clairvoyant. of Laonon, N.Y. and Miss Ince Huntington, an excellent writing medium, of Randolph, N.Y., are expected. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the Atmosphere and bless all who come within its influence. The new speakers engaged are widely known for their remarkable for the spiritual life and harmony that influence. The new speakers engaged are widely known for their remarkable of the Spiritual life and harmony that is under the dimosphere and bless all who come within its influence. The new speakers engaged are widely Known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium; gives public tests from the platform. Reduced rates on the Dunkirk & Alleghany Valley R. R. whele runs past the grounds. Passengers on the Erfe and Lake Shore R. R., change at Dunkirk. Those by the Atlantic and Great Western, change at Dunkirk. Those by the Atlantte and Great W

and Great Western, change at the Junction, 3 miles east of Jamestown, and go north to Lily Dale, via D. A. Valley R. R Board on the grounds, \$1.00 per day. One lecture each day during the week. Admission to the grounds 10 cents. Sun-lays, two lectures, admission 15 cents. Cassadaga N. Y., May 6, 1882. THEO. C. ALDEN.

# Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street Services at 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 Rau-holph Streets. Mrs. Cora L. V. Richmond, regular speaker.

The Chicago Progressive Lyceum convenes at 12:80 each Sabhath at Union Park Hall, 517. West Madison Street, to which all are cordially invited.

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

Meetings are held each Sunday at 7:30 F. M., at 994 Mill waukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Pub-lic Services every Sunday morning, at 11 o'clock, and 7:45 P. M., In Steck's Musical Hall. No. 11 East Fourteenth Street, near Filth Are. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the old-est Association organized in the interest of modern Spiritual-ism, in the country, holds its assolons in the Harvard Roems on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 r. M. The public invited. P. E. FARNSWORTH, Secretary, Address Nov 277 D. O. Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St. (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at S P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn In titute, at 3 and 7 p. M. Seven blocks from Fulton Ferry. Lecturers: April, J. Frank Baxter; May, Mrs. Hannah B. May 12th .- "What Should we do to be Saved?" Hon. A. H.

Dailey. May 19th.—Facts and Experiments in Psychometry, by Mrs. Mary A. Gridley. May 26th.—W. C. Bowen.

Abby M. Burnham will speak and give tests Sundays of June. Conference Meetings held in the lower hall of the Brookim Institute every Friday evening, at 72 p. M. Starp. All Spiritual Papers sold at all our Meetings. S. B. NICHOIS President.

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# Voices' from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

#### Loss or Gain.

BY CELIA P. WOOLEY.

Which is best—to own a friend on earth, Or claim relationship divine With some fair saint in heaven, around whose form A deathless grace and glory shine?

Which most to prize—the faith that points above, And whispers low, "She dwelleth there," Or Memory with the backward glancing eyes, Who still preserves my past so fair?

Vainly I ask, helpless I stand between Remembrance fond and sweeter hope of thee: Angel or friend, I know not which to name, Mine or his only, and too great for me.

Thou art an angel now; I stand in fear, For angel looks are stern and sad, When downward bent on mortal lives. Only In heaven's glory are they glad.

Dear friend, forgive. So lonely am I here, Without thy smile to cheer and guide I can but cry and beat against the dark, As helpless children whom we chide.

Yet well I know thy fairest angelhood Is not so fair that it conceals The old-time grace and sweetest woman's truth: The scraph's smile thy constant heart reveals.

# Epitaph on a Rallroad Engineer.

The following epitaph on a railroad engineer is found in an English cemetery:

My engine now is cold and still, No water does my boiler fill; My coke affords its flame no more; My days of usefulness are o'er; My wheels deny their wonted speed, No more my gaiding hand they need; My whistle, too, has lost its tone, Its shrill and thrilling sounds are gone. My valves are now thrown open wide, My danges all refuse to guide, My danges all refuse to guide, My clacks also, though once so strong, Refuse to aid the busy throng; No more I feel each surging breath, My steam is now condensed in death, I ison values of a cash station? mossion Life's railway o'er, each station's passed; In death I'm stopped, and rest at last. Farewell. dear friends, and cease to weep: In Christ I'm safe, in him I sleep.

#### Spirituality and Sensuality.

#### BY D. M. COLE.

The Rev. Mr. Spurgeon says: "Excess of spiritual ity is, by a strange but certain law, placed next to sensuality; you get up so high that you fall down on the other side

At first sight this seems a strange thing for a clergy-man to say; not that it is untrue, but a truth that most preachers would probably be slow to perceive. We have long been familiar with the motto, "Extremes meet," and the utterance above is only another form of meet, and the unterance above is only another form of the same thought. The Indians are credited with describing a tree as "so straight it leans a little the other way," still another way of saying nearly the same thing. So of spirituality as related to sensual-ity. In many of our churches there have been those who proclaimed the possibility of, and the duty of scaling for "merfection" to be could ever know seeking for, "perfection," (as if one could ever know what perfection means), and have been subjected to sharp criticism therefor, which we refer to only be-"These perfectionists are the very best church mem-bers while they are seeking perfection," said one cynical minister, "and the very worst after they have found it." They have "fallen down on the other side "as Spurcen says above. Another one said Side," as Spurgeon says above. Another one said, "Perfect, eh? Hige for heaven? Well, you ought to die at once, for the next step to ripeness is rotten-

#### Signs of Salvation,

Mediums, Lecturers, Lawyers, Bankers, Merchants, and Manufacturers Unite in Placing Themselves on Record in Favor of the Elucidation of Truth and the Elimination of Error.

#### To the Editor of the Religio-Philosophical Journal:

You call for an expression of opinion from Spirit-ualists in general on the subject of the policy best to be pursued in regard to fraudulent and honest mediumship, by all having the good of the cause at heart. My own record on this matter is before the near. My own record on this matter is before the public, as I have repeatedly had occasion to com-mend the policy of the JOURNAL'In its efforts to main-tain the integrity of Spiritualism by exposures of fraud. I must say I feel deeply exercised at the present crisis in our cause. I regard the present ag-itation as pregnant with important results, since one itation as pregnant with important results, since one particular doctrine put forth by some as of Spiritu-alism, is especially on trial, and we have to observe its practical bearings in society. The doctrine that evil disposed spirits have power to interfere when and where they will with mediums and manifesta-tions is bearing its legitimate fruit in the theories put forth to shield impostors and impose upon the public as genuine spirit manifestations, the most barefaced frauds. It has come to the point that tricksters cannot be exposed, no matter what they may do or how often they may be caught in the act of deceiving, because, forsooth, it is the work of evil spirits. The poor, innocent medium must not be spirits. The poor, innocent medium must not be disturbed, must not be blamed, but must be upheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a conven-ient scape-goat this dogma is, and how it commends itself as a defence for the corrupt and villainous who would escape the consequences of their deeds of

darkness! "Stealing the livery of heaven to serve the devil in," as fraudulent mediums do, is had enough in its in," as includent meaning and is but enough in its consequences, but, to my mind, the perversion of Spiritualism in its essence, by making it appear to father such absurd, such monstrous doctrines, is worse. It is said that history repeats itself. Our ex-periences in Spiritualism are surely repeating them-selves with a vengeance, in this generation. It is not long since Spiritualism was made to hear the not long since Spiritualism was made to bear the odium of a doctrine as vile as this put forth now to exonorate deceivers. Spirits were made to bear the responsibility of propagating social disorder, and it became a fashion in every order-loving community —which is yet in vogue—to denounce Spiritualism as dangerous to society on this account. Now we must have a similar experience with so called me-diums, expositors of Spiritualism, going about and exhibiting it as diabolism of the darkest hue; and these have their apologists who denounce truth-lovthese have their apologists who demounce truth-lov-ing investigators, whose only fault is trying to sep-arate the true from the false in spirit manifestations and to make Spiritualism and Spiritualists respected for their advocacy of honesty. Having the good of humanity at heart, I would rather people would cling to their old orthodoxy, to atheism or any other ism rather than Spiritualism with this abhorrent dogma attached, which makes it as repulsive as the fetichism of the African savage. Give us the old orbeights and the African savage. Give us the old or-thodox devil, I say, in preference to the myriads which some Spiritualists, from the treasures of their fertile imaginations, create for themselves and try to impose upon other people. I trust the common sense of our people will come to the rescue, and we will see true Spiritualism vindicated, and honest mediums and faithful, honest investigators and champions of the truth come to the front.

Yours for the truth, Hammonton, N. J. MARIA M. KING. I agree with Maria in the sentiments above ex-pressed. Yours, for common sense. Hammonton, N. J. A. J. KING.

To the Editor of the Religio-Philosophical Journal:

There has been such a manifest disposition on the part of many Spiritualists to condone or cover any and all frauds, and to accept and encourage lazy, shiftless, degraded tramps, who profess to be me-diums, doctors, clairvoyants, etc., that many of the better class of Spiritualists have quietly disappeared from public, awaiting, hoping and praying for a purer and more elevating conception of this great

About the last letters I have written to the Jour-NAL were those which appeared about two years ago entitled the "Follies of Spiritualists." This brought down upon me a number of anonymous letters couched in the bitterest denunciatory language. These letters on my part were written in deep sincerity and intended to show the follies and extremes which seem to govern many of our number; but when they brought upon me such a shower of curses I felt like one in a house where he was not wanted, and just "stepped down and out." When I caught up the JOURNAL this morning and read the letter of A. J. Davis and others denouncing fraud and sus-taining the course of the JOURNAL in its manly efforts to elevate Spiritualism, it seemed to me, and I felt it all through my being, that a clear and unob-scured opening had appeared through the clouded spiritual sky and that the sunlight of heaven was flowing upon us. I can almost see the golden circle fringed with scarlet and purple, while the black clouds of the dis-tance are furrowed with lines of light struggling against the darkness. When the black impenetrable clouds which for ages wrapped the new born earth clouds which for ages wrapped the new born earth in material darkness began to disappear, and the struggling rays from the far off sun to illuminate the earth, it is recorded God said, "Let there be Light and there was Light." In this ninetcenth century the voice of God again says, "Let there be Light!" When we of earth cease to generate the spiritual clouds which obscure the light of the spiritual sun, then will heaven's golden rays fill the whole earth. Let there he a remove and an endorsement of Let there be a response and an endorsement of the letter of Brother A. J. Davis and others in the JOURNAL Of April 29th, from every lover of truth. Every letter of this kind in support of the JOURNAL in its efforts to purify Spiritualism, is a ray of light from God's throne, though it be reflected from his humblest subject. J. MUBRAY CASE.

#### To the Editor of the Religio-Philosophical Journal:

It afforded me great pleasure to receive your circular containing the expressions of the forty friends of pure Spiritualism and determined spirit to discoun-tenance all frauds. The New York and Brooklyn friends have taken a noble stand on this subject, and yery justly indorse the candid, meritorious and promvery justly indorse the candid, meritorious and prom-lsing independence of the RELIGIO-PHILOSOPHICAL JOURNAL. Your paper is a great power in the cause of religious truth. I feel an unfeigned thankfulness that such an organ of progressive use-fulness fell under my eye, so full of hope. I sicken-ed years ago of all so called religious papers as un-worthy of patronage for their truckling to sect and superstition. As intelligence becomes disceminated, superstition must retire, and fearless advocates of religious truth and an enlightened theology find favor and encouragement. Long may your paper persevere in its present frank advocacy of the cause of pure Spiritualism and its hand maid and expo-nent, the science, and in condemnation of fraud. Yours, truly, Yours, truly, THOMAS BABLOW.

Canastota, N. Y.

I cheerfully join with Judge Barlow in expressions of approbation of the course of the RELIGIO-PHILOSOPHICAL JOURNAL, and in approval of the statements of the forty Spiritualists referred to by D. H. RASBACH.

#### Canastota, N. Y.

[Mr. Rasbach is cashier of the Canastota National Bank.-ED]

To the Editor of the Keligio-Philosophical Journal:

I heartily endorse the purpose and effort to protect mediums and mediumship from the tricks and devices of unprincipled adventurers and dishonest practices, and I believe it due to mediums as well as investigators to insist upon genuine manifestations or none, and to discountenance all pretenders who fuse to allow test conditions at every seance. I remse to anow test conditions at every scance. I believe the counsel and support such have received from representative Spiritualists and time-serving spiritual papers, have done immense damage to the cause, and more injury to honest mediums than all other influences. I indorse the sentiments of A. B. French, E. W. Wallis and others calling for a free and focuses any service on the immented induct and fearless expression on this important subject. Let the world ring with the echo of determined honesty till our cause is rescued from the hands of swindlers

Yndiers. Yours, for honest Spiritualism, or none. Fredonia. N. Y. LYMAN C. HOWE.

To the Editor of the Religio-Philosophical Journal:

Most heartily would I subscribe to the document published in the JOURNAL of the 29th, protesting against mediumistic fraud. Permit me to add, that no commendation can be too high for the fearless and independent course of the JOURNAL, nor for its effort to eliminate fraud, pretense and trick from the ranks of Spiritualism. It is said that many years ago, a crowd of people were whacked over the head ago, a crowd of people were whacked over the head and routed for making a certain place, a place of merchandise and of speculation in sacred things. Keep on, Mr. Editor, you have a good precedent, and it is high time these mediumistic money-changers and pretenders felt the sting of a righteous indigna-tion, and that they be set to work for an honest liv-ing. "Don't you forget it." Yours, truly, Florence, Mass. J. B. LOOMIS.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: Though confined to my bed for over three years, your JOURNAL is ever a welcome guest, giving me every week an intellectual feast. With reference to your invitation for an expression of opinion concern-ing fraudulent mediums, I would briefly say, that it is almost incomprehensible to me, that any honora-ble minded Spiritualist should desire to bolster up distonest mediums, that have been fully exposed in their tricks. Such respectable Spiritualists, while they mean well, do themselves great injustice, for in the minds of thousands, they drop a shadow upon both their own integrity and judgment. The course pursued upon this subject in your JOURNAL is very satisfactory to me. Fraternally yours, Bordentown, N. J. W. C. WATERS.

To the Editor of the Religio-Philosophical Journal:

I am glad to have my name added to the list of those expressing approval of the purification of Spiritualism from fraud and deception of every kind. Aside from the bitterness of religious bigotry, noth-ing has so retarded the advance of our soul refreshing has so retarded the advance of our sour version ing philosophy as the continued frauds opening up on every hand. I am glad also that the ideas, that "modiums can do no wrong." "that spirits may join "mediums can do no wrong;" "that spirits may join in deception that good may come;" and all such fool-ishness are being discarded by real truth lovers. For these results we are largely indebted to your able J. G. JACKSON. JOURNAL.

#### "FireI FireII.Elmill?"

#### THE SPIRITS AND THE HOLLOW GLOBE, .

To the Editor of the Religio-Philosophicsi Journal: :

I perceive in your very interesting number of: March 25th, are inserted my remarks of about six weeks ago criticising the "Hollow Globe." On the same page appears a letter from Win F. Lyon, of Adrian, Mich., favoring that singularly, unscientific and, im-

Mich., favoring that singularly, unaverse probable theory. Being a full believer in the traths of a possible in-tercourse between this condition of life and the next and a believer also in the occasional development of the clairvoyant faculty, it is nevertheless, painful whenever, either spirits from the spheres or percons-mention the exercise of clairvoyance in: this life, and the exercise of clairvoyance in: this life, whenever, either spirits from the spirits or persons-professing the exercise of clairvoyance in this life, report to us, as true, what inductive science, based upon long experience and critical observation, de-monstrates to be false. It is a discredit to our philosophy and an injury to the cause we so, much love. I have therefore a few complaints to make of Brother Lyon.

Brother Lyon. 1. He names in the same connection as though they belonged in the same category, "the theological or Christian fire" (the hell fire prepared for the devil and his angels,) and the "fires" that scientific: theories point out as existing as heat in the earth's interior, in the sun and in the fixed stars. The one is the child of crude ignorance and superstition, developed in the minds of unprocessed humanity, still balenced in the minds of unprogressed humanity, still bolstered up by selfish and bigoted interests (or possibly is the revelation of old time assumed "clairvoyance"): the other is the discovery (perhaps not yet quite beyond, controversy) of scientific research into, phenomena daily open to inspection; and is a legitimate deduc-tion from patient and skillful observation. 2. He seems to use, and to attribute to his spirit.

friends the use of the term "fire" as though it were a substantive, an element, instead of a condition, state or manifestation of matter. Can it be that these spirit friends lived on earth when science was so, crude as to number but four elements, air, earth, fire-and water?--

"Air and ye elements that in quaterneon run. Perpetual circle, multiform and mix and Nourish all things."

Whether we adopt the latest, seemingly well es-tablished idea of heat being but a mode or equiv-alent of motions, or whether we cling to the older theory of caloric as a substantive, active "fire," properly speaking, is only a fierce chemical decom-position and flame, but the red hot gases eliminated during combrastion during combustion.

Heat can exist for ages in vast accumulation, en-closed in a crust of non-conducting, or somewhat nonclosed in a crust of non-conducting, or somewhat hon-conducting strata, shut off from oxygen, the grand supporter of combustion, and yet no combustion; no rapid chemical decomposition; no proper "fire" take place. So Brother Lyon need perceive no cause of wonder that "the savans, who built this earthly fire, have never prepared a particle of fuel for it of any description." The earth is gradually cooling, or has gradually cooled from a completely motion grade description.<sup>5</sup> The earth is gradually cooling, or has gradually cooled, from a completely molten globe, until the radiator (which gradually diminishes as until the radiator (which gradually dimnishes as the crust thickens) becomes no greater than the amount of heat received from the sun. An equilib-rium will then be attained to, lasting as long as the solar heat remains uniform. That the earth is in-teriorly highly heated is, a priori, made very probable by the existence of volcanos discharging molten la-va, as well as by the constantly increasing temperat-ure observed by descending into mines or shafts of any description.

any description. 3. Brother Lyon, or his spirit friends, argue lame-ly and without the facts when "they tell us that the earth is so constructed that the largest possible num-bers of thinking, intelligent beings can be accomo-dated."...."Hence its spherical shell with an interior as well as an exterior surface." How is it then that the earth was made with about two-thirds of its sur-tions or constructed and the source of the surface. the earth was made with about two-thirds of its sur-face covered with water, and a considerable propor-tion of the remaining third composed of sterile and uninhabitable deserts, scorched by tropical-heat or benumbed by polar blasts, so that but a small fraction of its surface is really fit for growing first-class sam-ples of humanity? What would be thought of the hospitality of a powerful castellan, who, having plenty of house-room open to the sun, neglected to make it tenantable and turned his favored guests in-to the vaults heneath his castle? to the vaults beneath his castle?

Briefly: the hollow globe theory is inconsistent with the formative laws of any rational theory of development; the weight of the earth as a whole indi-cates no vacuity, but an increased solidity of the central parts, and the law of gravity which knows no change, utterly forbids the existence of such a shell with polar openings. The interior heat of the earth is an all but proven fact, and the spectrum analysis has de-monstrated with a probability of thousands to one that our sun is in a state of active combustion with

Giverge W. Pennec writes: Dr. Henry Siade came to our little city, Kokoma, Ind., on the fifth day of this month, and my wife and idetermined to have asitting with him. Oh! what a glorious feest we had. We received a communication from our darling little Hattie, telling us not to mourn for her, that she still lived and was happy. What joy that was to our aching hearts to know that our darling still lived. I also received a communication from my father, he signing his fullyname. These communications were also received a communication from my failer, he signing his fulliname. These communications were given under strictly test conditions. Dr. Slade did not touch the shite while the writing was being dene. We were touched by spirit hands. I was picked up in my chair bodily, and set back about two lost from the table; my wife's chair was also moved some distance from the table with her sitting in it. Numerous tests were given the persons who called upon Dr. Slade. While he was here twenty-four slates were carried away written full, giving perfect satisfaction in, every instance. There were other tests given of the presence of departed friends, such as carrying away pocket handkerchiefs and tying them in hard knots. During the time all this was being done, Dr. Slade sat with his feet away from the table, and his hands held by those sitting with him, so it was impossible for him to have produced any of the manifestations of Kelawarro. Mich writes:

Silms. Inigelow of Kalamazoo, Mich., writes: Good.cheer to you in your brave and persistent work in trying to redeem our good cause from the curse of frauds, senseless iconoclasm and corrupt associa-tions with the unworthy pretenders and false friends! Our little band of the faithful still maintain weekly meetings, and have occasional speaking when we can secure the services of those we deem worthy as teachers and reformers. Last Sunday Brother A. B. Spinney spoke for us to a good audi-ence. He was favored with a good degree of in-spiration, and said many things in a plain independent manner which interested all. I wish Brother Spin-ary available of arrange business of the degree of array new could so arrange his business as to devote more of his time to the rostram as a teacher of our grand religion and philosophy. He does good wherever he gives voice to the thoughts of the good spirits who are ever ready to impress and impel him to brave utterances.

J. Ferguson writes: I am highly pleased with the moral tone of the JOURNAL. I am a full-blooded Spiritualist, but of a different type than the great body of Spiritualists, and from the year 1853, until recently, I have been a powerful medium.

W. Burright writes: I am well pleased with the JOURNAL. I like the stand you take against fraud. The honest truth is what we want. Go on with the good work. Blow out the chaff and give us the clean wheat.

#### Notes and Extracts.

The feeble tremble before opinion, the foolish defy it, the wise judge it, the skillful direct it.

- A man cannot have an idea of perfection in anoth-er, which he was never sensible of in himself.
- **Poetry** is the blossom and the fragrance of all human knowledge, human thoughts, human passion, emotion, language.

**Power**, in its quality and degree, is the measure manhood; scholarship, save by accident, is never the measure of man's power.

Black are the brooding clouds and troubled the deep waters when the sea of thought first heaving from a calm gives up its dead.

**The** wedge will rend rocks, but its edge must be sharp and single; if it be double, the wedge is brulsed in pieces and will rend nothing.

He that seeks popularity in art closes the door of his own genius, as he must needs paint for other minds, and not for his own.

Under all speech that is good for anything, there lies a silence that is better. Silence is deep as eternity; speech is shallow as time.

**Gossip** is a sort of smoke that comes from the dirty tobacco pipes of those who diffuse it; it proves. nothing but the bad taste of the smoker.

The gold that is refined in the hottest furnace-comes out the purest, or the canary bird sings sweet-est the longer it has been trained in a darkened cage.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, for they are the only roses which do not retain their sweet-ness after they have lost their beauty.

ness. We recall just now a very eminent preacher of this perfect spirituality, who went to France and preached in English to the French, the papers said with wonderful effect. Then came whispers and hints, and finally a very decided protest. The man's spirituality had ended in sensuality, and he was suppressed at once. We think the great number of charges brought against ministers on this ground (we do not mean the vague denunciations of sneer-ers, but the proved charges), result from the same law—they have reached what is to them the top, and have tumbled over.

We may as well enter a protest here against the Indiscriminate charges of hypocrisy so, often made in such cases. "He was always preaching purity," Not so—he preached so much about purity because he believed purity was good, and he knew he was not pure. He was lashing himself; his sermon was they the cry of his conscience. If you find a minister distinguished for begging, it will generally be safe to say he does not give; and you may apply the rule in almost any direction, sure that the law is demonstrating itself, and the preacher is unconsciously recom-mending to his congregation that which he needs. But what have Spiritualists to do with the habitudes

of "orthodox" preachers. Just this: the preachers are "men of like passions with us," neither better nor worse, and the law which acts upon them binds us also. It is possible for us to be so super-spiritual as to become sensual—to mistake a quiver of the nerves for spirituality, an exaggerated sensitiveness for spiritual perception; and then passivity becomes a habit and degenerates into imbecility; then, purity may be lost in the charm of supposed spiritual affintities, and who can tell what degradation may come from being "too spiritual?" "Be good. my children, but be not saints," said the wise Italian prince. He said so because it cost so much money to declare one a saint; we say so because it costs so much of what is worth more than money, and failure is certain at

The Spiritualism of to-day ought to express the sturdiest common-sense of to-day. The power the angels bring ought to be used to bless the world, not to set it sleeping and dreaming. Whatever there may be for us beyond, we know there will be for us an eternal now, which has and will have its own duties. Life there will have no higher duty than is ours here-to do all we can to progress-that is, gain more power to help others. Dream, revery, passivity, these are all good at the right time, and in due proportion, but

"Life is real, life is earnest,"

and we grow less by sleeping than we do by action We shall find through all the eternities, as we ought to have discovered here, that life does not mean hope and fear or selfish aspiration only, but motion, per-petual motion. That is life—the others are frequent-The machine which makes the electric light has

numerous arms which revolve near, but not touch ing a corresponding number of magnets. If the arms are motionless, no power is perceived, but set them in motion, "revolving in a field of force," as the scientists describe it, and power is produced, a power measured only by the rapidity of the motion; and a heat sufficient to melt copper almost instantly, send-ing it flying in brilliant incandescence all over a room, with a light almost as intense as sun light, are gained only by motion; for the revolving arms touch nothing.

nothing. Spiritualism is a field of force, having magnets of wonderful power; but no force will be displayed, except as and in proportion to the activity with which Spiritualists move in it. When our activity becomes intense and ceaseless, we may expect the electric spark to flash over the world, burning up all worn-out dogmas, lighting up the earth with a glow before which all other lights shall pale their in-effectual fires," and the light, the product of the work of Spiritualists, shall be "twice blessed, bles-sing him that gives and him that takes." Bon't be so spiritual you can not work. so spiritual you can not work.

James Methyes writes: I am happy to say that I am in a condition to receive the trusty worthy old JOURNAL again. Some of my acquaintances de-sired me to subscribe for some other spiritual papers, but no other Spiritualistic paper would suit me half as well as yours. Your method of managing pleases me exactly.

Columbus, Ohio.

#### To the Editor of the Religio-Philosophical Journal:

More than two years ago, I wrote an article for the BELIGIO-PHILOSOPHICAL JOURNAL, entitled "De-monology." That article took high grounds in favor of the responsibility of mediums. In it occurred these words: "Spiritualism is no more to blame for the shameful things that are done in its name than is liberty for the assassination of Lincoln." The article aroused the ire of certain Philadelphia people and brought a torrent of billingsgate upon my devoted head. But the truth contained in the article was not thereby stopped in its course. And now, though but a minor writer in behalf of the Harmoni cal Philosophy, it gratifies me not a little to see the unequivocal public position which some eminent New Yorkers, headed by the illustrious seer, have taken in behalf of purity, right reason and truth. Having been a close student of the work of A. J. Davis, I knew all along that he could occupy no other ground. I rejoice that the good old JOURNAL is thus sus

tained in its manful course. It has certainly been no agreeable task to stem the torrent of corruption which some have endeavored to pour into the lucent which some have endeavored to pour into the lucent stream of Spiritualism to befoul its crystal waters. Right manually has the JOURNAL done this. And while seeing that the foul sewerage of lust and fraud be not allowed to accumulate and breed pestilence and death in the fair domain of Spiritualism, the JOURNAL has not forgotten to keep its streets well paved with the solid rocks of fact which our phe-nomena present; to keep it well lighted with thought from both sides of life; to keep it neatly shaded with the trees and parks of Result, and ornamented with the trees and parks of Beauty, and ornamented with the flowers and fountains of Love, so that in the pure air of inspiration which it shall attract and engender, there may be unfolded a diviner humanity on earth. Alexander Pope praised the power which:

# "From seeming evil still educes good, And better thence in infinite progression."

If that right royal cluster of fruit which number nine of the JOURNAL gave its readers grew from the root of "Crindle" in New York, it certainly is a preity fair illustration of Pope's couplet. This and the frank manly words of Mr. Wallis in the same issue of the paper, will help onward the cause of truth and purity. To this end I also, as heretofore, add my C. W. COOK. mite.

#### Quincy, IlL

To the Editor of the Religio-Philosophical Journal:

Gladly I avail myself of the suggestion made in the last issue of the JOURNAL to speak my sentiments in regard to the position you have taken to denounce all fraud in mediums. I am heartily with you and say, slacken not your vigilance till Spiritualism is purified. L. B. TOBIAS. Ottumwa, Iowa.

Hockessin, Del.

To the Editor of the Religio-Philosophical Journal:

Following the example of the list of names headed by our beloved Brother Andrew Jackson Davis, I will priefly say: As truth needs no mask, honest mediums need no cabinets, dark circles or paraphernalia. Let mediums demand light as a condition and remain in assive obscurity until time and integrity shall crown their efforts. Your course is eminently wise, just and human. Heaven will bless all efforts for truth.

"As the diamond excels every jewel we find, Let truth be the brightest gem of the mind." Sturgis, Mich. C. D. GRIMES.

To the Editor of the Beligio-Philosophical Journal:

Loyalty to truth and Spiritualism domands tha every pretender should be exposed and squelched; that is the true way to protect mediumship. At the same time I realize the delicacy of the undertaking, as I know from experience that a consciousness that we are being tested awakens a nervous excitement in the young sensitive which detracts from his or her ability and usefulness: this may not be the case so much in physical as in mental manifestations, but falsehood must be rooted out at any cost. Sturgis, Mich. THOS. HARDING. Sturgis, Mich.

To the Editor of the Religio-Philosophical Journal:

I rejoice to know that leading minds in the caus of Spiritualism have sounded the alarm and published a declaration against supporting mediums proved guilty of fraudulent manifestations. Though a firm believer in all phases of mediumship, I have a min believer in an phases of meaning, I have nearly lost all interest in scances, materializations, etc., in consequence of the wholesale imposition ac-cepted and indorsed by Spiritualists, thus putting mediumship and legerdemain on the same level. Fredonia, N. Y. SARAH .E. HOWE.

To the Editor of the Religio-Philosophical Journal:

Write our names down as those who love their fellow men too well to favor fraud in any form, and more especially is it detestable in that of mediumship. Let us assure you the JOUBNAL'S course to-ward all such has our most hearty approval. Would that every Spiritualist in the land would assist in its Z. PEBIN, MRS. F. A. PEBIN. policy. Clyde, O.

[Mrs. Perin is Post Mistress at Clyde.—Ed.]

To the Editor of the Religio-Philosophical Journal:

We, the undersigned, wish to represent the county in which we live in an endorsement of the course you have pursued in exposing the many frauds that have been perpetrated by mediums and those who were not mediums; and we are sorry to know that you have met with any opposition to your editorials upon the subject. Respectfully,

W. D. SCATES, Union City, Tenn. W. ABKINS.

We take great pleasure in saying that we fully in-dorse your management of the RELIGIO-PHILOSOPH-

B. B. LAKE. MBS LOE L. LAKE.

I wish to add my endorsement of the anti-fraud movement, and my warmest sympathies for the subthe purest and most consistent advocate of the spir-itual philosophy published in the United States. Unionville, Conn. E. M. RIPLEY, M. D.

To the Editor of the Religio-Philosophical Journal: May the RELIGIO-PHILOSOPHICAL JOURNAL pros-per so long as it proclaims the whole truth and per-Haverhill, Mass. W. W. CURBIER. Haverhill, Mass,

B. B. Eby writes: I love the cause of Spiritualism and cannot thank you enough for the course you have taken in exposing all fraudulent mediums and humbugs that have been disgracing the cause. Keep on, and may God and good angels help you.

"Oceans of fire in vast vortices whirled; With electrical storms and their cyclones of flame, That engender the force which gives life to the world."-Brother Lyon's spirit friends, then, as above tried, are found wanting and, therefore, their dictums are inadmissible. J. G. JACKSON.

#### POSTSCRIPT FOR "W."

The above remarks were penned several days ago and it is, perhape, well they have been inadvertently delayed as it affords an opportunity to add a few lines touch ing upon an article in the JOURNAL of April 1st, headed "Defence of A. J. Davis," in which an effort is made to chastise your humble correspondent very severely. I was just wondering, since it came out on "all fools day," whether or not "W." could mean all he said. Is it "inuch ado about nothing" to correct the foolish vagaries of clairvoyance-to purify our cause from folly on the one hand as well as fraud and knavery on another?

We are not aware of having been bitten by any rabid dog (unless this last article of "W." be so construed), neither do we wish ever to put "hydro-phobie supervise in what we wish ever to put "hydrophobic venom" in what we write. If sometime tempted to insert a witticism or something that "W. might call "slang," it is more in sport than in "venom. Mr. A. J. Davis is not "in any body's way" as far as I am personally concerned. In many respects I like him and would tell him of his faults and ask him to amend his oracular methods for his own sake and the good of truth, as I would advise a friend.

We have heard enough about clairvoyance "seeing the interior causes of things, that science can not see." True clairvoyance might be a great help to science, but when she inwardly sees outward things that are absolutely proven false, then does she see wrongfully and must stand corrected and rebuked. No bitter disciple of arrogant "clairvoyance" can successfully controvert the position we have taken that the normal faculties, possessed by the whole race of men under the lead of positive inductive science, are the surest and the safest for our use in acquiring knowledge, and to these, in this life, must all others render an account. Nothing less will save the race from again sinking under the dominion of arrogant pretenders to a "thus saith the Lord." Bigots there may be in science as evil weeds will always spring up to be to acily bigots also may be found smoorest up in the best soil; bigots also may be found amongs the advocates of the superiority of occult knowledge "W," admits, "it is certain that malny visions of

clairvoyance are absurd and preposterous, but they are so from being the distorted view of light and essence," What those last words mean is past a plain man like me, and so is much else of his wordy attack, much of which is untenable had we space to show it. Come out with your name to the world Brother "W." Don't be so vexed! That is the way "bigots" get when their errors are exposed. Avoid the "ribaldry" and "hydrophobic venom" you attribute to me. Come out and help to purify the "absurd and preposterous visions of clairvoyance" that you admit to exist, and whenever you will show out the shield of a real scientific blgot, we will help you strike it with a "grinded lance." J. G. J.

#### A Strange Freak in a Dog.

Some time since a terrier belonging to a well-known citizen whose establishment, faces Market square, gave birth to a litter of pupples in a barrel. A few days after a cat, owned by the same gentle-man, gave birth to a lot of kittens. The dog dis-covered the kittens in their hiding place and re-moved them into the barrel where her pups were and then took the pupp out and placed them in a how and then took the pups out and placed them in a box near the door, but not far from the barrel, and has since continued to nurse the kittens as though they were her own and to keep the cat at a distance. This strange freak on the part of the canine is well known to about twenty persons, whose attention has has been called to the occurrence and have seen the terrier watching over and caring for her adopted litter.-Savannah, (Ga.,) Times.

**R. W. Glammapion** writes: Allow me to express my appreciation of the JOURNAL. Count me a life subscriber.

If you devote your time to study, you will avoid all the irksomeness of life; nor will you long for the approach of night, being tired of the day; nor will you be a burden to yourself, nor your society unsupnortable to others.

The Bible is a dead letter until its characters are illuminated by the light of Spiritualism. Its contradictory utterances, and many scientific errors, stamp it certainly as a purely human work, but nevertheless, measurably, though certainly not plenarily inspired.

All who pray truly, do a great deal toward an swering their own petitions, for while many earnest Theists in all parts of the world, have prayed as though everything depended upon God, to judge by their works, one would imagine that they trusted en-tiraly to their unsided abilities tirely to their unaided abilities.

The many characters assumed by the Jewish Je-hovah, are so perplexing to the materialistic student that he gives up looking for the footprints of divini-ty along a road so clearly manifesting the marks of human fallibility; and it is indeed, no easy task to convince all who are not materialists, that there is anything beyond the work of human agencies, un-assisted by anything superhuman in the Testaments.

Am exchange contains the following in reference to an alleged miracle in Troy, N. V.: "The lower portion of the city is greatly excited over the alleged miraculous appearance of the Virgin Mary in a house on First street. Eight women and five men assert they saw the apparition. It appeared beneath a picture of the Virgin Mary and the angels, which hangs on a wall. Superstitious persons are visiting the house and carring away bricks and mortar. The Rev. Father Quigley scouts the miracle theory, and others say the illusion is caused by sunlight dancing on the wall."

**Num** is forever trying to interpret the mystery of the world, while he himself is the unsolved riddle in the world. I confess to you that I am vastly more interested in man than I am in this wonderful planet on which he dwells. I am more deeply interested in him, than I am in the government under which he lives. I have more curiosity in man than I have in the creed he avows. I have a deeper and stronger love for him than I have for the gods he worships. It seems to me it is a small thing to be anything less than a human hence. It also accurs to ma it is a than a human being. It also occurs to me it is a very grave thing to be endowed with a consciousness which not only judges the world, but sits also in solemn judgment upon itself. The fields and highways over which we travel are only dust, the houses we build are only momentary toys, the em-pires we establish and the governments we set up, are only bubbles on the sea of history. They are all the dust human souls leave behind them in the great march of destiny .- A. B. French.

Once admit the fact of spirit interposition, and the history of such interposition must of necessity be valuable and instructive. Once admit the existence value of a nation, and the story of its rise, decline, and ul-timate fall, will always be profitable. We can learn both from the success and failures of our ancestors, and as we clearly trace the causes of prosperity and adversity in others, we can the better stand firm when attacked by trials similar to those which tempted our forefathers. Some there are who are tempted our forefatters. Some there are who are forever telling us that Theosophy or Occultism is preferable to Spiritualism, that spiritual gifts can be best developed by long and painful fasts, penances, prayers, and periods of isolation in lonely districts. Thinkers of the Theosophical school are far more carnest in their appreciation of the magic of the past, then their appreciation of the magic of the past. than they are of the Spiritualism of the present; more interested, oftentimes, in demonstrating the existence of elementary spirits, inferior to man, than in holding direct communion with one's own spirit ual friend's and guardians. Investigating Spiritual-ism purely as a science, the demonstration of the existence of any kind of spirits, is important. Seeking to find a reliable Genesis, the student is praiseworthy I he descend even into the nethermost hells of being, to discover the sources from which present re-sults have proceeded; but to the moralist, to the religionist, to the ordinary man or woman of society, seeking education, instruction and consolation, as in-centives to higher living, direct communion with exalted spirit friends is infinitely preferable to dabbling in a questionable nondescript politely named Theosophy; a very fine word and a very good one if properly applied, literally meaning, the wisdom of the gods, or wisdom concerning divine things or be-ings.—W. J. Colotile.

To the Editor of the Religio-Philosophical Journal:

ICAL JOURNAL. True Spiritualists want the whole truth, and nothing but the truth; with it the cause cannot suffer. Your well wishers,

Blatchlyville, Ohio,

To the Editor of the Beligio-Philosophical Journal:

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31 17 32 9e4w

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43

#### Continued from Second Nage.

many inquiries made, and that would be likely to be made of us apon the same sublikely to be made of us upon the same sub-ject." These extracts from Mr. Hatch's com-munication show clearly that the object in the emission was to give the public a false impression "as to the present opinion (of Mr. and Mrs. Hatch) of the materialization through Mrs. Hull's mediumship." The omis-sion served to conceal the fact that on the 23rd of March, Mrs. Hatch was of the "opin-ion" that "greed for gain" had overbalanced the better judgment of Mr. and Mrs. Hull ("their better judgment") and that "the con-("their better judgment") and that "the con-sequences" were the discoveries made at Mrs. Dunham's residence, wiz.: false faces or masks, and tinsel.

To conceal from the public this arreed for gain and its consequences was clearly the purpose in omitting from the printed, pre-tended "copy" that half sentence. Omitting it would convey the impression that.Mr. and Mrs. Hatch's ("our") present opinion of ma-terialization through Mrs. Hull' mediumship was, that it in all cases is genuine, but allow-ing the half sentence to remain, the state-ment is clear and distinct that ("our"). Mr. and Mrs. Hatch's"faith as to what ((they) we saw and enjoyed at (their) our scances in (their) our own house remained unshaken" at present. "But when (they) we were told of her (Mrs. Hull) having taken a house in Brooklyn (they) we at at once saw just what the result would be," namely: "the greed for gain of her husband overbalanced their (both the Hull's) better judgment and you see the consequences" were masks, tinsel and fraud. Let the half sentence remain, let Mrs. Hatch's letter stand as at was written, and as it exists in my hands, and it shows that the "present opinion" of Mr. and Mrs. Hatch is different from that aimed to be conveyed by the Brocklyn publication in a very essential particular, viz: the particular of whether or not Mrs. Hatch guaranteed Mr. Hull: and his wife as being fraud-proof. The garbled let-ter as printed indicates that the Hatches be-lieved the Hullstraud proof. The original shows them to have believed them, at that time of writing, fraudulent people, although at aprevious time not giving evidence of being fraudulent.

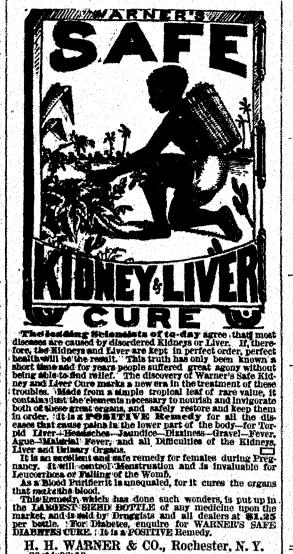
The other question is, who is responsible for garbling Mrs. Hatch's letter. Is it not evidently one of three persons? Either Mrs. H. who furnished the "copy" to Mr. Hatch; or Mr. Hatch who supplied the copy to the paper; or the Brooklyn editor, who is re-sponsible for the printing of it? Let, then, each innocent party, if there is one, come out at once and say: "It is not I." Then shall the guilty stand confessed. In the absence of a public disclaimer all three must of necessify be regarded as responsible. Again I say let the innecent, if any there be, come out and assert his or her want of complicity. Meanwhile and at all times let it be remembered that the willful confounding of trick-ery with "materialization" is an attack upon honest and true, mediumship and mediums. BRÖNSON MURRAY.

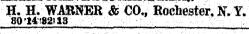
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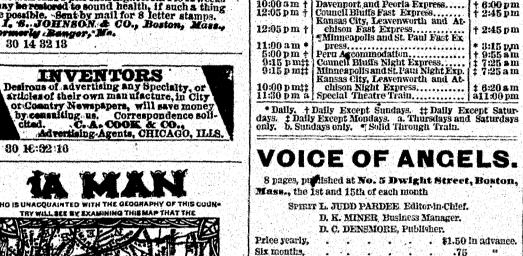
Nothing so increases the reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow and deem others so.

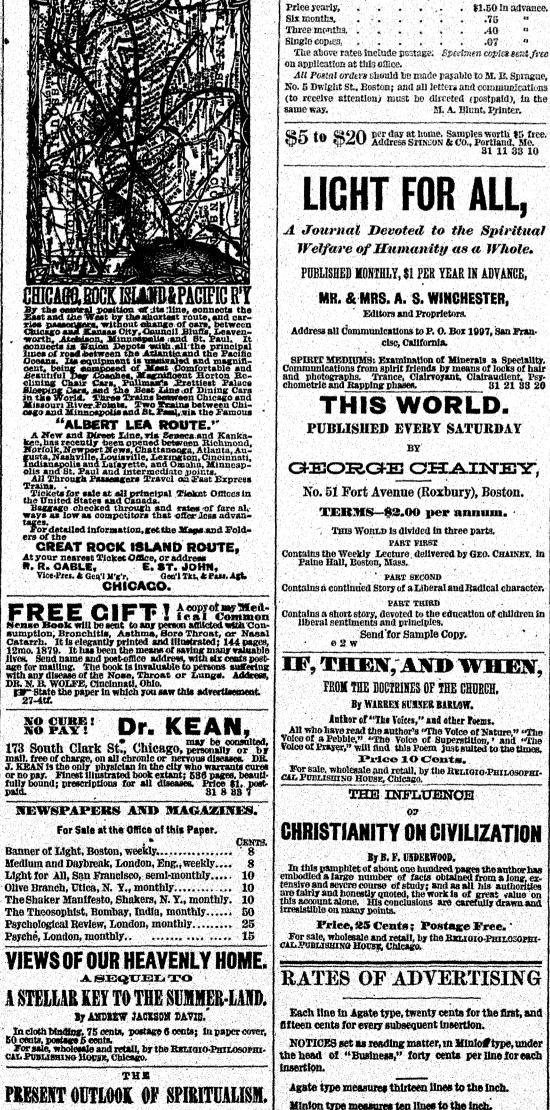




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# BY EPES SARGENT. Palpable of Immortality," etc.

#### Continued from First Page.

of other so-called "exposures"-that of Mrs. Cooner, for example, and I have given due weight to the fact that this "exposure" business is a common experience in the career of ness is a common experience in the career of the greatest mediums for materialization, which is now an acknowledged, scientifically proved fact. There must be some principle underlying this common experience of gen-uine mediums—some explanation other than a coarse allegation of fraud on their part, and fanaticism on the part of the investigators or observers. To be sure, such an allegation is the channest and easiest way to solve the is the cheapest and easiest way to solve the difficulty; it is the despot's mode of proceed-ing to cut the gordian knot, instead of unty-ing it. But, Mr. Editor, is this scientifie?

Trickery, whether of mediums or other per-sons, is detestable; but I contend that the parties charged with trickery should not be condemned upon the one-sided and apparently prejudiced, if not malevolent testimony of those who have constituted themselves detectives, accusers, judges, jury, and execu-tioners, all in the one case, and who are ready and eager to pronounce a swift sen-tence of condemnation upon circumstantial evidence, with the most important circum-stances eliminated, and who, moreover, will permit no appeal, but must, in their over-righteous indignation, hang the victim to the

cross of public crucifixion. Is this in accord with the high principles of the harmonial philosophy, let me ask. Does its "illustrious" founder think that he can elevate the status of himself and his handful of followers by branding all who do not range themselves on the side of such "harmonial" coterie as "quasi-respectable?" and is the RELIGIO-PHILOSOPHICAL JOURNAL hereafter to be the exclusive organ of this faction of respectables, all others being ruled out as frands or fanatics? Mr. Davis has lived and prophesied to little purpose, if he has not learned that such a course is calcu-lated to breed discord, not harmony, and that where one will applaud him for his partisanship, a hundred will condemn the spirit of bigotry which is apparent in this, his latest pronunciamento. Truth is not to be crushed by iolent words or violent measures, and let it be borne in mind that all "martial music" is not so effective or destructive as that which issued from the ram's horns blown by the ancient seers at the famous town of Jericho. I am sorry to see the disciples of Harmonialsm and Spiritual Fraternity uniting their forces to produce inharmony and strife, when above all others, should have shown, by their sentiments and practice, a thorough appreciation of that tender beati-tude, "Blessed are the peace-makers!" HENRY KIDDLE.

New York City.

# The Philosophy of Obsession.

Remarks at the 34th Anniversary of Spiritualism, Ixora Hall, San Francisco,, Cal. April 18th, 1882.

#### BY WM. EMMETTE COLEMAN.

At previous anniversary exercises in this city, I have dwelt upon the grandeur, beauty and truth of the spiritual philosophy in general, and doubtless other speakers at this anniversary will, and very appropriately too, dilate upon that theme; but, on this orgasion, I have deemed it fitting to submit a few re-ilections upon one of the special points in our philosophy concerning which, in my judgment, much more light than is possessed is needed by the great spiritual public. At the anniversary last year in this hall one

them from gratifying their evil desires, and it is an impossibility for a single undeveloped spirit ever to escape the watchful guardian-ship of the more progressed spirits. So far as we can, here on earth, our imperfect civil-ization attempts to restrain and reform the erring and the criminal. The protection of, society demands that they be restrained; and society demands that they be restrained; and shall not they be restrained in the higher life? Is not the philanthropy, the wisdom and the power of the Spirit-world superior to that of earth? Will not, therefore, their system of government, their rules of social order, be far superior to those of earth? It must be so, in the very nature of things. So much the more perfect, then, their system of government and restraint of the evil dis-posed, so much the more effective their modes of refermation and improvement. We must recollect that spirits from our earth have been living in the Spirit-world thousands of years at least, and in that time what wondrons advances have they made in wisdom and n power. The higher a spirit is, the greater its power over lower natures and over inferior minds. Again, the more advanced the spirits become, the more they harmonize and assimilate with each other, the greater the unity between them. The higher spirit minds, then, working in unison, exercise their pow-er for the improvement of all beneath them.

ombining their powers, then, the wise and lofty inhabitants of the upper spheres exerise a complete control over the inhabitants of the lower, using all possible means to promote progress in wisdom and virtue in their lowly brethren and sisters. And the first step taken on the birth of the evil spirit into the spirit country is to prevent its indulging its propensities to the detriment of others, either on earth or in spirit-life. If spirits were allowed to indulge their base appetites and passions in spirit-life, instead of progress there would be retrogression. Instead of growing better, they would be getting worse and worse all the time. Such thing is never permitted by the wisdom, the legislation, the beneficent guardianship of the higher spirits. No evil influences are allowed to propagate themselves in the spiritland. They are kept in check by an iron hand, guided by love and sustained by a power that cannot be swerved or broken. If people would only exercise a little reason and common sense on this matter, they must see clearly that the state of affairs in the Spirit-world as above outlined, they cannot possibly be otherwise—and that such is the case we have the positive assurance of our wisest spirit teachers.

If this be indeed the truth, how then, it may be asked, do we account for the many supposed cases of obsession constantly occurring? I know that phenomena often occur which, on a superficial view, may be taken as indicative of the action of diabolical intelligences. Appearances are taken for real-ities; the seeming is ignorantly supposed to be the real. Viewed rationally, there is not the least necessity for the intervention of malignant or passional spirits for the pro-duction of the phenomena. All such phenomena range themselves, I think, in the following four classes:

1. A large majority of the cases of supposed obsession are simply instances of disordered mental action. The brain and nerve forces have been disturbed, thrown out of equilibrium; in other words, the patients are insane, either wholly or partially, or else they are laboring under a strong delu-sion or hallucination. The key to the mystery lies in these three little words-"disordered mental action." Their brains are disordered in greater or less degree, hence indulge in nd vagaries Being often sensitive to surrounding influences, they take in from others the foolish notion that they are haunted or possessed by evil spirits and act accordingly, thereby lending weight to the delusion; or, as in some cases, they are self-psychologized by the idea that they are obsessed and so act in their abnormal, diseased state as if they were. The evil spirits supposed to infest them exist only in their aven minds, and when their only in their own minds, and when their mental equilibrium is restored the imaginary evil spirits depart. Healers often render assistance in supposed cases of obsession. They do, indeed, by their soothing magnetism, cast out "evil spirits," but the "spirits" thus cast out are not living entities, but the morbid fancies, the delusions, the insane imaginings, of the mentally diseased. In all such cases no spirit agency is at all manifest; the phenomena are strictly of the earth, earthy. 2. In some cases a spiritual influence is at work in connection with the disturbed mental action, in the production of the phenomena, but a benevolent influence instead of a malevolent one. The guardian spirits of those mentally afflicted often use their influence to remove or mitigate the affliction. Obtaining possession of them for a time these beneficent spirits sometimes endeavor to im-press their thoughts upon the minds of the afflicted ones, but the crazed brain cannot give it forth as received, but distorts it in such a manner as to indicate an evil influ-ence rather than a good one. In this manner insane ravings are given to the world as emanating from the spirit-land, and extravagant, silly, immodest, and criminal actions and language, due solely to the insanity of the doer or speaker, are fathered on the innocent spirits. When the patient recovers his mental balance and the supposed evil pirit has given up his hold, the recovery is often due to the beneficent influence of the spirit-power controlling him, falsely sup-

greater susceptibility to spirit power, and to educate them into principles of philosophy." (Spiritualism vs. Diabolism, King, p. 33.) In my judgment all cases supposed to in-

dicate the agency of evil spirits, can be com-pletely and rationally accounted for in the light of the foregoing principles. These four things cover, I think, the whole ground: (1) disordered mental action, independent of all spirit influence; (2) disordered mental action in conjunction with a beneficent spirit in-fluence exerted for the restoration of mental equilibrium; (3) action of unwise but well disposed spirits, in their experiments upon partially developed mediums; (4) psycholog-ical action of wise spirits for the thorough development of their mediums. I have never seen or heard of a case of obsession in ancient or modern times that was not com-pletely covered by these principles.

The reason why mediums under supposed spirit control often proclaim obsession to be a truth, is that the influence of preconceived opinions in the minds of the mediums or in the minds of those surrounding them are more potent than the influence of the spirits-More potent than the inductes of the spirits-Mediums instead of voicing the views of the spirits, give expression often to their own dogmatically held ideas or the ideas pre. valent among Spiritualists. We rarely if ever get unmixed truth from the medium-istic revealments. The mind of the mediumcolors and distorts the ideas given, and in many cases precisely the opposite is given by the medium to that intended by the spirit. Such is the case as regards obsession. The teachings we hear favoring obsession. The teachings we hear favoring obsession, do not emanate from the Spirit-world; they are born from the brains of residents of earth, and are impressed by earthly influence on the minds of sensitives and mediums, and by them given forth as if from spirit-life, precisely as the nonsense and absurdities of pre-existence, re-incarnation, occultism and the other foolish vagaries attempted to be fastened on Spiritualism, are given forth as coming from the Spirit-world, when in truth, the Spirit-world has nothing to do with such nonsense. In conclusion, I would urge you to care-fully consider the truth contained in my text, and in all cases of chapterian harmed in the text, and in all cases of obsession hereafter falling under your notice, apply it and the princi-ples I have feebly set forth this evening to the solution of their producing causes. "Evil spirits do not obsess, possess, infest

or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."

# Brooklyn (N. Y.) Spiritual Fraternity.

#### To the Editor of the Religio-Philosophical Journal:

The lecture of Mrs. H. M. Rathbun of New York City on "Mediumship," attracted a thoughtful and intelligent audience, who listened with earnest attention to her timely lecture on mediumship. One of the best pri-vate mediums, and adorning her home with all the graces of mature womanhood, an earnest unselfish worker in our cause, such mediums and such women of refinement and culture are calculated to elevate the stand-ard of mediumship by their noble lives and and of metrianismip by their noise rives and practical suggestions. Mrs. R. is an easy and graceful speaker, and the close attention given by the large audience, and the pro-longed applause that greeted her effort, bore witness to the value of her contribution to this subject. The subject was, "Mediumship, its power, its use, its abuse," and the fair lecturer spoke in substance as follows:

"Médiumship has been truly defined as the corner-stone of Spiritualism, and without it Spiritualism would become as a dead letter demnation, would scarcely come out ununmeann sound value to Spiritualism that the alphabet bears to the English language. It must be in constant use in all its phases, yet should not be kept prominently in view except when the a b c of Spiritualism alone can be used. By this we mean that the truths coming through mediumship must outweigh and overshadow the channel through which they reach us, so that in receiving the truth we lose sight of the medium of communication. If we are intelligent pupils we learn to speak and comprehend the significance of sentences without the observance of individual letters: so in Spiritualism; if we are thoughtful, aspirational and progressive, we reach, after a time, the plane where we can lose sight of individualized mediumship, accepting and applying to our lives and rules of action the philosophic facts and the wise counsel of those 'gone before.' "The power of mediumship is great, and as varied as its phases. Every medium has a power and force of magnetism peculiar to him or herself. Each medium is a magnet of greater or less force, and through these magnets the Spirit-world acts upon the universe and its inhabitants. No mortal understands, therefore no one can explain the laws governing the manifestations through these magnets, hence the multitude of mystifying and perplexing evidence mixed with the clear and absolute testimony which come so frequently to those who seek and to those who will not seek. "Mediums of all others, as a class, seem the least aware of the laws by which they must be held in order to give out clearly unto the world of mortal from the world of spirit. Phey know instinctively that there are laws, most subtle, but to grasp, comprehend or de-fine them is, as yet, to them impossible. This being true, let us then exercise charity when we see the power of mediumship subverted to selfish ends, or in opposition to the best interests of the philosophy of Spiritualism. Let us point out the error and with charity and loving good will seek to enlighten and aid the erring medium, rather than turn away in coldness, or worse still in harsh denunciation. We must neither countenance nor condone fraud, nor excuse willful misrepresentation, but we must exercise great care in discrimination, lest in our acceptance or condemnation we commit even a greater crime than that of which accused mediums may have been guilty. Knowing, then, that the power of mediumship is vast and beyond mortal comprehension or classification, let us become as little children, humble and anxious to learn by every and all means of the laws centrolling this grand gift. Rather than fold our arms in the self-satisfaction of egotism, let us arouse to energetic pursuit of the truth; let us be earnest, honest investigators all our lives, for if we employ life long dili-gence in acquiring knowledge of the laws governing mediumship, we shall at the setting of life's sun, realize that we are yet babes in wisdom concerning this powerful in-strument. Let us respectfully hear all sides in discussing this great theme: but may we never sactifice our honest convictions to the will power of another stronger than ourselves. "Much is said about retaining our individuality: that it is, at least, unwise to yield to the control of spirits, however they may have been tried and found true. If in the earth life we carried this point to the extreme now advo-

intercourse of true friendship, for with the intercourse of true friendship, for with the positiveness necessary to strict unbroken in-dividuality, the loving ministrations of friendship would be impossible, for their very mission is to mingle and commingle souls in the grand universe of thought and deed, until, in the sea of brotherly love, we can clasp hands, for the time forgetting the distinctions which mark our individualities. If we are so thoroughly individualized that our minds are inflexible, how can we tend towards channels of true wisdom? How can we hold out our cup and gain for ourselves we hold out our cup and gain for ourselves that drink which shall quench the thirst en-gendered by ignorance? How can we turn in suppliance to those who will gladly give us the rolief which our minds crave? We in suppliance to those who will gravity give us the relief which our minds crave? We may be wrong, but we fear the term, 'self-control' and 'individualized,' are too often synonymous with 'egotism' and 'self will.' Not that we would sacrifice selfhood or true not that we would saturate solution of the dep-individuality to mediumship, but we do dep-recate the wholesale advice in this direction which so often misleads because of its sweeping ambiguity! Let our missionaries of truth speak more explicitly, and we shall be the wiser for their utterance. If they soar to the clouds, and we cannot follow, of what avail to us is their flight? If they can soar avail to us is their flight? If they can soar beyond us, and on their return stand long enough upon our plane to teach our spirits to do likewise, and if we can lose sight of our own individuality sufficiently to be led, who can fully predict the grand result? Let us come down to facts, and if we have the wis-dom to sift, weigh and prove, to accept the good and cast from us the untrue, we shall have in the power of mediumship a wide have in the power of mediumship a wide field for evolving the truth.

"Of what use is mediumship? is a familiar question. Its use is manifold, and myriads can testify to the use it has been to them; that it has lifted the veil dividing the two worlds and given the blessed assurance that their loved ones still live; that they can and do return, and that there is no death. Its use is to comfort the sorrowing; to promul-gate truth; to elevate humanity; to aid pro-gression; to banish intolerance and establish free thought; to confound egotism, and era-dicate selfishness and build up the walls of right living; to leaven the whole lump of humanity with correct understanding, and to force onward into the haven of true liberty all progressive mind. In the use of medium-ship we can solve the old time problem, 'If man die, shall he live again?' We can prove the falsity of dogmas and creeds; we bring indisputable evidence of continuity of life beyond the event called death; we even catch glimpses of the Spirit-world and best of all we can in the use of mediumship unfold and develop our spiritual nature, until like a flower it will give out fragrance which others may inhale and exhale, until it shall go on

"The abuse of mediumship is, we fear, as frequent as it is deplorable, and we predict with sorrow, that this state will continue until mediums are not only systematically in-structed but systematically protected. What wonder when the mother hears her children's cries of hunger in concert with the knock of the landlord from whom she can expect no consideration or clemency, that she is temp-ted, as opportunity offers, to overreach her mediumship? Can you marvel that under the elars of the walf (one might say wolves inglare of the wolf, (one might say wolves, in-cluding the landlord), that she yields to temptation, especially when we have moun-tains of proof that unreliable spirits as well as the true can respond to our call? The love of money is well known to prevail in humanity and we fear, even those loudest in their conwere mey placed in the temptation as were the victims of their denunciation. "If we would abate the abuse of public mediumship, I believe we must act in the matter, as this subject is now before us, almost to the exclusion of every other thought pertaining to Spiritualism, ringing in our ears from every quarter; and it is useless to stop our ears and cry peace! enough! the horrible din rises higher and higher. Will it not be wisdom to cease our war of words, and calm ourselves, that we may face and effectually meet this foe which has suddenly attained monstrous proportions? So far as I know, or have been able to ascertain, every so-called to give genuine manifestations. If this be true (and we doubt not), is not our duty apparent? Should we not gather them into a protective fold, where they cannot be reached by deceiving spirits either in this life or from the other? "We foresee great trouble in the selection of persons fitted to become mediums of this fold, for where shall we find those who never deceive? Who never tell a lie? Who never evade the truth? Who never color their expressions until the line of misrepresentation is reached and crossed? Who never slander a fellow being? Who never shake their heads while the unwarranted smile of suspicion plays upon their lips? Who never extend the hand of seeming friendship while in their hearts the demon of hate is hidden? Who never are uncharitable? Who never turn from distress for want of sympathy? Who never condemn without evidence? Who never refuse a hearing to the unjustly condemned? Where shall we find mortals for this position whose qualifications are beyond question? Would it not be well for us to become less active in investigating mediums, and in-vestigate ourselves for awhile? If we should devote much of our time in destroying the weeds and cultivating the plants in our own gardens of life, I predict greater happi-ness for ourselves individually and the dawn ness for ourselves individually and the dawn of millenium in the world collectively. When a medium has been so unfortunate as to succumb to his or her own avarice and duplicity, or to the evil influences brought to bear, or all combined, making the down fall more certain and the more pitiable, there presents itself the pressing need of a com-mittee empowered to protect said medium or compel all such mediums to leave the field in case they refuse such protection.' Let these mediums continue under the control of this committee until they shall have gained sufficient strength of purpose to once more stand in the public arena of spiritual manifestations. "Before we condemn mediums as frauds, let us grant them a hearing; let us count reason above ranting, and bear in mind that often the loudest outcry is simply the voice of a single individual; so we should not be unduly influenced thereby. Most of all do we need the quiet, systematic work, which is the result of deep thought, calm reflection and the wise interchange of ideas. May God and the angels hasten the day when we shall become strictly honest to ourselves and each other; then will mediumship become a boon rather than 'a bone of contention.' Then shall we cast off our ugly characteristics and

Hon. A. H. Dailey will give our next con-ference lecture, Friday evening, May 12th. Subject: "What should we do to be saved?" S. B. NICHOIS. Brooklyn, N. Y., May 6, 1882.

#### Prof. Wm. Denton.

The Echo of Otago, New Zealand, says: This gentleman drew large audiences at Camaru, notwithstanding the bigotry raised previous to his appearance. He commences a course of lectures at Timaru on Wednesday next, and proceeds from there to the glacier district, where he will probably spend a week. Orthodox people are, proverbial for inaccuracies. In Capt. F. H. Mason's popular biography of the late Mr. Garfield, reference is made to the debate between him and Mr. Denton, on the origin of man, twenty-five years ago, in which it is stated that 'Garfield met and completely overwhelmed his opponent, who after that defeat abandoned his theory [of Evolution], and gave up the fight against the inspiration of the Bible.' After that, what can Mr. Denton mean by bringing out editions of his 'Is Darwin Right?' 'Genesis and Geology,' 'Radical Discourses,' 'Common Sense Thoughts on the Bible,' etc."

The Carson (Nev.) Appeal gives an account of the smallest baby in the world, born at Candelaria, a short time ago. The father is a miner in the employ of the Northern Belle Mine and weighs 190 pounds. The mother is a stout, healthy woman, weighing perhaps 160 pounds. The child is a male, as perfectly formed as any human being can be, but upon its birth it only weighed eight ounces. Its face is about the size of a horse chestnut, and a ring worn on the little finger of its mother was easily slipped over its foot nearly up to its knee. It was the opinion of the attending physician that the child would live and prosper in good health, notwithstanding its diminutive proportions. The midget is so small that three of its size could play hide-and-seek in a cigar-box. This is believed to be the smallest baby ever born.

The Niantic Camp Meeting, Ct., will commence June 12th and continue uptil August 20th. The Secretary of the Association says: 'And now I wish to say to all Spiritualists and the public in general, that after a hard fought battle, the law makers of this State have recognized Spiritualism as a force in society by making us a lawful organization through a charter granted by them, and let us not be unmindful of the responsibilities thus placed in our hands, but guard well our lives and conduct so that when we shall go to future legislatures asking further consideration at their hands, they will not feel that the confidence reposed in us by the session of 1882 was misplaced."



speaker, Sunday afternoon, devoted all her time to warning people of the danger of obtime to warning people of the danger of ob-session, declared to be fearfully prevalent in the world, and within the last few months your gifted speaker, Mrs. E. L. Watson, has on several occasions discussed the truth or falsity of the popular theories of so-called obsession. I may be pardoned, therefore, if, at this time, probably the last occasion on which I shall address you in Ixora Hall prior which I shall address you in Ixora Hall prior to my departure East, I submit for your consideration what I deem some simple common sense thoughts on this subject of obsession. The brief time allotted me not permitting elaborate argument in proof of my positions, you will kindly excuse the somewhat dogmatic character of some of my remarks.

The text selected as the basis of my remarks are these words, given to earth from a highly gifted and wisdom-laden mind in spirit-life, through the mediumship of Mrs. Maria M. King, who, as a medium for the revelation of the truths and principles governing action both in the spiritual and material worlds, has never been excelled. and they may be found on page 19 of her excellent pamphlet on obsession, entitled "The Spiritual Philosophy versus Diabolism:" "Evil spirits do not obsess, possess, infest, or otherspirits do not obsess, possess, milest, or other-wise interfere with earth's inhabitants; legis-lation, or the social order in the higher life, being directed to prevent it." It is believed by many, and is taught by some mediums, that evil spirits are at liberty

to come to earth and influence men and women to commit deeds of vice and crime to commit murder, suicide, arson; to get drunk, use tobacco, indulge in licentious practices, etc.; and, most absurd of all, render people insane through mere malice. How often we hear it stated that most of our insanity is caused by evil spirits obsessing men and women. Is there any truth in the foregoing? As for myself, I am convinced, beyond all doubt, that the whole is false, that nothing of the sort ever did or can happen and something like this, I think, Mrs. Wat-son has been telling you. That evil spirits do not thus obsess humanity has not only been taught by Mrs. Watson, but also by such representative minds as A. J. Davis, W. J. Colville, Mrs. Maria M. King, and other inspired workers at different times. So, in all I say this evening, I have the endorsement of the wisdom of the Spirit-world. Every thought here presented can be found in the revelations from the upper circles of the spirit-land; and for that reason, among others, they merit a careful consideration

from Spiritualists generally. Evil spirits undoubtedly exist in large numbers in the lower circles of the spiritland. Death makes no change in the individual. But in the higher life law and order reign much more effectually than on earth. The wisdom, beneficence and power of the higher spirits are dominant over the, lower. The vicious and the criminal in spirit-life are guarded and guided from the moment of their entrance into that world. Every spirit without exception, is under the direct supervision of other spirits higher in mental and moral development than himself or herself. and from the beginning efforts are made by those guardians to improve the status of their wards. The exercise of their evil passions is kept in check; they are not allowed to prey upon their neighbors in spirit-life, or upon those in the body. The power and influence

gnant and demonical in its nature. 3. All spirits that attempt to develop and control mediums are not gifted with the highest wisdom, and in their experiments sometimes undertake more than they can do, and temporarily disturb the normal brainaction of the medium or sensitive. This disturbance causes the medium to act at times as if under the influence of evil intelligences, but such is not the case. Unwise or ignor-ant spirits do communicate with earth, being well-disposed and seeking to do good, and such sometimes make mistakes. This the spirit economy of the higher spheres allow, for purposes of culture and development, but the evil disposed, the malignant, and the vicious are never suffered to control sensitives or mediums. Foolish or trivial spirits may communicate, but fiends and devils never! Some cases of obsession are, therefore, due to the action of unwise, undeveloped spirits, with good motives.

posed by short-sighted observers to be mal-

4. Wise spirits, in their efforts to develop their mediums in all possible directions, so as to render them fit subjects for wise spirit control, have to use various instrumentalities to effect that development. Sometimes phe-nomena seemingly diabolical in their character are induced for effect on mediums as aids in their complete development.

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