

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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Progress in Cincinnati.

in his communication. Before doing so, how-ever, it may be best to set Mr. Kiddle right in regard to the manifesto itself. Had he known that it emanated from so humble an The Union Spiritualists in Odd Fellow's Hall .- A Victory for Spiritualism through Prof. Winge Dr. Dennis.

CHICAGO, JUNE 3, 1882.

Indeed, impositions are so common by pro-fessed mediums that Mr. Kiddle thinks it necessary to find "some explanation other than a coarse allegation of fraud on their part." It seems to me that Mrs. A. L. Hatch, in her letter to Mrs. Dunham, in a single sen-tence expressed all that was necessary for a full understanding of the cause for the fraud in the "Hull" case as well as in nearly all others. "But the greed of gain of her hus-band overbalanced their better judgment and you see the result." The crime of theft is very common in this community, but I have never heard of any philosopher seeking for never heard of any philosopher seeking for any other explanation of it than this same "greed of gain." The old book says that "the love of money is the root of all evil."

The weak attempt to shift the responsibil-ity for fraud from the perpetrator of it to the spirits, and from them to the investigators is too puerile and absurd to merit a moment's consideration. If an honest desire on the part of the investigator to protect himself from fraud and imposition induces such conditions that evil spirits come in and force the medi-um to perform the part of a swindler against his or her will, we had better relegate the whole subject to the devil and his imps and have done with it. Prove such a theory cor-rect and Spiritualism is dead henceforth and forever. But happily we know that it can not be done. The false insinuation that Mr. not be done. The false insinuation that Mr. Davis has "repudiated mediumship" is hardly worthy of the ex-superintendent of public schools, the president of a "Spiritual Al-liance," and a Christian Spiritualist. Will he kindly mention the time, place, or book in which Mr. Davis has done this? The fling at Mr. Davis's "handfull of fol-lowers" was not very dignified and might "stir up strife" if it were worthy of notice. Mr. Kiddle ought to know that modern Spir-itualism has developed no leaders, and hence that there are no followers. Every one does,

that there are no followers. Every one does, or should stand upon his own individuality and follow only "the truth as he sees it." I am not even a member of the Harmonial

individual as myself, he might possibly have prouner vere min as an m spired thinker. It is, furthermore, my firm elief that his works will be studied in many languages and be better understood and appreciated than now, long centuries after the world shall have forgotten that such common place people as his calumniators and critics usually are, ever lived. This is "the truth as P. E. FARNSWORTH. I see it. 19 Park Place. New York City.

me at their right hand, cheering and sustaining them in their by no means light labors.

To my friends and co-workers I will say press on, press on, with renewed vigor, in your chosen work. Whatever may be the nature of your gifts, do not hesitate to cultivate them. It is even now as it was in the days of Jesus, when he said: "The harvest truly is ready, but the reapers are few."

The time is propitious for a grand outpouring of the spirit. Another pentecostal day is at hand. Never in the history of the human race has there been such a wide-spread, universal longing for more light, more knowl-edge. The activity, the vigor of the research after science, in all its branches, is unprecedented. And such a commotion, such a rattling of the dry bones, is now taking place as the world never before witnessed. And amid all this waking up, this resurrection from the lethargic sleep of ignorance and bigotry Spiritualists must be wide awake. It behooves us to be up and doing, to take a

front rank in the grand army of progress. And we must be exceedingly wide awake, too. The world at large is growing daily more and more scientific and accurate. In every department of knowledge a higher standard of excellence is being demanded and obtained, and we need not expect that our science can obtain a hearing without the most rigorous and searching investigation. This is as it should be. Our glorious science This is as it should be. Our glorious science needs no bolstering up, no revelations, no "Thus saith the Lord." to give it stability. It stands on its own merits. It only needs that we, its exponents, both in the spirit-life and in the earth-life, should be firm and true to our principles. To shrink not from the severest test, that honorable, fair-minded in-vestigating skenticism can apply. In fact vestigating skepticism can apply. In fact, we should court investigation, for it is only in this manner that the truth of our doctrines can be established.

The eyes of the whole world are being turned toward the standard bearers of this Association and very few of the "Forty" are; glorious and comparatively new science. gnes, out omy ign fatui, can hardly be told. But we say it with sorrow and shame, many a time has the trumpet given forth only an uncertain sound and the mighty host been forced to stand supinely in their ranks, unprepared for the battle. 'But we say again with pride and joy that the defection and the detection of some who were but stragglers and camp robbers has had, on the whole, no injurious effect on our noble rank and file. It will only have the effect to knit more firmly together our brave soldiers, the true and tried ones. the heroes and the victors of many a hard fought battle. Therefore I say, let all those who intend to act in any capacity, whether as speakers, writers, healers, clairvoyants, or in whatever line of action, set up a high standard of ex-cellence, and continually strive to reach it. Don't be afraid of getting too high. You cannot attain to perfection, either in this life or through all the long, endless ages of eternity, for perfection implies a stopping point somewhere, and that point can or will never be reached. There will never be a period when we can learn no more, and therefore perfection, or a stopping point will never be gained. But we can all of us, men and women, co-operate in this, the grandest enterprise the world ever saw-the regeneration of a race. We can all, I say, so conduct ourselves in our public and private relations, that we shall testify before men of the truth and the sincerity of the doctrines we advocate. And humanity as a whole will sustain us. We come before the world as the advocates of a new and indefinitely glorious and transcendent truth the continued immortality of the soul. And we bring proofs in abundance, in overwhelming profusion, that cannot be gainsaid or successfully refuted, and the most stubborn are compelled to believe these evidences of an everlasting life. From all quarters the clouds of witnesses are rolling up, and the dim and unsubstantial hope of fifty years ago is now being dis-placed by the bright and shining certainty. Let those, then, who have been chosen as the standard bearers in this grandest of all armies-the Army of Immortal Progress-take fresh heart and buckle on anew their armor, sound clear and distinct the trumpet note of "death, eternal death, to bigotry and ignorance. Light, more light to them that sit in darkness, and in the deathly shadow of superstition and error," and go forth con-quering and to conquer. Very truly, S. S. JONES.

More about the Hulls.

No. 14

Continuation of their Trickery-How they Move after a Fraud is Discovered-A Sample of what they Manufacture for Spirit Veils for Exhibition at the Journal's Office -Pretended Spirits-Needlework.

To the Editor of the Religio-Philosophical Journal:

When Mrs. Hull had been seized attempting to personate, before a young sweet and trusting girl, the spirit of that young girl's mother, at the house of Mrs. Dunham in this city, the man Hull, after pocketing what he could of the tarletan veil spotted over with the cretonne flowers sewed upon it.next turnthe cretonne nowers sewed upon it, next turn-ed his attention to cover up the fraud. After exclaiming, "I admit that is my wife [Dr. Collins had seized the pseudo-spirit] but you do not understand the laws that govern this thing; it is a clear case of transfiguration," Hull then proposed to give, at a future day, are then are that for the way another, as a test scance. At this there was a general exclamation of repugnance from the audience, saying, "No! once a fraud, al-ways a fraud." When the guests had retired, the man Hull renewed his proposal, begging Mrs. D., in apparent sincerity, to allow Mrs. Hull to demonstrate at a "test" scance. Thus urged Mrs. D. consented. Hull assured Mrs. D. that she should, at that scance, strip all of Mrs. Hull's clothing from her and put on her own, and so make the test complete. We will see what has become of this his "test" cance.

scance. 'When Mrs. D. had consented to allow a test scance, in the supposition Hull really intended to give one, Hull said that as soon as Mrs. Hull had recovered from "the shock," he would fix the time for it, and would let Mrs. Dunham know the day set. On the third day Hull called on Mrs. D. It was then" that he wished to know what naraphermalia that he wished to know what paraphernalia had been seized, and that he told how what yet I have known Mr. Davis somewhat in-timately for twenty years or more, and highly respect him as a man, love him as a set themselves up as bright and shining wound up his visit by promising to give Hull give the "test" scance. For nearly three weeks after that nothing was heard from Hull. Then a letter dated April 13th, was received from him, saying: 'It is our intention to do as I promised you." and saying that Mrs. Hull had been confined to her room most of the time; that they would be happy to have Mrs. D. call and arrange for the test scance. Mrs. D. soon called and the two Hull's agreed that in about two weeks they would come to Mrs. Dunham's and give the "test" scance; and that of this they would give two days' notice by letter. They wished Mrs. Dunham to have none present other than her own family, while they would bring there "Mr. Kiddle and Col. Eaton perhaps-would see"-some of Hull's friends any way. But he said he preferred not any of Mrs. D.'s friends this time—"perhaps some other time." And so that interview ended. It is worthy of note that there are no men in Mrs. D.'s family at present, her son being in Mexico. On the first day of May Mrs. D. sent to Brooklyn a messenger who discovered that the Hulls had vacated their residence there, and the inmates of the house could give no information as to their whereabouts. Mrs. D. has seen neither of them since. It is not likely either of them will put in an appearance On May 13th Mrs. Dunham called on Dr. and Mrs. J. Rhodes Buchanan. There she learned that Mr. Thomas R. Hazard had just informed them that Mrs. Hull "was very well indeed-never better in her life"-was at the St. Denis Hotel in New York-had been shopping and was about to go with him, Mr. Hazard, to Rhode Island. On the 18th of May Mrs. Dunham received the subjoined letter from the man Hull: SOUTH PORTSMOUTH, R. I. MRS. DUNHAM, MY DEAR MADAM: I Very much regret that Mrs. H. was not able to ome at your home before leaving N.Y. The ollowing Thursday after you called she was aken very ill, being in an unconscious state for 42 hours. Her attending physician, J. Montrose Harris, called twice a day. She was in a very weak condition almost up to the time of leaving N.Y. Dr. Harris said she needed absolute rest for some time. Mr. Hazard being in N.Y., she came on with him. hope at some future time (if you desire) that we may be able to meet you as I proposed. Mrs. H. joins me in kind regards.

BY EDWIN D. BABBITT, M. D., D. M.

To the Editor of the Religio-Philosophical Journal:

The wave is rising higher constantly and banners of victory are gradually moving for-ward and being planted on the enemy's ramparts. Our society of Union Spiritualists seems to be in full running order and lectures are given at 11 and 7½ o'clock each Sunday, at Odd Fellow's Hall. We have already had eloquent speakers, like the Hon. E. H. Green, Cephas B. Lynn, O. P. Kellogg and the Rev. J. H. Harter. The latter speaker is now ending up a two weeks course of delightful, practical lectures, and as he proposes to spend several weeks in the West, I trust he may be employed by some of our societies and kept in the field, especially as his charges are moderate.

Many of our eminent doctors, lawyers judges and cultured people are espousing the cause of Spiritualism, especially as we have several remarkable mediums in our midst. A noted victory was achieved last evening, (May 13th), at the rooms of our principa literary club by Dr. R. W. Sour. This club is composed of judges, lawyers, doctors and literati, including some of the most eminent men of the city. Fourteen of its members constituted the jury before whom Mr. Sour's mediumship was tested and most of these were skeptics of the severest kind. They would not have a single friend of Mr. Sour's present for fear some collusion might take place and demanded that he should be entirely stripped before and after the scance and that he should wear the suit furnished by themselves. This was a severe way to treat a person so well known as having a high sense of honor, but these gentlemen ridiculed the very possibility of spiritual manifesta-tions and it was well that Dr. Sour thus "stooped to conquer." To atone for this sacrifice they were to contribute \$50 to pay for a new suit of clothes in case of success or rather one prominent gentleman alone promised to shoulder the bill if the manifestations did not occur. When people demand humiliating sacrifices of a medium, let them offer a compensation for the same in like honorable manner. Dr. Sour then went behind curtains which they had put up, became entranced and in a little while full length female and other forms came out in the light before the surprised witnesses, and in one case held the curtain aside so as to show the medium at the same time. I say these forms came out in the light because the ordinary semi-shadow condition of the room was denied him. When the manifestations were completed the society admitted that he had carried his point and handed him the \$50 to pay for his elegant new suit. This of course was a grand triumph for the cause of Spiritnalism and for the medium who thus courageously met the lion on his own terms and in compliance with the severest test conditions. On May 21st. Dr. Peebles commences with us and for a month is to feast us on the rich things which he has gathered in his repeated journeys around the world, and in his pilgrimage over the valleys and mountain hights of spiritual experience.

Prof. Wingard, from New Orleans, a gentle-man who was laid out to be buried and declared to be dead by two eminent physicians of that city, is now spending a little time in passed it by in silence, and the distinguished author of the Harmonial Philosophy would thus have been spared such a dreadful excoriating! However, I presume he will survive it, and that it will trouble him about as much as the fly did the ox on whose horn he chanced to alight, as recorded in the fable.

Cincinnati. While in the death-like trance that so deceived all parties, he saw his body laid out in the coffin, and he went close up to his mother, then to his sister, telling them, "I'm not dead, don't let them bury me." He so impressed them that they interfered with the buried and after a while he arcse in the

the burial and after a while he arose in the

coffin and put his arms around his sister's

neck. Mr. Wingard invented through spirit-ual impression, the famous Gatlin gun, but being on the wrong side of the lines during

the war, although himself a Union man,

could not get a genuine patent on it, and so Gatlin, coming to New Orleans got hold of the

wonderful machine which could be fired a

hundred times a minute, afterward patented

it in Washington, and is said to have made

more than a million dollars on it. History

shows that mighty instruments of war are

really great peacemakers. But I am con-stantly hearing of cases in which the be-nevolent denizens of the wiser world have

taught us poor blundering mortals how to do

things. Dr. Dennis, an eminent dentist here,

was shown in a vision how to cap teeth, save

the nerves and prevent immediately that ex-

cruciating pain of tooth ache, which drives many people almost wild. I have talked

with several skilled dentists who have learned

the method of him, and they say it is far in

"Quasi-Respectable"-The Manifesto-Mr.

Kiddle-The Hulls.

Since the publication of Mr. Henry Kiddle's

communication headed "Martial music vs. Harmonialism," I have been asked by one

of the signers of the manifesto that called out that article, to explain exactly what I meant by the term "quasi-respectable," which seems to have so irritated our friend that he repeats it in no less than five times in his communication. Before doing so how

To the Editor of the Religio-Philosophical Journal:

In conversation with some friends who approve the independent course of the JOURNAL especially in its efforts to eliminate fraud from mediumship, it was suggested that it might be of service to Spiritualism and the JOURNAL to publicly express our approval of its-course Acting on this suggestion, I father hurriedly wrote out the document and sent a copy of i to Mr. W. R. Tice of Brooklyn. The Brooklyn names, as I understand, were obtained at a single session of the Fraternity Confer-ence, and the New York names, with the exception of that of Mr. Davis, at a single ses-sion of the Harvard Rooms Conference. Had there been a prolonged and persistent effort to obtain signatures, instead of the forty, some hundreds might have been procured. For the "Metropolitan martial music," and the other head lines I am not responsible, but

you, Mr. Editor, probably know who is. It is true that every one who signed the manifesto became, in a measure, at least, responsible for its significance, but had Mr. Davis prepared it personally, it is hardly probable that the offensive term "quasi-respectable" would have been used, and as I am alone responsible for that, I will endeavor to explain it for the satisfaction of my inquir ing friend. No scholar needs to be told that quasi is from the Latin, and that its original meaning, is "as if." The word has been Anglicized, however, and can be found in Webster's Dictionary, where it is defined: "As if; in a manner; in a certain sense or de gree." Now to endorse as genuine and true, persons who have been proven by the most positive sworn evidence to be false and frandulent. is not a respectable thing to do, and the individuals doing it, however respectable they may be in every other respect, "sense or degree," so far as that act goes are not so. I did not use the word carelessly, and on fur-ther reflection can think of no other that so exactly conveys the meaning I wished to express. In my address in Republican Hall on the occasion of the celebration of the 34th anniversary of the advent of modern Spiritualism in speaking of the same class of persons I used the words "comparatively respectable." I did not, on further reflection. think that a good characterization, as it may be a nice ethical question, which is the more or less respectable, the perpetrator of a fraud or the apologist and endorser of the same.

Mr. Kiddle asks, near the beginning of his paper, with a good deal of apparent naivete, "Who are these pretended mediums assailed in this paper; and who are the quasi-respectable Spiritualists who have endorsed and encouraged them?" Further on he shows that the question was entirely superfluous and that he is himself perfectly well acquainted with some, at least, of both classes.

The fact that there have been monstrous frands perpetrated in the name of Spiritualism has been just as clearly and positively proven as that there ever was a murder or theft committed. The other fact that the perpetrators of these frauds have found apologists and indorsers among professed Spiritualists has been equally well proven, but there is no oc-

From the Spirit-World.

(The Great West.)

The messages from the spirit-life in the Land of the Leal, which we present from week to week in *The Grea West*, come to us through the mediumship of A. O Towner, of Buffalo Creek, Colo., who, in his mountain Towner, or Builaio Creek, Colo., who, in his mountain home, far removed from the rushing, crushing, clash-ing, raging, conflicting business interests, receives com-munications which are very interesting, the genuineness of which we doubt not. They are promised to us each week, and form a very entertaining and interesting fea-ture of this paper, and if preserved in scrap-book form, will be at the end of the year worth more than the cost of the paper for a year. the paper for a year.

May 7th.—Well, here we are again. All perfectly jolly. I believe these scances are doing us all good. I know that we look forward to the circle evenings with fully as much satisfaction as you, and possibly more for we are so intensely gratified to have these opportunities of proving our continual existence and our own identity.

I will now give place to a fine looking man, whose name is Mr. Jones. DR. TOWNER.

MESSAGE:

My DEAR PEOPLE: Although I have never efore met you, I am satisfied that we are old friends. I may say brothers and sisters, for all our hearts are together in this glorious work of proving the truth of the doctrine of continued immortality, the grandest and most sublime doctrine yet ever preached.

I am now going to address my remarks partly to you, but more especially to my many friends everywhere; and my co-laborers in this grand work, and particularly to the editors and publisher of my beloved paper, the RELIGIO-PHILOSOPHICAL JOURNAL a copy of which I see on this table at which

I am writing. I am proud of the paper now. It was for many years while in the earth life the light of my eyes and the great comfort of my life. Upon it I lavished all of the best energies of my nature. I thought of it all the day and dreamed of it by night, and my very life was bound up in it. And at the time of my sud-den and untimely taking off, I was contemplating changes and improvements that should make mydearly beloved paper a power in the land, and a leading exponent of pure Spiritualism. I am proud and happy to say that in its management, in its bold and earnest stand in favor of Spiritualism, pure and undefiled, and its vigorous and determined warfare upon fraud and knavery of all kinds, its exposure of humbugs and tricksters, and its determination to keep out the tares and the chaff and have nothing but pure wheat, it exceeds my most sanguine expectations.

Tell Mr. Bundy not to suppose that because I am out of sight, I am out of mind, as far as my love for my dear old paper is concern-On the contrary, my love for my dear old sheet, that I was once proud to be the casion for any one not implicated to be in the least troubled, or irritated by anything in the manifesto signed by Mr. Davis and the "forty." seasoned, that it will turn the edge of an and so long as he and his co-adjutors main-tain their bold stand for a pure, manly, and womanly Spiritualism, so long will they find

Prof. E. Wollny insists that the quality of grain is best when the plants stand sparsely. In root crops, also, the roots or tubers are, within certain limits, larger the larger the space allotted to their growth; and in general the production of plants increases with the size of the space, because abundance of room implies enough of light, heat, moisture, and such a healthy condition of the plant that it is capable of resisting parasites.

One of the hardest woods in existence is that of the desert iron-wood tree, which grows in the dry wastes along the line of the outhern Pacific Railroad. Its specific grav ity is nearly the same as that of lignum-vitæ and it has a black heart so hard, when well

Yours very truly, R. I. HULL."

The letter was not dated but was postmarked 17th. The facts are now before the public. They can judge what sort of "tests" these people give, or intend to give, when they promise. At the home of Mr. Thomas R. Hazard in Rhode Island, there will be a fine field for success in their line. I enclose you with this a sample of the tarletan or lace yeil worn by Mrs. Hull when seized personating the spirit of that young girl's mother. Some of your visitors may recognize it as an old acquaintance if they were nize it as an our acquaintance it they were at the Hull's scances in Brooklyn or else-where. Examine how "spirits" sew the cretonne flowers to the tarletan. Poor seam-stresses! At its earlier using this veil had coppery stars of paper over it. Later the cretonne flowers were sewed on. You will see where the latter are covered over the former. The evidence is complete.

New York.

BRONSON MURRAY.

MEDIUMSHIP.

2

A Chapter of Experiences.

BY MRS. MARIA M. KING.

(Copyright.)

CONTINUED.

Thus, when of an age to enter society, I was battling for bread, and debarred from the privilege of association with circles where wealth and .refinement go hand in hand, and into whose charmed precincts it is seldom that any without the "guinea's stamp" can enter, unless they have more assurance than I was possessed of. It was in my nature to shrink from possible contact with what might hurt more than poverty and isolation, and I continued to be the recluse I had always been, preferring my own society and that of books to association with an uncongenial circle.

Circumstances mastered me, and prevented my follow ing the course an unfettered inclination might have prompted; proving the tyrant which bound me to a course of life little in consonance with youthful tastes and desires, and yet so much in harmony with my own nature that I seldom repined at my lot. All this discipline of early life, through which, in some respects, I was a serious loser, served me thus: I was thrown upon my own resources for mental improvement early; and the habit of studying independent' of teachers, that was formed from necessity, was a means of unfoldment of mental power that was of great value, but which I took little note of at the time. More than this: I was prevented from forming youthful associations that might have served to divert my mind from thoughtful pursuits, and created more of a propensity to frivolity than was natural: and thus would have proved contaminating. I was saved from what happens to so many, and without my own conscious consent. And what was of great importance as a means of leading up to my future development as a medium for mental manifestations. I was kept isolated in a great degree from the magnetic influences that would have affected my whole being unfavorably, and would have proved a great obstacle to development. Thus far, in respect to what has been detailed, my path led directly towards this goal; and also in other respects.

If trial is a means of spiritualizing, I was peculiarly favored from my youth up by the application of this means. However, I struggled against adverse fortune successfully, I may say, for I learned enough, as already stated, to become self-supporting as a teacher; following this occupation for some time previous to my marriage. I now turn to my early religious experience, which I

regard particularly as preparatory to my development, which commenced in earnest soon after my conversion to the faith of spirit communion. It is in this that now I trace plainly the power that impelled me on in my after career; firmly believing that the same mind that inducted me into the mysteries of spiritual unfoldment after the order revealed by the New Dispensation, was concerned in promoting the development of my religious nature, and in prompting my zeal as a christian, seeking to grow up into the christian virtues and graces. This point I regard as of particular importance to be noted. since it reveals so much to prove the identity of spiritual manifestations in the christian church and all other religious orders with those of Modern Spiritualism. Christianity, in its highest manifestation, was the forerunner of the New Dispensation, as the Jewish was of that; and manifestations of spirit power, of Divine intervention in the affairs of men and in individual unfoldment, are, in all ages and dispensations, after the one plan forever operative among men, which exhibits itself the more

his mind while bathing; he was actually beside himself through the intensity of his emotions. So with Newton; he was overcome by the grandeur of the truth that suddenly burst upon his mental vision, after years of profound thought-preparation of his intellect for this blossoming time, when the aroma of his powers should spread far and wide over the world and into future ages. Prenaration was what brought about this, consummation. The climax so devoutly wished and earnestly labored for was reached by the gradual opening up of the mind to the conception of the one grand, effulgent law that was the keystone of the structure which had been growing up under the master hand of this mighty intellect, which could only be placed when its niche was ready. The full effect of the completed whole burst upon the mind of the philosopher like a revelation of dazzling glory-a vision of truth brought out so clear and vivid as to at once establish its reality beyond doubt or cavil. The flower bursts into bloom at just the moment when its forces have prepared it for this consummation. Premature opening of its petals is not blossoming, and eventuates in premature decay. So its perfume is withheld until the full maturity of the bud forces expansion into the full flower, which, then, drawing stimulus from the sun's magnetic beam piercing into the recesses of its cup, sends out its aroma, a sweet incense to Nature, its fostering mother.

The parallel is perfect between this exalted mental state and spiritual exaltation induced by the preparatory process of prayer or earnest aspiration. It will be understood that what is to be said relative to spiritual states has no reference to that spurious spirituality or conversion which is the result of psychological influence. an excitement fostered into a mania, which is ephemeral. and is periodically induced by revivalists. Spirituality, in its true significance, means, sensitiveness to spiritforce-the qualification to draw on spiritual forces for the stimulation of the whole being. It is an attribute of all humanity, the same as power of the human system to appropriate material elements for its support; yet it is more fully developed in some than in others; and this makes the difference in individuals, spiritually. Some are spiritual or sensitive as relates to the material forces. having the capacity to draw readily upon spiritual and material magnetic forces of the quality to stimulate these, and unspiritual as regards the higher man. Another class are less sensitive by nature in respect to the outer, but draw readily upon the spiritual elements that go to elevate the mental and moral status. Of the former class are the media for physical manifestations solely; and of the latter are apt to be those for mental manifestations more exclusively; while there is an intermediate class that, by peculiar adaptation of the whole nature, stand between the heavens and the earth, and with both material and mental readily seize upon the forces handed down to mortals through the instrumentality of this natural attribute, when appropriately prepared by development to do this-always provided, however, that this natural attribute does not amount to that sensitiveness that nullifies the spiritual gift. I may not dwell on the subjects suggested by these latter statements, although they are very rich in important facts and principles.

TO BE CONTINUED.

An Australian in America.

To the Editor of the Religio-Philosophical Journal:

My sojourn in Salt Lake City, extending from the be-ginning of March to the middle of May, has been one of much comfort and satisfaction to myself, and, I trust, not altogether profitless to the community. Its immediate result is the formation of an association under th title of the "Utah Free Thought Union," whose prominent members consist of ladies and gentlemen of position and influence, and of varying shades of liberal opinion. For my own part, I cannot conceive why Rationalists. whether they be of spiritualistic or materialistic views. should not combine in opposition to theological dogma and bigotry, and in furtherance of the great cause of human freedom and enlightenment. It is evidence touching facts and phenomena which must determine an individual's position in relation to spiritualism and materialism. The materialist of to-day, let him encounter the necessary testimony, may become the Spiritualist of to-morrow. In the meantime he is, or ought to be, an advocate for complete freedom of thought, the same as the Spiritualist; and hence upon that platform, the two, if they be rational, can fight shoulder to shoulder. have found it so in Australia, and can see no reason why it should be different in this country. The common foe of all who believe that nature comprehends the universe. that you cannot outstep the natural, and that science must be its ultimate and authoritative interpreter, is religious dogma-dogma which asserts itself as superior to reason, assumes to dictate to humanity in the name of an invisible power, and seeks to elude investigation under the pretence of sanctity. Until this foe is subdued. and the claims of reason acknowledged to be paramount free thinkers have not far to look for a sufficient field of labor. I should be sorry to see Spiritualism, or any other 'ism." shrink into sectarian proportions, and aim rather at the advancement of its own position than at the liberation and brotherhood of humanity. As a cult, Spiritualism has, of course, its own special work to do in presenting its phenomena and philosophy for the world's acceptance, but to my mind this must always appear as a subsidiary task to the great human labor of the age—the spreading abroad of that knowledge which will destroy bigotry and superstition. A foolish person does not appear to undergo much change when he becomes convinced of the truth of spiritual facts. If he was a fool previously, I do not see what else you could call him, with accuracy, afterwards. He stands just as powerfully in need of culture and knowledge as ever he lid, with, if anything, added proclivities of mischief. The present chaos, called society, will not be helped into higher and nobler developments by persons of this description. At the same time, far be it from me to underrate the valuable work which is being performed to-day by all conscientious mediums and competent spiritual investigators. They are pioneers in a realm of nature which as been too long abandoned to the futile fancies and pernicious assertions of supernaturalists, thaumaturgists and priests. The conditions of spirit communion are so trange and subtle that those who have had the most extensive and varied experience of the phenomena will be he readiest to admit the difficulties which as yet beset he way of the careful and conscientious observer. Beond the central facts of death being a beneficent transformation, not an annihilation, and of their being natural modes of communication between the two phases of existence commonly termed the material and the spiritual, how little can be regarded as convincingly estabished to the satisfaction of the rational Spiritualist. In referring, therefore, from time to time, to sittings which I may have with different mediums, I must be taken as merely chronicling facts and not necessarily advancing any theories founded thereon. In Salt-Lake City I have been present at several séances with a medium remarkable in many respects, Mrs. M. S. Hunt. The sitters in each instance have been, besides the medium, her daughter, Ella, Mr. D. F. Walker, and myself. Mrs. Hunt has a highly sensitive nervous organization, whose mediumistic power is readily affected by the influences from the circle. Hence the manifestations through her are variable. Under good conditions. when one of the sitters writes a name on a slate, which is placed face downwards upon the table, with the hands of the circle upon it, she is before long controlled to reveal the name and to give a communication purporting to come from the individual indicated. One of the clearest and most satisfactory instances of this power which out to a select few, but is of a common heritage to be

discovery, for which he had long labored, flashed upon I witnessed was after I wrote the name of a dear relative of my own, when the fact was correctly stated, and a very beautiful and inspiring communication delivered, in the course of which the communicating intelligence mentioned a circumstance which happened the same day and was known only to myself. On another occasion, when I placed the name of "Epes Sargent" on the slate, it was given not by the medium, but under strong impression by friend Walker, who, although a member of one of the largest mercantile firms in Utah, with his time pretty fully occupied, is gradually developing clairvoyant powers of a very pronounced character. Mrs. Hunt's clairvoyance enables her to describe the appearance of departed friends frequently with great accuracy. Of this capacity I had several illustrations. In San Francisco, through Mrs. Winchester's control, I had been told of two historical characters who were said to have taken me under their guardianship and to be interested in my work. I had not mentioned this fact, but at one of the sittings with Mrs. Hunt the names of the same characters were given under similar relations. In the course of her career, both before and since her abandonment of Mormonism, I am informed, Mrs. Hunt has been used as a magnetic and curative agent with most astonishing results

On the morning of May 10th I parted with much reluctance from the many friends it had been my happiness to make in Salt Lake City, and took the cars en route for Chicago. Mrs. Stearns, who preceded me on the lecture platform in the Mormon town, had gone to Colorado Springs, and had spoken of me in such kindly terms to the friends there that I received a very cordial invitation to visit them, which I was compelled by the engagement I had entered into here for the present to decline. I remain in hopes, however, of paying a visit to that section of the country on my return trip. The train conveyed me in the course of nearly four days through Northern Utah, Wyoming, Nebraska, Iowa and Illinois to this marvelous metropolis. As I passed through desert and prairie, by mines and manufactories, freehold farms and agricultural holdings, over sparkling streams and vast rivers, through canyons and tunnels, villages and towns, now comfortably reclining in my berth, and anon seated at the flying table enjoying a repast which would have done honor to a French café, I could not help reflecting that the whole of the vast distance I was under the protection of one flag; I was amidst a nation of fifty millions, who, whatever might be the defects of their governmental system (and there are many palpable ones), owned no mastery of mere birth, paid court to no fool who might happen to be born earlor duke. In such a nation I saw clearly much has been gained and a valu-able lesson set to the world at large. But how much yet remains to be done in sweeping away corruption, injus-tice and giant monopoly before this great republic can truthfully assert, "Our declaration of independence and human brotherhood is something more than a State paper—it is a realized fact." CHARLES BRIGHT. Chicago, May 18.

Spiritualism; the Real, the Phenomenal, the Materializational and the Fraudulent.

BY THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal: We are existing and abiding, as living conscient entities in the midst of what is of the omnipotence and omniscience of the wondrous creative and governing power in supremacy over all things. The attributes of that which is thus in supremacy are infinite, capable of accomplishing any thing and all things prompted by its own pleasure, yet only as devised or dictated by its own wisdom. It yields to nothing inconsistent with its own will and pleasure. It in nowise compromises its will, wisdom or power. Its laws are as universal as its own existence, and are identified with its own nature and character. Its will is defined by the inspired, in harmony with science as a spirit, as light, and as truth. "Thy word," says the inspired, "is truth." Again, his We may and probably should say, there "law is truth." are no special laws, or any thing we call law; as every thing pertaining to the power in the ascendant over all things is an operative wisdom appearing in many of its cial pro

enjoyed by all without respect to persons, as is the ocean of sunlight to all who will open their eyes to the flow-ing beams in which they are unconsciously bathing. The spiritual is the power over the material and physi-cal of the universe. It moulds the inorganic into the infinite diversity of the organic worlds; vegetable as well as animal.

It materializes the divine ideals into the tangible and visible, clothes them in recognizable forms, by ways and means to us incomprehensible yet none the less glorious; that ideal being the grand, original and ever existent increate, in the background of all that is man-ifested or manifestable to us. Moses had an idea of this philosophy when he spoke of God having made the earth and the heavens, saying also, "every plant of the field before it was in the earth, and every herb of the field before it grew.'

Thus existed things in the realm of the wisdom of God, as the realities of his works, before manifested on earth by or through organic materializations, and this pre-existence is the predicate of the hopeful certainty of an eternal existence.

If we withdraw our minds from the boundless realms of thought in the contemplation of the works of God and displays of the spiritual, we are in danger of doing great injustice to the subject we would dwell upon as well as to ourselves. In overlooking or rather not recognizing divine spiritual supremacy, we are in danger of engendering a superstition rather than discovering and appropriating the truths of a sound theology.

We give existence to evil where none exists, and install in power a co-ordinate evil deity, and a duality of gods, of good and evil, above a monotheism embracing ill pertaining to the attributes of the one, and only true Jehovah, as was sought to be done by the superstitious ancients whom the prophets would rebuke and correct of their understanding of the divinity that should be sought out and worshiped.

It is hard to control the superstitious mind as against the convictions of existent evils in the works of nature and evil agencies, as among the spiritualities of the unseen world. It is difficult to make the world see that error is evil; that to depart from the wise and the good is to assume the sinful, satanic or devilish. Could all things (as they will be) be adjusted to the rightful, the legitimate and the good, there would be no error, no sin, no evil; as a result, no devil, no cloven footed orthodox God. In our ignorance we distort every thing. Blind to truth, we see no difference between light and darkness; as it is a knowledge of truths that makes things manifest, so truth is called light because "it makes manifest." It is a woful condition to be in, though when unconsciously in it, our conceit makes us bold and confident as are the children of light. "But (says the prophet) wee unto them that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter -wise in their own eyes, and prudent in their own sight." All this results from the want of a knowledge of truth. As to a pure monotheism and the change or recognition of evil in the universe of the works of God as the superstitions of old assumed, the prophet makes God to say, "I am the Lord and there is none beside me; there is none else; I form light, and create darkness; I make peace and create evil. I the Lord do all these things." Thus is divine supremacy declared by the in-spired and taught by truthful theological science.

Whilst we recognize spiritual supremacy over all things, we must be careful about recognizing all activities and manifestations as of direct, legitimate, spiritual agency. We must test the manifestations-the spirits." Every form materialization is not Every form materialization is not of direct spiritual agency. Materialization is but another name for crystallization, which though prompted by innate spiritualistic power it does not embody or make manifest an indwelling spirituality. "There is a spirit in the plant (said the great Aristotle), but it sleepeth and we cannot awaken it." The diamond and the infant are equally materialized forms, but of varient em-bodiments. All that is apparent is not always real, partaking of a substantiality. We may seem to recognize by sight, that which is not visible to the eye of the mind or body as substantially existent. The mere emotional may seem to be real when it is simply a figure of the prolific emotion. We must not consider every influ-ence of power over the mental vision as of divine af-flatus. It is a great mistake to suppose that the senses alone are the best proofs of great, spiritual truths. Spirit bears evidence with spirit, of spiritual existence. The intuitional cannot be safely ignored nor superseded by mere sense of the outward through the organs of the material. To do this is to open the door to fraud and imposture to any extent. The spiritual of our essential being has its tests of the intuitional, which may be fortified, it is true, by the evidences of the senses; but the senses without the intu-itional, can never happily convince and convict of di-vine or spiritual truth. Intuition is what was to be brought to bear in the test recommended by the great teacher; a test in the bosom and heart of every rational, living soul. It was not a test of the senses, nor any school of divinity or creed, or speculative doctrine. The Creator never made a man without this monitor of the heart and holiest aspiration of the soul for the sacred and good, planted in his very nature. To seek to proselyte by mere mediumistic manifestations to the senses, will never give a triumph to pure Spiritualism, any more than creeds, ceremonies and the stake will convert to pure Christianity. The indwelling, innate spirituality of the immortal is to be recognized as existent, and is to be touched and enlightened of man's aspirations, hopes and prospective destiny by a course awakening the intuitive within him as of the elements of life and higher nature on its onward and upward progress to the divine and eternal. We must not be forgetful of the effects upon our minds of the education and traditional impressions of the old school doctrines of superstitious theology, stamping their pernicious errors upon the very soul, superseding practical religion and divine truths by ostentatious forms and ceremonies. It is the greatest victory of life to rid the mind of those errors, and restore it to its normal purity and elasticity, essential to its ability for impartial investigations and freedom of thought. I would not denounce nordeny the realities of true, mediumistic manifestations. They belong to the legitimate activities of progressive, living nature. The danger lies in the deception and the cunning of the selfish and designing. The unenlightened mind is as aspiring for life as the enlightened and even more ardent, and is grasping in its credulity, of the apparent, as well as real, without a disposition or capability of testing truth. Thus superstition and imposture find support and take advantage of the confiding and credulous. Let us become schooled in the philosophy of things, the psychological field of thought as well as of the works of wisdom that surround us; teaching us the harmony we must observe through fidelity to the truthful and good as the foundation of a lively hope; and then secondarily superadd, with care and caution, the evidence presented by, and available through, the manifestations of the spiritual. Then we can grow and be carried into that atmosphere of existence, happifying of the present, and gloriously promising of the future. To base a spiritualistic religion upon the phenomenals of mediumistic manifestations, merely, would be as hopeless as groundless; beside opening a way to an indulgence in the most superstitious speculations. There would be an uncertainty of proof of the pure and truthful; and would alienate the mind from the morally practical and enjoyable. Moral duty would be estranged as it now is by the endorsing of a sectarian faith, the essential saving power and virtue of the life of a Christian and would damn the unbelieving good Samaritan. Every appeal of moral philosophy, as well as of the great teacher of Judea is to the indwelling, conscient monitor of the inner man, the intuition of the living soul. All moral duty, moral law, the golden rule and greatest of the commandments are addressed to the intuitive of man's highest nature. And if the world could be taught living obedience to the legitimate promptings of human nature, and non-submission to passion and lust, the prayer would be answered, "Thy kingdom come, and thy will be done on earth as it is in heaven," for such would be the triumph of the spiritual and heavenly over the carnal and worldly. It would be as the prelibation of the interflowing spiritualities of the future happier life, Continued on Third Page,

distinctly as the race progresses in spirituality.

I have already, in some published articles, referred to some episodes in my christian career, and drawn the parallel between them and some in my later spiritual experience. To make the treatment of my subject complete in this connection, I must repeat here the main circumstances heretofore stated.

First, as preliminary to what relates especially to my early religious experience, it will be appropriate to analyze the phenomenon known as conversion, among Christians, and applied by them to what is claimed to be a saving change, effected through spiritual agency. What is the significance of the experience of multitudes, who claim that regenerating grace has been applied to them individually, on special occasions, which has been a power to change them in heart and purpose, and give them an impetus in the direction of a holy life-a life fraught with works indicative of love to God and man? To deny the reality of these special interventions of spirit power, though it may serve the idea of Materialism, does not serve that of Spiritualism, which is in accord with Christianity so far as the latter recognizes the regenerating power of individual effort, coupled with seeking unto Spiritual sources for the arousing of the dormant energies of spirit, and the impelling to the use of the means which shall spiritualize and awake to newness of life the higher nature.

The weak subterfuge of denial of what is to some Christians as much a fact as that they must have some basis whereon to found their faith, will prove to Materialists and materialistic Spiritualists a poor foundation stone in the basis of their system of philosophyone that will crumble at the first attempt at analysis. The assumption on the part of unbelievers in the "supernatural," which attributes to the power of the imagination, to hallucination, psychic force, etc., all spiritual experiences whatever, is only equalled by the credulity of Christians who claim such to be miraculous interventions invoked by the power of faith, or that of the class of Spiritualists who regard all occult phenomena savoring of the spiritual as genuine manifestations of intelligence from the Spirit-world. "Great is the mystery of godliness"—is the sentiment that has mystified the multitude; and philosophers have lost sight of the truth in this regard in the attempt to disentangle mankind from the web of priestcraft and superstition that has bound so many fast for the ages-a truth as transcendently grand and glorious as it is perfect in its adaptation to humanity.

Philosophy has explored the realm of the metaphysical, and explained phenomena kindred to that of socalled conversion; making it plain that spiritual states. either of depression or exaltation, induced by any mode of preparation, are kindred to mental states induced by preparatory mental exercise, or by a dormant or diseased state of the mind. To explain: A student applies himself to the solution of a problem, bringing to bear all the acumen he is master of, and by this exercise unfolds power to grasp principles hitherto inaccessible to his intellect; and the realization of the object of his research, or an approach to it, is the quickening of his mental powers, the elevation of the status of his intellect. The influx of light into the intellect on subjects that have taxed to the extreme the mental powers, often comes like the lightning's flash, arousing emotions more or less overpowering, according to the intensity of the light—to the vividness with which principles suddenly break upon the mind. It is recorded of the great Archimedes that he was in an ecstasy of joy when a great

ing unity, acting to one grand, sublime, transcendently glorious final ultimate, in despite of the pleasure or displeasure of any and all other powers, physical, moral or spiritual. Such is the reign of the ascendant spirituality in supremacy over the universe of matter, mind and spirit. All is subordinate to that divinity, that parental and governmental power ruling in earth and in heaven.

True religion is based upon this philosophy and the It is the recognition and conscious influence of ology. this truth, a truth that is to make all who see and become conscious of it, free, happy and joyous of spirit both at present and in prospect

No fabricated theories can fill its place or afford its joys. It is a resultant status of rich fruit bearing harmony, consequent upon a spiritual adjustment to truth, truth real and divine, not fanciful, imaginary or specu lative. When seen and received, all trouble ceases, and peace is reached. "We who believe (not will hereafter) do enter into rest." There is rest, "rest for the peo ple of God," not of a sectarian orthodox faith or fraternity, but those who by spiritual adjustment are assimilated to the divine and become of an affiliating unity. Jesus, the great teacher, taught the practicability of a divine unity of his disciples with him, and they all with God, by an adjusted, interflowing spirituality in matter of fact relationship-a status to be realized even on earth. And what was possible and practicable with him and others in his day, is the same with us in this, our day, by the proper and legitimate adjustment. Allow me to say, that the nature, character and teachings of Jesus are far from being seen and understood by the world. They are far ahead of the world in depth, purity and wisdom. The orthodox world and the Church are as far from an understanding of him, and of a truthful teaching of him, as the cloud of midnight floating in the heavens is in displaying the glories of the earth that the noonday sun brings forth to our minds and our eyes. Inflated by a superstitious view of him, he is blown up or distended to the mythical of a nondescript deity, dissipated and destroyed of every thing practical, useful and humane.

It is a most horrible disfigurement and ruin of his character, tearing him from his place as a great power in the moral and spiritual spheres; he is tortured into a son of the lowliest nature of an avenging God, and whilst the embodiment of celestial innocence, he is crucified as for the concentrated guilt of a wicked world in the boldest conflict with justice as the Bible itself teaches, which is, that the guilty be punished, and the innocent enjoy the sweet rewards of peace and rest. To deify men has been a superstitions desire of ages. The ancients had their chambers of deified humanity. Alexander solicited this higher honor that he might fill a niche in the temple of divinity. Jesus never aspired to such a distinction, but some two centuries after his death, superstition sought to confer the exalted honor; and tradition has brought it down as an entailment from generation to generation, even to this day, though gradually fading out.

But to return from my digression. Jesus taught that whilst he did great things, his followers could do even greater; and he recognized all as followers who pursued the course of life he pursued, of good works, irrespective of any particular religious faith. Jesus prayed, not only for his disciples but for all who should believe through their word; "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Here is spiritual unity by adjustment through the word, or truthful view of things. But are all to be gods because harmonized into a common unity of fellowship? I know the disposition of the orthodox world to monopolize the claims of spiritual unity; but they may as well also claim the exclusive enjoyment of the light of the sunbeams through a smoked glass, as the truths of heaven through their faith or doctrine. The spiritual sovereignty is the source of all spiritual light and life, and its blessings are for the enjoyment of a common humanity, as the brotherhood of the world. The field of divine thought is not parceled or farmed

JUNE 3, 1882.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. FOOLE. [Metuchen, New Jersey.]

THE SWEDISH WIFE.

In the State House at Augusta, Me, is a bunch of cedar shingles made by a Swedish woman, the wife of one of the earliest settlers of New Sweden, who, with a husband sick and a family of little ones dependent upon her, made with her own hands these shingles, and carried them upon her back eight miles to the town of Caribou, where she exchanged them for provisions for her family.

The morning sun shines bright and clear, Clear and cold, for winter is near-Winter the chill and dread;

And the fire burns bright in the exile's home, With fayot of fir from the mountain's dome, (While the children clamor for bread,

Against the wall stands the idle wheel,

Unfinished the thread upon spindle and reel, The empty cards are crosssed But nigh the hearthstone sits the wife, With cleaver and mallet—so brave and blithe, She fears no famine or frost.

Fair and soft are her braided locks, And the light in her blue eye merrily mocks The shadow of want and fear; As defily with fingers supple and strong. She draws the glittering shave along, O'er the slab of cedar near.

Neatly and close are the shingles laid,

Bound in a bunch—then, undismayed, The Swedish wife uprose: "Be patient, my darlings," she blithely said, "I go to the town and you shall have bread, "Ea the down are uproved, the above," Ero the day has reached its close.

Eight miles she trudged—'twas a weary way; The road was rough and the sky grew gray With the snow that sifted down; Bent were her shoulders beneath their load, But high was her heart, for love was the goad That urged her on to the town.

Ere the sun went down was her promise kept, The little ones feasted before they slept; While the father sick in bed,

Prayed coftly, with tears and murnurs low, That his household darlings might never know A lack of their daily bread. —Mrs. H. G. Rowe, in Youth's Companion.

NEW AVOCATIONS FOR WOMEN.

The Woman's Institute of Technical Design in New York City, conducted by Mrs. Cory and Miss Densmore, at 339 West 34th street has held one term, with a goodly number of pupils. The course includes drawing and painting as specially applied to design; and the principles and practice of design in wall paper, carpets, lace, print chintz, etc., also wood-carving and embroidery. This venture is almost new in this country, two or three other cities having schools in some of these departments. The field is full of promise. Several manufacturers have offered prizes for good designs for wall paper and carpets, which goon designs for wait paper and carpets, which are now imported at great expense. A fair number of pupils can pay a share of the cost of instruction by furnishing patterns for those and other industries.

MAIL-CARRYING CONTRACTS.

Mrs. Ina B. Camphousen of San Francisco, has secured contracts for carrying the mails on several routes in Idaho, but sub-lets the routes to those who do the work. Mrs. Rundlet of Salem, Ore., has the contract for carrying the mails from Salem to Dallas, and also to Silverton. She owns the stock and all such offices as may be required. Some-coaches, hires drivers and superintends the times they are arrested on suspicion, and fin-

THE SILK-WORM

isopening another avenue to modest independence. Out of \$85,000,000 worth of silk used in this country, \$50,000,000 is woven here, mostly from imported cocoons. We have already mentioned the Association for Silk-worm Cul-ture in Philadelphia, and have now the satisfaction of stating that a new exchange is to be opened in New York, exhibiting every stage of the process of the growth of the worm and the manufacture of silk. A few years will see this most interesting industry thriving, as women learn the durability and beauty of American manufactured silk. It is not weighted and weakened with dyes like foreign silk, which splits or looks greasy by

In the city of Paterson, N.J., are fully 8,000 girls employed in silk mills, about one-eighth the entire population. Many of them are the daughters of farmers, shy, gentle and un-spoiled; some are of great intelligence and sponed; some are of great interligence and personal worth. Their wages average from ten to fifteen dollars weekly. They are the best part of the population of the busy manu-facturing city; their earnings in great meas-ure are invested in bank or sent home for provide the provide the sent the sent the safe keeping. The *Herald* had recently this account of one family of thrift among them:

'In Straight street, in Paterson, near the centre of the silk manufacturing industry, reside five sisters who have worked in the mill for about five years. They live in the third story of a stylish house, but the house belongs to them and was put np by their earnings.[‡] Their income from the rent of the two lower floors is \$30 per month, and besides two lower house is \$30 per month, and besides this they have money out at interest. They still work in the mill every day, taking turns at keeping the house in order and doing the cooking. In another part of the city stands a silk mill which was built with money which a girl got as pay for weeks' wages at weaving, and the books in the savings institution show handsome balances in favor of many of the girls."

We note with pain and astonishment that Gov. Cornell has vetoed the bill which enables women to be managers of public charitable institutions of which women and children are inmates. This is a political act calculated to secure the votes of the lowest class in cities, and it should be made to react so as to cause his defeat.

In the full light of to-day, the Governor knew this act to be one of rank injustice; one which fosters crime and breeds vice. He must be familiar with noble work done by Josephine Shaw Lowell of New York, in uncovering and reforming abuses in public institutions. She and other women engaged in the State Charities Aid Association, have snatched from corruption poor miserable women, exposed to the vicious influences of male keepers and assistants, whose fatal and terrible power over their victims the outside world does not know or is too apathetic to heed. None but women will reach and save these women, and prevent the perpetuation of hideous evilsevils too foul to mention. No man can be so stupid as to be oblivious to the crying need and right of the unfortunates, or criminals, to have near her some of her own sex. On the other hand, a woman and her assistanttheir names are not now at hand—have been appointed to visit the different police stations of Nam York at the been of New York at any hour they choose. Women of refinement are sometimes carried to them after accidents, or sudden illness, and find themselves confronted with men, to do

ial that is thus furnished? Is it matter or spirit crystallized into form? Can or will an embodied spirit unconsciously or unwit-tingly furnish material? The disembodied spirit when it left its material form did not cast off a spiritual, but a material body, and if it assumes or puts on a materialization, is it any thing other than assuming or putting on a recognizable outer similitude of the visible, of a substantiality other than that of the spiritual? Is it not from the resources exclusively of the disembodied spirit, assured of its own volition from sources unknowable to us, for the only purpose of a recognition by the living friend, just as much as would be the case of one living friend putting on some garment well known to another friend that he might be identified or recognized? To say it is real flesh and blood of an organized form is to assume what is not essential to a visible or tangible recognition. This is

going into the speculative. It is spiritual power that builds up the organism of our earthly tabernacle, and it must be of that plane of power that materializes the visibles of the disembodied invisibles, that the invisible may be seen through what is made and thus presented.

We may have a thirsting aspiration for knowledge as to the question of the existence of departed friends; but there is no potency in this aspiration furnishing materializing elements for a form to be assumed by the disembodied.

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.]

THOUGHTS FROM THE SPIRIT WORLD, ad-dressed to the working classes. Written through the mediumship of Mrs. Yeatman Smith, Carondo-let Mo., 55 pages, price 20 cents. Sold at the Re-ligio-Philosophical Publishing House.

This little book purports to come from "a band of spirits," but "Charles Churchill Eng-land" is signed to each of its twenty-four lectures. Only a small portion of it is especially to workingmen, but all the lectures are practical and pure in thought, full of suggestions for better living on earth, and full too of fine. spiritual insight. Some of them give descriptions of occupations and studies in spirit-life, which are rational and

interesting. Most of the lectures open with a brief and fit invocation and the tone of the work is reverent and tender, yet sensible and rational. How earth-life appears to us who have passed through it; Hopes of a future life are incentive to exertions in earth-life; Things that many forget and ignore; The value of body and soul; The sad state of the selfish, rich or poor; The dwelling of freed spirits, are some of the topics treated. One reads it with a sense of rest and uplifting benefit, and it awakens peaceful and harmonious thoughts, reaching towards the depths of a divine in-terior life. The only poem is at the close, purports to be from Longfellow, but is quite below his effusions while here, both in style and thought. As a whole, this handsome pamphlet is well worth reading.

Partial List of Magazines for June.

WIDE AWAKE. (D. Lothrop & Co., Boston) Contents: Frontisplece; A-Maying; Juno; Joe; If; The Summer Boarder Goes to Church; routes, thus making a living for herself and ally, even those guilty of crime have a right Ruskin May-Day at Whitelands ('oliege; several children. This not only indicates to the counsel and kindness of *women*. In any Maud's Problem; Their ('lub and Ours; Short way we look at it, the innovation is one which should never have been needed—it should al-Asked; Once upon a Time; Wild Flower Papers; Little Milkmaid; From the Hudson to the Neva; Little Sister's Story; "Summer's Come!" How a White Man Became the War Chief of the Zunis; Beely Cooly Hortensus and Ibby Henereea; Two of Them; Tangles; Music; Magna Charta Stories; Door-Yard Folks; Ways to do Things; Old Ocean; Health and Strength Papers; The Traveling Law-School; What to do about it; Wide Awake Post-Office. THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Cardinal Newman; Around Cape Horn; Jewess; Henry W. Longfellow; The Street of the Hyacinth; The Story of Alcazar: In a Chinese Theatre; Wilhelmina; Opera in New York; In the Haunts of Bream and Bass; Through One Administration; The Bee-Pastures of California: Wood-Engraving and the Century Prizes: Marble-Mining in Carrara; Rose-Gerardia; Carlyle in Ireland; A Modern Instance; John Henry, Cardinal Newman; The Danger of an Office-holding Aristocracy; The Colonization of Palestine; Topics of the Time; Com-munications; Literature; Home and Society; The Worlds Work; Bric-a-Brac. THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: A Few Words about the Nineteenth Century; The Relation of Insects to Flowers; Emigration from Ireland; The Borders and their Ballads; Talk and Talkers; Whispers; The Lady Maud; A New Theory of the Sun; A Stateman's Love Letters; Perry's Greek and Roman Sculpture; The Church by the Sea; Emile Zola; The World's End; Adventures on the Rovuma; Out of the Beaten Frack in Madagascar; The Future of English Humor; Eidola; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents for May: Amputation of the lower extremities for Gangrene from Frost-bite; Treatment of Malarial Coma; Report on Vaccine Farms; Puerperal Eclampsia; The Legal Responsi-bility of Physicians; Abstracts and Gleanings: Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

An Old Lady's Testimony.

An old lady writes: "I am 65 years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. 1 have used little more than one bottle and feel as well as at 30." See other column.

One of the strongest reasons why certain persons profess to hate the Bible is that the Bible hates what they are doing all the time.

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would be not to take Dr. R. V. Pierce's "Gol-den Medical Discovery" if you are bilious, suffering from impure blood, or fearing consumption (scrofulous disease of the lungs). Sold By all druggists.

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

on the Proper Treatment of the Throat and Lungs. This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says "What to cat to preserve the sould in health, and what to do to regain health when it is last, are problems which medical sages and philoso-phers in all ages, have striven to solve. The alm 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 prefession during a period of the thread and successful practitioners in disease of the Thread and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarth, Sure Thread, Largugits, Branchitis, Astima and Coursunp-tion, the "Prevention of Lung Diseases." "The Early Sym-toms of Consumption," "Can Lung Diseases be Cured?" "Their Proper Treatment," "Examinations of the Lungs, "arisons opinions as to the nature of Consumption, "Winfor habits and Changes of Cure of Hay Fever," etc. The style of the Treatle is well Ellustrated by its opening prostrations. The two great forces of the are the *air* wo breathe und the *frond* we cat. The two great receptates of the system for bases forces are the *Lungs* and the Stometh. The constant constrained by the Stomethies of the system for the system."

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THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors, W. J. POTTER. IS. F. UNDERWOOD.

energy but business ability.

- FLOWERS AND MOSAICS.

The Youth's Companion has this account of ingenuity and desire for independence on the part of two young girls: "The daughter of a poor mountaineer, coming down to the hotels of the Warm Springs, saw the ladies with their pretty dresses and quiet manners. and wished to be like them. But how? Money is necessary for education, and money is a thing almost unknown in the mountains. She had nothing to sell, and no trade by which to earn it. Now, on almost every height in that range there is a mica mine, and outside of it heaps of the rejected silvery scale. These the girl split until they were as thin as paper. Then she curled and made them into flowers, decorating pasteboard picture-frames, boxes, etc., with them. The visitors at the Springs bought these trifles engerly, year after year, and with the proceeds the mica girl had paid for her schooling.

Another young woman in Pennsylvania, we learn, is zealously trying to introduce from Italy into this country the art of making mosaics. She finds difficulty in procuring the smalts, or pieces of colored glass which are used in the manufacture, and instead works with stone and shell, which she saws into squares, as in the Florentine mosaic. Here is an art which in the coarsest grades might give employment to thousands of idle or illypaid women in the States.

The secret of success in these instances which we have just given, is that each woman, with nimble brain and skillful fingers, saw and seized upon the chance nearest to her and used it."

THE CARE OF HONEY-BEES,

is another avocation in which women are. successful. Mrs. Tupper of Minnesota, was for many years an accepted authority on all matters connected with bees and honey-making; she furnished one or more articles on the subject for the report published by the Commissioner of Agriculture some years ago. Mrs. Harrison of Peoria, Ill., is another successful manager of bees. In regard to its being women's work; she writes: "The most powerful argument in view of the suitableness of bee-keeping for women is this: it is something she can do at home and not interfere with domestic duties. It embraces the performance of many little things which require skill and gentleness more than muscle. The hand of woman from nature, habit and education has acquired an ease of motion which is agreeable to the sensibilities of bees, and her breath is seldom offensive to their olfactories by reason of tobacco or beer."

One bee-keeper writing in the "Gleanings' of his success, naively confesses "my wife has charge of my apiary at home, about 100 colonies of bees, beside her work and the care of four children, so you see she has something to do." With all the care required in a mod ern apiary, one would think she had enough to do.

A young woman within three miles of this present writing, has entire charge of about fifty hives of bees, and works among them as coolly as a veteran, yet with great enthusiasm and intelligence. Her sister has charge of several hundred hens, raising early chickens for market by means of an incubator kept in the cellar. The third sister takes care of the dairy. The father, a man of great worth and intelligence-one of the first and leading grangers of the State, says with a just satis-faction, "My daughters are self-supporting and can take care of themselves in any emergency.'

ways have been conceded as a natural right. Continued from Second Page.

where all are assimilated to the divine. Let there be no schools of the spiritualistic faith sought after to teach as ex-cathedra, assumed truths as based upon any formulat-ed view of things, or system of manfestations. The field is too broad, too full, too sublime and too glorious to become sectarianized or creedalized by any man or set of men. The teachings of the seers and inspired of old have been befogged, perverted, tortured and in fact libelled, so long that the world should be made to see that truth should be allowed to run its free course in its own unobstructed channels without the interposition of human speculations, "and be glorified."

The cause of the Scriptures themselves, if it is ever to triumph, depends upon the success or ascendency of truth over error as embodied in, and taught by the psychological philosophy manifested and shining through the works of the one and only true God, the Jehovah of Israel, and the spirit in supremacy over all worlds. Those who would invoke the manifestations and unseen powers of the spiritual, should know that there must be legitimate adaptations to the ends to be accomplished and the call legitimate, or offects may be produced by the good that will redound to what we call evil. A Collins felt as confident and capable to call down the lightnings from the clouds as a Franklin; and not heeding the caution of that philosopher he received in his presumptuous ignorance, a visitation that prostrated him senseless to the earth. The divine is not to be trifled with nor mocked. Good may of necessity manifest what we term evil, and angels assimilate by displays of power in the relation of things what we are pleased to call devils, or evil spirits. But this in nowise makes the Spirit-world to be a motley mixture of powers good and evil. Evil is per-verted good, as error is perverted truth. It will do for a believer in a personal God and a personal Satan to believe they hold social, friendly, counselling colloquy together on the subject of this perfection, tests of integrity and afflictions of a Job, and a willing submission of that faithful servant of God to the hands and pleasure of Satan. For the faith of that school of divinity is consistent with that outrage upon all rational theology. But spiritualistic philosophy and divine truth spurn and repudiate it and make the one God what an Isaiah declares the author and maker of all in the universe of his power to be; though benighted man may declare and divide the subjects of his kingdom into the distinguishing relations of good and evil.

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's," the devil, pope, priest or layman to the contrary notwithstanding. We all live unto a destiny of a creative design of ulti-mate glory. So, flow on, river of truth, and on the bacom whether beisterous or edu on thy bosom, whether boisterous or calm. bear all spiritualities, washed in thy waters from all uncleanness, into the haven of eternal peace, purity and rest.

A few thoughts on the subject of materialization: It is assumed by some that it is of or from the affections or emotions of the living friend, going out toward those in the Spirit-world that the material for the construction of the form is supplied. How is this to be understood, and what is the materTHE SANITARIAN. (M. Augusta Fairchild, M. D., Quincy, Ill.) Contents: When She Comes; Scientific Series; Fruits; The Old and New; Hygienic Living; Preservation of Food; Hygienic Value of Mirth; The Effect of Alcoholic Liquors on the Human System; The Home and Art Parlor; Talks; Editorial Department; Letter Box.

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(Philadelphia Times.) Philadelphia Police Department.

The Philadelphia Ledger of December 29 1880, montions among many others, the case of Chief of Police of that city, Samuel H. Given, Esq., who says he used St. Jacobs Oil in his family, for various painful ailments, with excellent results. He has also heard from many who have used it for rheumatism, that it alone of all remedies did them good.

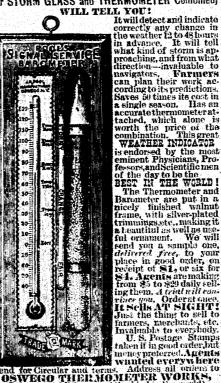
It is a solemn thought with the middleaged that life's past business is begun in earnest.

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CHICAGO, ILL., Saturday, June 3, 1882.

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A Pacific Specific.

On the sixth page will be found under the above headline, some very significant evidence of the trend of public sentiment among Spiritualists. The clear, straightforward words of the San Francisco people, together with those from New York City, Brooklyn and numerous other localities, expressing as they do the convictions of many representative Spiritualists and prominent mediums over their own signatures and voicing the

and environment. They mistake desires for had its part to act, and when its work was done, has sunk out of notice. In Spiritualism this minority faction has by its zeal, perseverence and noise created the impression with the non-spiritualistic public that Spiritualism is synonymous with all that should be shunned by order-loving, rational people. This faction for many years was ment and as, "out of evil evil flourishes. out of tyranny tyranny buds," so out of this evil stupendous evils grew, and the tyranny exercised over the passive majority was almost supreme, until the masses of rational Spiritualists felt the evil and tyranny too great to be borne. They felt as was lately expressed by the London Lancet concerning the

medical profession that: "Nothing is so much needed just now as the rise in our midst of a stern and uncompromising apostle of sincerity in science—a man of unpitying animos ity to humbug in all its forms, who will not hesitate at any bidding, to denounce wrong doing and un-truthfulness, let who may be the offenders. It is time that a spirit of manliness went out in our ranks to chase away the lying spirit of mock courtesy-the faint-hearted and time-serving sentimentality which makes us so ready to look kindly on any pretender and so reluctant to expose any pretence."

The demand created the supply, only in-

stead of raising up one man, dozens of noble, rational men and women were found ready to take up the work through the columns of the only paper which was independent enough to be of use in the effort. The RELIG-10-PHILOSOPHICAL JOURNAL which was originated by spirit inspiration, and which had always proved itself with the aid of its spirit advisers, equal to any emergency, was at this crisis made the instrument in the hands of wise supervising spirits from the other side of life wherewith a change should be effected. The task was one of Herculean proportions, and when five years ago, the JOURNAL turned its attention to the special work of creating a more critical spirit in the investigation of the phenomena, and the eradication of the tremendous system of error and fraud which had gradually grown up, many a brave soul stood aghast at the undertaking. But steadily and with cumulative power has the JOURNAL gone forward with the task, aided by the best writers and mediums, who have unselfishly freighted its columns with the necessary material. At first the results were meagre and only perceptible to those best conversant with the movement, but gradually, with increased momentum, the movement has gained and to-day its results are evidenced in every direction and are taking distinctive expression in declarations like that upon the sixth page of this issue and like

those of a similar character heretofore pub-

lished. The oligarchy of Southern slavery, comprising a minimum of the inhabitants of this Republic, once dominated the country; their "sacred institution" could not be criticised. interfered with or hampered in any direction. All they asked was to be let alone in the sole possession of the Federal offices and treasury, and the privilege of using the police force of the government to drag back to living death the poor creatures who in their desperation had risked being torn to pieces by bloodhounds or burnt at the stake, in an attempt to secure freedom. Exceedingly modest in their demand were these slave oligarchs, they only wanted the North to let them rule the country which had been solemly dedicated to freedom and christened by the hearts' blood of its patriots; they only desired to perpetuate Negro slavery and have it considered the sacred institution of the country. And in this they were aided by the Christian clergy, who proved slavery was sanctioned by God and approved by the Spirit-world, and hence was a divine institution, too holy to be criticised or interfered with in any way. At last these meek and persecuted people, these true followers of the Heavenly mandate as revealed in the Bible, went one step too far and the North rose in her terrible strength; she lavished her treasure, she gathered the flower of her people and sent them forth to erush the hideous monster treason. The Spirit-world saw that all this outpouring of treasure and life were futile unless the root of the evil was struck, unless human slavery was extinguished. Through a retiring little woman acting as their medium, they implored Lincoln to emancipate the slaves. He listened and obeyed. And to-day though hosts of brave men laid down their lives, and billions of treasure was consumed, we have a land of the free as well as a home of the brave. And at this writing, from one end of the Nation to the other may be heard the preparation for duly honoring the memories of the brave souls whose lives were gladly yielded up, that their brother man might be free. The morrow is Decoration Day and over the graves where reposes the dust of these heroes, beautiful flowers will be strewn by loving hands and the work will be witnessed by those heroes now in spirit-life. They will say once again they are glad to have helped to free America from slavery, and happy to see their memory still green in the hearts of their countrymen.

morally color blind, the effect of heredity | want is for the great mass of Spiritualists to remain passive and allow superstition and facts, their conception of truth is sentimental | bald imposition to hold imperial sway. But and emotional rather than philosophic and they have gone one step too far. The long scientific. In all reformations this class has lethargy of rational Spiritualists is passed and they are arousing to a sense of their duty to themselves and their fellow man. As the Fathers of the Republic of the United States from their spirit home sent their counsel to Lincoln, so to-day the Fathers of the Spiritual Republic are pouring out their words of advice in every quarter and demanding that the era of mental bondage shall pass away. dominant in the public spiritualistic move- | This outpouring from the Spirit-world is unmistakably evidenced in the ringing declarations from many of the ablest, purest seers and mediums in this and late numbers of the JOURNAL. First pure, then peaceable is the watchword. The end cannot be uncertain. The Republic of the United States was freed from the debasing curse by the force of arms. The Republic of Spiritualism and Free Thought will be freed from the demoralizing, soul-destroying incubus by moral force, which, though not cognizant to the physical senses is more potent than Winchester rifles or Krupp cannon. The aroused senses of the Spiritualist masses evolve a moral force which brings indeed a pacific specific.

C. B. Chaffee Insane-Is He the Man the Banner quotes in Defence of Mrs. Hull?

From the daily press of this city we learn that C. B. Chaffee, one of the owners of the Linden Hill Stock-Farm, near Chalmers, Ind., has become insane on the subject of Spiritualism. He was at the Palmer House lately in charge of his partner, Mr. A. D. Raub, on his way to Dayton, O., for treatment. Mr. Chaffee imagines that he is a medium-not one of the usual kind, but having the special gift of making communications while wide awake. He has been afflicted for about three weeks and seems to be getting worse, but his friends have hope that with proper medical care his mind will be restored to its normal condition.

While here Mr. Chaffee claimed to be a medium through whom James A. Garfield could express his views freely. May 24th he said the martyred President would talk through his organism and give an opinion in the Guiteau case, and he engaged a room at the Palmer House for the communication, and then notified the daily papers that the accommodating spirit would linger thereabouts until they had time to send stenographers to "take down" the talk. The medium at the appointed time sat down and waited. He staid for an hour or two, but, to his chagrin, the stenographers failed to materialize. About 5 o'clock he held a brief interview with the cashier, settled his bill, and mournfully departed.

A man bearing the same name is quoted by the Banner of Light in its last week's issue. in vindication of Mrs. Hull. As the coincidence in name suggests the possibility of its being the same man, we are somewhat curious to know. It would not be the first time the Banner has accepted the aid of a lunatic to bolster up its positions.

Current Items.

The general assembly of the Presbyterian church at Springfield, Ill., tackled the question of railroad trains running on Sunday.

We have two able addresses on file for publication, one by A. B. French, and the other by Geo. A. Fuller, which we will publish soon.

The Rev. Mr. Martin, who conducted the services at the funeral of Jesse James, is out in a card, in which he says: "A human being, whatever his life has been, should not be burled like a dog." But does it follow that a man of the Jesse James type should be buried like a saint.

A short distance from Buena Vista, Cal., is a cave inhabited by spiders of enormous size. The cave was discovered last December by a party of sightseekers. The spiders are about the size of small birds, and make a strange sound while weaving their web. The webs are so tough and the fibres so large that it is almost impossible to break them.

A dispatch from Chattanooga, Tenn., says: A man named John L. Dutton, who has been deaf and dumb for sixteen years, was on the steamer Wilder asleep in his berth a few days ago, when itstruck a snag, and he was thrown out. He was overcome with fright and became sick, and in a few days his speech and hearing were entirely restored. He lost them by disease. Persons who have known him for years testify to the truth of his loss of hearing and speech and now confirm the story.

The persecution of the Jews in Russia is the subject of a most eloquent and touching appeal by Cora Wilburn, to be found in another column. The atrocities perpetrated upon these people would not be allowed by the civilized nations of the world were they enacted by Turkey or some other weak power. Russia should be so flooded with protests to show her that she cannot do this cruel, barbarous work without placing herself beyond the pale of respect or official connection with civilized nations.

The dedication of a new church erected by A. C. Ladd, Esq., proprietor of Ladd's lime works. three miles from Cartersville, Ga., occurred on Sunday, April 16th. It proved to be quite an interesting event. His friends very appropriately asked him to deliver the dedicatory address, which he did with a spirit of earnestness, with the force of a trained speaker and with the argument of a philosopher. He announced the corner-stone of the church should be "Wisdom, Justice, Mercy." and that its name should be "Nature's Free Church." He concluded by dedicating it to humanity, both embodied and disembodied," with no other creed to control its members than the two words, do good. All honor to this noble man for the work he has accomplished for humanity. After Mr. Ladd's address, Mr. G. W. Kates made a few appropriate remarks. Great indignation is felt at Columbia, S.C. municipal authorities, being apprised of the quiet. law-abiding and inoffensive people. The affair has occasioned a ripple of excitement there. The "Day of Judgment" has often been expected, especially when a cyclone was devastating the country. Those who have experienced one can form an idea of the terrible nature of the scene. An account of one occurring in Arkansas, runs as follows: "The morning of the 9th, a fearful tornado swept over the mountains, leveling trees and spreading destruction on all sides. The stables belonging to my host were blown down, killing three horses, one of which belonged to me. The house in which I was sheltered was unroofed, and an 18-year-old boy sharing my couch was struck in the head by a piece of timber and was dangerously wounded. I carried him to the adjoining building, and found the pioneer, his wife and five children terribly excited. All were kneeling on the floor spread the sky, and it was necessary to keep The strange darkness added to the terror of the inmates of the house, and as the hours passed without diminishing the gloom, the pioneer and his wife read chapters in the Bible and prayed almost hysterically, while the children filled the air with sobs and groans. When the hands of my watch pointed to 12 o'clock the darkness was denser than before. and a continuous sheet of lightning played across the sky from north to south. lighting up the surroundings with unearthly splendor, while peal after peal of thunder reverberated through the mountain gorges. It was a singular phenomenon-one I hope never again to witness. I am told all the inhabitants of the vicinity thought the world ish until next day."

on account of a piece of vandalism which has just been discovered. A Jewish merchant went to the Jewish cemetery in that city to make arrangements to inter an infant. Upon entering the enclosure he was horrified to find numerous marks of desecration made by vandals the previous night. Nearly one-half the tombstones were demolished, fragments of marble were scattered about the grounds, and parts of costly monuments were strewn near and far. None of the graves, however, were disturbed. The high wall surrounding the burying ground must have been scaled in the night, for the gates are kept locked during the day, and many families live near by. The vandalism, immediately began a search for the miscreants. No motive except persecution can be assigned for the damnable deed, for the Jews of Columbia are notoriously a praying, the woman insisting that the day of judgment had come. Presently the fury of the storm abated, but a pall seemed to overlamps burning constantly through the day. had come to an end, and were praying and and plea for harmony has been continuously | pages contributions from his pen, as in the | reading the Bible. The darkness did not van-

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Our English Exchanges.

Since the death of her husband, Mrs. Kate Fox-Jencken has been giving scances in London. A writer in Medium and Daybreak says: "Having lately seen in the papers an announcement that Mrs. Jencken, the medium through whom Mr. Livermore obtained those wonderful manifestations of his deceased wife through so many months, was now open to professional engagements, I arranged a sitting with her at my house on the 3rd inst. The only other person present was Mrs. Nokes, of 2, Scarsdale Villas, South Kensington, with whom Mrs. Jencken is at present staying. Mrs. J. writes freely under control with the left hand as well as the right, in darkness or in light, and always backwards, without any knowledge of what she is writing until it is seen reflecting in a mirror. We sat close together round a small card table, and the raps began while we were taking a cup of tea, chiming in with our conversation. Communications in writing were obtained from controls who are accustomed to address me through other mediums, although I had never mentioned the fact to Mrs. J. and their names were quite unknown to her. While I had hold of her hands a small hand-bell was rung upon the mantlepiece, about six feet distant, and other objects were brought out of a closed cupboard and used to tap me with." It was quite impossible that Mrs. J. or Mrs. Nokes could have known that such a thing was in the room. By and by three violent blows upon the table announced the presence of the control who claims to be "Benjamin Franklin," and who took so large a part in the Livermore manifestations. The controls speak very confidently of being able to materialize in my rooms in one or two more sittings."

Light, of London, speaks as follows of the return of Mr. Wallis to England: "On Saturday last, Mr. E. W. Wallis, the well-known and highly esteemed trance medium, reached home by the Wisconsin from New York, after a sojourn of nine months in the United States. On Sunday, at the Concert Hall, Lord Nelson street, Mr. Wallis occupied the platform morning and evening. The audiences, considering the very inclement weath-er, were good, and listened with close attention to very practical and well delivered dis-courses. At the close of the evening meeting, Dr. Hitchman spoke in highly eulogistic terms of the discourses delivered by Mr. Wallis, and also by Mrs. Wallis, who lectured in the same hall on the previous Sunday. On Monday evening the Liverpool Psychological Society entertained Mr. and Mrs. Wallis at a musical soiree which was largely attended by members and friends. After tea an excellent programme was provided with pleasing pianoforte solos, songs, duets, recitations.

The First Association of Spiritualists of Philadelphia, having entrusted Mr. Wallis with their fraternal greetings, the chairman of the evening (the President of the society) proposed a resolution acknowledging the greetings of the Philadelphia friends, and our lesire to co-operate with the American Spiritualists in all efforts having a tendency to benefit humanity. Dr. Hitchman, in speaking to the resolution, delivered a fine address on the rights and privileges which, as free thinkers, we claim in the search for truth.

Mr. Wallis during the evening gave a highly graphic and interesting sketch of his tour in America, according a high meed of praise o and true workers in the cause of human redemption from ignorance and error. and he as heartily denounced the cheats and charlatans who, both in England and America, are doing so much to bring the movement into disrepute; and Mr. Wallis had the cordial concurrence of all who heard him. The speaker stated that he heard Col. Ingersol, and he paid that gentleman a high compliment for the much needed work he is doing in America in connection with the liberation of thought from the bonds of superstition.

sentiments of thousands who have not yet publicly spoken, clearly foreshadow a new and hopeful era for Spiritualism. Inherited tendencies and early sectarian training tend to bias and dwarf the minds of a large number who, in their later years, have grown into the more liberal views of the day under some one of the various shades of free thought. Many of these good people who have identified themselves with Spiritualism are as sectarian in feeling under the new regime as under the old; indeed in numerous instances their new sectarian zeal leads them into greater, bigotry while fondly imagining themselves wholly freed from it. As in the past their Christian ancestors deemed it justifiable to lie for the good of the Church and the glory of God, so these descendents believe it their bounden duty to shield, defend, support and, if need be, color the truth concerning those claiming medial gifts and for every thing purporting to be spirit phenomena put forward by anybody claiming to be a medium. True, there are many conscientious people who would scorn to deliberately falsify, yet who zealously support the false assumptions put forth by others, and. supported by no particle of proof other than "thus saith the spirit." These blind sectarians having through generations of ancestors been pinning their faith upon authority, upon "thus saith the Lord," still follow along the line of least resistance with, however, a thousand fold worse results owing to the vast increase in and conflict of authorities. Where formerly it was "thus saith the Lord" it is now thus saith innumerable supposititious spirits, or, if real spirits, then in very many cases either more ignorant than the hearer, or incapable of absolutely establishing their identity. The quantity of assumptions put forward as spirit teaching is truly appalling to the neophyte anxious to learn what is truth. High sounding names like those of Edmonds, Lincoln, Garfield, Franklin, Plato, Swedenborg, Sargent, Owen, and so on ad infinitum, are made to stand responsible for transcendental inanity, chaotic thought and the vagaries of diseased minda.

Let, for instance, an alleged medium be detected in the act of palming off handmade or machine-shaped materializations, and forthwith a Pythoness is found ready to mouth the alleged utterances of "high spirits" in denunciation of the investigators and in sounding the virtues of the pseudo medium. The detected impostor is consoled under the seeming disastrous circumstance by being told in doggerel verse that:

..... This makes every friend a worshiper. Both the verse materializer and the fullform manufacturer have come to know that the class hereinbefore described is to be depended on in every emergency. This class is always intellectually and nearly always on the lips of these oligarchists. All they past.

The oligarchy of intellectual and spiritual slavery within the realm of Spiritualism, made up of ex-preachers, ex-priests and ex-Church devotees, unable to entirely overcome their inheritance and early training, charlatans, thieves, traffickers in counterfeit spirit phenomena, foolish dupes and fanatics in-

capable of rational thinking, has for years oligarchy. The same cry of persecution

Quartering on the Enemy.

"Let us carry the war into the enemy's country," said Scipio, the great opponent of Hannibal; and the Romans ultimately discerned the advantage of following his advice. A section of the orthodox army in Chicago appear to have resolved upon the adoption of similar tactics. In this city there is a Liberal League which rents a hall for its use on Sunday evenings, and invites general discussion. What happened to this association lately is thus told in the columns of a daily contemporary:

"The Free Thinkers' Liberal League held their regular meeting at the corner of Halsted and Madison Streets last night. The subject to be discussed was "The Authenticity of the Bible and Its Usefulness." Dr. E. W Fish led the debate in the affirmative, and J K. Magie in the negative. The Liberals gen-erally voted in the negative, but the Christians ontnumbered them, and the following resolution was passed by a large majority Resolved, That the Bible is the Word of God and its teachings a benefit to mankind,"

This is rather hard on the Liberal League to pay for a hall and have the doctrines of their opponents emphatically sustained therein. Possibly they will be passing a law allowing those only to vote who contribute to the funds. What a pleasant thing it would be for orthodoxy, if voting the Bible the Word of God, made it so! If a majority vote could settle religious truths, the Jews in the time of Jesus, or the Roman Catholics in that of Luther might have achieved a permanent triumph.

G. B. Stebbins is chosen Secretary and Treasurer of "The Michigan Industrial League," headquarters at Detroit. The League advocates the protective tariff policy, in opposition to free trade, and its officers are men of business, of high standing and widely known. At a late meeting they unanimously voted to send Mr. Stebbins's name to the Michigan Congressmen and Senators at Washington as a fit person for one of the nine men to be chosen by the President of the United States as a Tariff Commission, to revise the scale of customs-duties and report their work to Congress next season as a help to a wise tariff revision. This nomination was unsought, and, even if he is not chosen, is a good testimonial of the estimate of his fitness for an important post from able men in his own city who know him well. The duties of his place in the League will allow him to been duplicating the policy of the old slave write and speak occasionally on other topics. and doubtless our readers will see in our

The Herald of Progress contains the following on "Materialism." But if no mechanical theory of the universe can account for mere sentiency, how complete must be the failure of such system to take the last upward step from vital to mental, and to resolve the problems of human thought and feeling. The special case of those processes we call intellectual," says Lange, "must be explained from the universal laws of all motion, or we have no explanation at all. The weak point of all materialism lies in this, that with this explanation it stops short at the verv point where the highest problems of philoso-phy begin" (Id. p. 30.) Man himself is, so far as our experience extends, the highest product of the universe. Is it rational-is it possible-to regard him as the effect of something destitute itself of mind and consciousness? Can the effect be more and greater than the originating cause? It may indeed, be less, but can it, I repeat, be greater? Just in this point lies the vast advantage of those who, in any form, hold to the doctrine of an originating mind. On either side an assumption simply stupendous—for the moment let me call it an assumption-must be made when we endeavor to account for this stupendous universe, of which we form a part.

How TO COOK RICE.—Rice is becoming a much more popular article of food than heretofore. It is frequently substituted for potatoes at the chief meal of the day, being more nutritious and much more readily digested. At its present cost, it is relatively cheaper than potatoes, oatmeal or grain-grits of any kind. In preparing it only just enough cold water should be poured on to prevent the rice from burning at the bottom of the pot, which should have a close-fitting cover, and with a moderate fire the rice is steamed rather than boiled until it is nearly done; then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the usual soggy mass, as a fine mealy potato is superior to the water-soaked article.

Speaking of Charles Bright, The Daily Tribune of Salt Lake City, says: "During his stay here of two months, he lectured about twenty times to large audiences, and became a favorite with persons believing as he does. He has engagement to lecture in Chicago and other engagements in Boston. New York and Philadelphia. A reception was given him at the residence of David F. Walker, which over thirty persons were present to do honor to their guest.

JUNE 3, 1882.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

A large audience assembled at our conference meeting on Friday evening, May 26th, to hear Wm. C. Bowen's lecture from the subject announced, "True Spiritualism Marching on to Victory." The speaker was frequent-ly applauded and the sentiment of the meeting was decidedly with the speaker. He

spoke in substance as follows: "I shall take for my text the words which may be found in the Epistle of James, 3rd chapter and part of the 17th verse: 'For the wisdom that cometh from above is first pure, then peaceable. It seems to me that an Infidel, a Liberalist or a Spiritualist can take truth where he finds it, and I find in this Epistle of James much that is practical, and it is with the practical things of this world that I would deal. I find in the Hebrew scriptures many gems of wisdom, and I have selected this as the key note for what I have to say to you.

We hear now in the ranks of Spiritualism the whining cry, 'Let us have peace,' and it seems that it must be 'Peace' at any price.' Our text implies and enjoins purity, after which cometh peace. In the early history of Spiritualism, when its phenomena demand-ed the investigation of the skeptic and the scientist, its advocates and mediums demanded investigation, and to-day, the spirit-rap stands unchallenged as the despair of sci-ence, and it has confounded and convinced the infidel of the continuity of life and dem-onstrated the presence of the so-called dead. So in the past it has been with all the phases of phenomena, and honest mediums have been ever ready to submit to reasonable conditions by which their manifestations could be thoroughly tested, but in these latter years, when the whole world is turning its attention to the facts and phenomena of modern Spiritualism, another class of persons have come to the front, notably led by a per-son who prints a sheet in the city of Philadelphia, ostensibly claiming to represent Spiritualism, but who is a defender of fraud and imposture, and who denounces and villifies all who would "try the spirits" and test the genuineness of all phenomena that is claimed to be produced by spirits disembodied.

"Recently we have had a new phase of phenomena, asserting to be produced by spirits, termed 'materialization,' and those who have been permitted to attend such seances or exhibitions, are invited to a dimly lighted room and the medium goes generally into a cabinet without any examination or test conditions. Soon a face or form appears in so dim a light that it is unrecognizable. Some one says, 'How beautiful,' and this cheap show is claimed to furnish full-form materialization of our spirit friends. If there should, by any chance be a skeptic present, and he should question the genuineness of such perform-ance, and by good luck should seize the spirit form and find it the medium, he is at once denounced as a medium crucifier and as an enemy to Spiritualism, and when masks, false moustaches and other paraphernalia are found, all who may be present and who be-lieve in honest phenomena, are denounced and villified.

Several years ago in the history of Spirit-ualism, a craze seized the minds of its advocates, led on by men and women, who accepted the free love theories of Victoria Woodhull, and the result was the capture of the National Association of Spiritualists by this class, and the election of Mrs. Woodhull as its president. When this had been ac-complished, there was an uprising of pure men and women all over our land, and free love Woodhullism and its advocates were compelled to leave the ranks of Spiritualism, and those who advocated and practiced this pernicious doctrine of "free love," have been and are still refused a place upon our platform, and have been compelled to slink into merited oblivion. "The prevalence of these dark cabinet manifestations and the exposure of persons professing to be mediums for materialization, has caused a new uprising of the people, and the result will be the same. recent manifesto headed by the name of the Seer. Andrew Jackson Davis, and signed by some forty others and published in the **RELIGIO-PHILOSOPHICAL JOURNAL**, is causing an uprising of the honest, the pure, the good and the true, all over the land, demanding purity and personal honesty on the part of all public mediums, and asking for genuine phenomena under suitable test conditions by all public mediums who profess to be able to produce any phase of phenomena, and all tricksters, charlatans and impostors must be driven from the ranks of Spiritualism. This is due from us to honest mediums of whatever phase of mediumship; is due to the Spirit-world and to the pure and the good who may come to us from that world with their words of wisdom, and who come to make their presence known. There is a moral conscience in the hearts of all true Spiritualists, and they take this manifesto recently published in the RELIGIO-PHILOSOPH-ICAL JOURNAL as a battle cry! Dr. Eugene Crowell, a modest gentleman, but of great experience, has also published his protest against the impostures practiced in the name of Spiritualism. This Fraternity from its inception, and all through its work has demanded and insisted upon honest mediumship and genuine phenomena. All societies by the force of circumstances and for self-protection, will be also compelled to take this position. True mediumship will be exalted, and fraud, imposture and deceit will no longer be winked at, endorsed or countenanced by the great body of truth-seeking and truth-loving Spir itualists all over the land. Then will the serried hosts of true men and women march with closed ranks and firm steps on to victory; then will our mediums, who are first pure and then peaceable, rejoice in the presence of the loved who have gone before, and their labors for the cause will be rightly understood and comprehended. "Let our watchword be: 'The wisdom that cometh from above is first pure-then peaceable.' When we are all guided by these admonitions the advocates and practicers of fraud and imposture will vanish from our ranks, and we who are its advocates and defenders should ever be ready to welcome skeptics and investigators. We should bring to bear our reason and our common sense, in our judgment of all phenomena that claims to be produced by disembodied spirits. "There can be no real fraud in true Spiritualism, for all honest mediums and true Spiritualists will stand side by side and shoulder to shoulder in the work, and the angelic hosts that come from their homes or abodes will also be with us, and we shall in the near future hear less of lying and deceiving spirits, who bring wigs and other traps to impose upon the credulity of those who may attend the scance, for such stuff will not be accepted nor believed. Courage, friends, who believe in the triumph of truth above error, purity above vice, and honest mediumship above imposture and humbug- I his home in Ohio.

gery, for the darkness which has surrounded

Judge Wm. Coit and Mrs. H. B. Morse, in kins and Carrie E. S. Twing will also be full sympathy and unison with the lecturer present. A Concert Band is expected to enof the evening.

Our next conference lecture will be given by Mrs. S. W. Van Horn, of New York City, Friday evening, June 1st. Subject: "Matter vs. Spirit."

S. B. NICHOLS. Brooklyn, N. Y., May 27, 1882.

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 Monda.y]

Dr. H. P. Fairchild lectured in Dummerston, Vt., May 26th; at Putney, May 27th and 28th

Dr. J. K. Bailey spoke at Canal Dover, Ohio, May 19th and 21st. His address is still at Milan, Ohio.

Mrs. J. T. Stryker, the new trance speaker, will speak for the Brooklyn Fraternity, Friday evening, June 9th, under spirit control. Frank T. Ripley will journey eastward during June. Those wishing his services en route, can address him at once at Horicon. Wis.

James Methven, of Pana, III., writes: "I endorse the sentiments of Dr. C. D. Grimes, of Sturgis, Mich., in the JOURNAL of May 13th."

Mrs. S. W. Van Horn will lecture for the Brooklyn Fraternity, Friday evening, June 2nd, at Brooklyn Institute. Subject: "Matter vs. Spirit."

Jesse Shepard is giving musical séances in Louisville, Ky., with success. He has been at Cincinnati, also, where his admirers presented him with a gold watch and chain.

Dr. J. M. Peebles has been lecturing to good audiences at Cincinnati, Ohio. He will spend the summer with Dr. Paine, at his Sanitarium, at Grand Haven, Mich.

Mrs. E. F. Jay Bullene of New York, one of the most eloquent speakers now before the public, will lecture before the Second Society of Spiritualists at Martine's Hall, 55 South Ada Street, next Sunday evening.

Mrs. Clara Mayo-Steers and Mrs. Price after a pleasant stay of three weeks in the city, left last week for Boston. They expect to remain East several months, and to stop here again on their return to California.

Rev. Robert Collyer, the distinguished Unitarian minister, will preach for the Brooklyn Spiritual Fraternity, at Brooklyn Institute, Sunday evening, June 4th, 8 P. M. Subject: "A human lien upon the immortal life." Seats free and all welcome.

Right minded mediums are rapidly learning that their interests are identical with those of the JOURNAL. They should forcibly realize that every attempt to bolster up dishonest mediums and pretenders is a blow at reputable mediums. Mrs, H.T. Stearns has been lecturing successfully at Parsons, Ka. She will lecture there again June 4th, and July 11th in Oswego. She will answer calls to lecture week evenings in the vicinity. She states that much interest is manifested there on the subject of Spiritualism. Geo. P. Colby has been laboring at Granite Falls. Minn., recently with good results. He gave three lectures there; those given in the evening drawing a crowded house. He spoke at Ortonville, in Orton's Hall, the evenings of the 20th and 21st ult. to good audiences, notwithstanding the inclemency of the weather, Mrs. R. C. Simpson, so long located at 24 Ogden Avenue, is now residing at No. 45 North Sheldon Street, within two minutes walk of her old number. Her home is just north of Lake Street and readily accessible. Continuous readers of the JOURNAL need not be told of Mrs. Simpson's remarkable gifts and her readiness to satisfy the most critical investigator. The JOURNAL cordially commends her to investigators. Dr. S. J. Dickson, the Natureopathic physician or magnetic healer, treats successfully in a safe, sure and natural manner without the use of drugs or surgery, all chronic and acute diseases. The Doctor was born with natural curative powers and has been practicing the healing art with success that not only has astonished the public, but many of the best physicians. He will treat patients at his rooms, D. and E., 2nd floor, No. 266 Wabash Avenue, from 9 A. M. to 5 P. M. Charles Bright delivered a most excellent lecture at Martine's Hall last Sunday evening on the subject, "Death and the After-Life in the Light of Science." It was replete with excellent scientific thought and suggestions, and made a very favorable impression on the large audience. Mr. Bright goes East this week, and we advise Eastern societies to give him a cordial greeting. He is an able lecturer, and in every respect worthy of the confidence and high esteem of Spiritualists. He can be addressed at Boston, Mass. A. B. French has invaded the orthodox camp, and has been sowing therein the grand truths of Spiritualism. May 14th he lectured at Middlefield, Pa., occupying the Methodist church, the Methodist choir singing for him. He made a favorable impression on the Methodists, and charmed and delighted the few Spiritualists that the town affords. He has been invited to visit the place again. May 21st he lectured in the Baptist church (Close Communion) at Spartansburgh, Pa., the Baptist choir furnishing the music and the Deacon acting as usher. Mr. French lectured last Sunday at the Universalist church in Columbus, Pa. He is now temporarily at

The Cassadaga Lake Free Association hold bight of purity and honesty, for the morning breaks and the day is near." (Applause.) Short addresses were made by D. M. Cole, Lynn are engaged as speakers. Chas. Watpresent. A Concert Band is expected to enliven the occasion with music. Excursion rates will be offered from Cleveland, Erie, Buffalo. Collins and elsewhere. Ask for excursion tickets to Dunkirk or Jamestown, then take the D. A. V. & P. R. R. and pay half fare to the grounds on the train.

> MIXED SERMONS.—Creeds are being melted down in the crucible of popular thought so rapidly, that the newspapers need pay but little attention to the fashion in which they scatter round their Monday's jorum of religions discourses. The Tribune took advantage of this fact in an unusual way. Purporting to give reports of the sermons preached last Sunday, by Prof. Swing and Dr. Thomas, it gave half of Dr. T. to Prof. S., and half of Prof. S. to Dr. T. The result was a pleasant mixture which could not truthfully be called genuine T. or full Swing.

> At the last meeting of the Society of the Army of the Cumberland, it was proposed that under its auspices there should be erected in the city of Washington a statue or monument in memory of the late President, James Abram Garfield. With that end in view, a committee was appointed by Lieutenant-General P. H. Sheridan, president of the society, which organized and proceeded to work, and it is with much pleasure that the committee announce that its efforts have met with such liberal response from all parts of the country as to warrant the assurance that the work will be consummated. Contributions can be sent to H. C. Corbin, Asst. Adjt. Gen'l U. S. A., Washington, D. C., Corresponding Secretary and Treasurer.

The Commonwealth of Topeka, Kansas, publishes an account of the death of Miss Nannie Slayton. At the funeral, after Mr. Russel, of Bethany College, had read the Episcopal service required for the occasion, Mrs. S. N. Wood delivered a short address, beaming with the grand truths of Spiritualism.

The Northwestern Commercial Traveler, published by Chase & Southard at 175 Monroe street, is gotten up in fine style. It is a first class advertising medium, and is indispensable to those for whom it is intended.

Psyche for May has just come to hand. This is a monthly journal of religious philosophy and all branches of Psychical science. For sale at this office. Price 15 cents per CODV.

A correspondent would like the address of Dr. Charles C. Peet, who formerly lived in Sturgis, Miehigan.

J. W. Colville will lecture for the Second Society of Spiritualists in Chicago, the last two Sundays of August and first two'in September.



NEW STYLE No. 0500. SOLID WALNUT CASE. Dimensiona: Height, Steet, Length 15 ins., Depth, 24 ins.

ess, prepaid. Satisfac-this. Organs built after the old plan, 8 to 11 Stope absolutely guaranteed only \$50, \$40, \$60. Cathedral, Church, Chapel, Parlor If you wantan Organ built on the old plan with 8 to 11 Stops, I can furnish them new for \$30, \$40, \$50 tion accouncely guaranteeu entry as a soy soy. catheora, Church, Chaper, resour in every particular, or money and Cabinet Organs, 30 upwards. Fianofortes, Grand, promptly refunded with in Square and Upright, \$125 to \$1,600. terest, if the instrument is LFI If your cannot call and see me personally, he sure to not precisely as represented, order a Beethoven on one year's trial, or send for Circulars, after one year's use. Surely Illustrated Catalogue, and Quarterly Mid-summer nothing can be fairer than Edition, before you decide to buy elsowhere.

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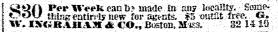
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Spiritual Meeting.

The R. P. Society will hold its next regular Quarterly Meet-ing at Rockford, Mich., on Saturday and Sunday. June 10th and 11th, 1882. All are cordially invited. J. H. Burnham, speaker, Z. Young, secretary.

Lake George Spiritualists Camp Meeting.

No stages! Railread now clear to Lake George! Camp Meeting from July 8th to August 20th, 1882. The first public speaking on the Camp Grounds, will occur





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Sells Brothers' six shows, now united, opened their grand entertainment under six spacious tents, Monday, May 29th, for one week, on Lake Front in this city. The menagerie is complete, including white buffalo, ten elephants, eight camels, etc., etc. Chas. W. Fish, the champion rider of the world; the young American equestrian, Master William Sells; the French family Darene and the original Japanese wonder, Little All-Right, are among the stars. The entertainment is presented in two rings with an outer circle in which the grand cavalcade will appear, and it is altogether one of the largest and best shows now travelling.

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Annual Meeting in Michigan.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the village of Sturgis, on Saturday and Sunday, the 17th and 18th days of June. Sturgis, Mich., May 14, 1882. J. G. WAIT.

Grove Meeting in Oregon.

The Spiritualists will hold a Grove Meeting on the old camp ground (near the residence of E. C. Cooley), three-fourths of a mile cast of Woodburn Station and narrow gauge crossing of the O. & C. R. In Marion County, Oregon. Meeting to commence on Friday, June 28rd, 1882, and to continue three days. A cordial invitation is extended to all and especially to speakers and meetiums. E. C. COOLEY. Woodburn, Oregon May 2, 1882.

July 8th and 9th.

July 8th and 9th. The regular exercises of the Camp Meeting will commence July 15th. Eminent Speakers have been engaged for the Meetings. A number of RELIABLE MEDIUMS will be present, by whom the different phases of the SPIRITUAL PHENOMENA will be presented including GENUTIE SPIRIT MATERIALIZATIONE. Further particulars will be given in the next issue of the spiritual papers. For any information regarding this Camp Meeting-rent of tents, cettages, board and ludging, railroad fares, purchase of lots, etc.--address A. A. WHEELOCK, Secretary and General Superintendent. Baiston Spa, N. Y. Balston Spa. N. Y.

Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ad2 Street. Mrs. E. F. Jay Bullene, of New York, will lecture next Sunday evening, June 4th. Services at 7:30

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

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 p. M., at 994 Mil-waukee Avenue. G. H. 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 745 p. M., in Steck's Musical Hall, No. 11 East Fourteenth Street, near Fifth Are. Discourse every Sunday morning at 11 o'clock, near Fifth Ave. 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 sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 777 P. Q. Address Box 777 P. O.

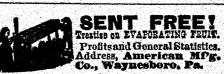
THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West S2rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn In-stitute, at 3 and 7 p. M. Seven blocks from Fulton Ferry. June 2nd.—"Matter vs. Spirit," Mrs. S. W. Van Horn. June 2nd.—"Matter vs. Spirit," Mrs. S. W. Van Horn. June 16th.—Mrs J. T. Stryker, a trance speaker. June 16th.—"The Ministry of Angels," Deacon D. M. June 23rd.—"Spirit Obsession" Hon. Wm. Coit. June 30th.—Mrs. H. M. Rathbun. on D. M. Cole

Abby M. Burnham will speak and give tests Sundays of June

Conference Meetings held in the lower hall of the Brooklyn nstitute every Friday evening, at 712 P. M., sharp. All Spiritual Papers sold at all our Meetings, S. B. NICHOLS President.



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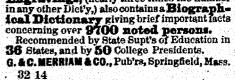
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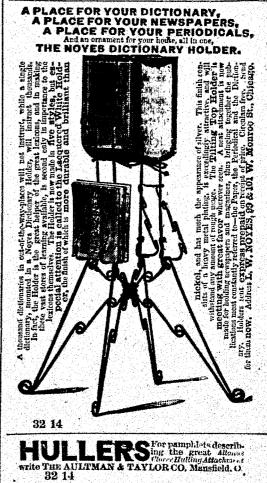
ANTI-SPIRITUAL CHRISTIANITY.

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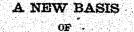






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By JOHN S. FARMER,

Canon Wilberforce specially commended this book at the CHURCH CONGRESS held at Newcastle-on-Type, in October, 1881, in the following terms: "The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by J. S. Farmer and call-ed "A New Basis of Bellef," which without necessarily en-dusing, I commend to the perusal of my brethren." Price 30 cents, postage 2 cents.

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AND INFORMATION ON VARIOUS SUBJECTS.

Voices from the People,

Death.

6

BY S. J. DICKSON.

A few evenings since while upon his death-bed a friend was heard to whisper, "O death, come to-night," chowing that by him death was regarded as a friend protection on a feath was regarded as a friend rather than an enemy.

No! I'm not afraid to cross the River of the Shadow of Death:

I'm not afraid of the mufiled cars that convey my soul to rest: But rather I long to follow the footsteps of these

onie bofore. On the bound'ries of the spirit land where corrow

will come no more. Then, O Angel of Death, to my bosom haste with thy

joy and peace, forevermore by thy spirit divine bid these And

struggles cease, For thy mission is to remove the evil that hovers over

And without thy tender care a sparrow is not al-lowed to fall.

Thy wings to me are tipped with gold, and set with diamonds o'er and o'er, As they dip and sail in the ethereal blue as in days of

yore, When our fathers were heavenward bound by the

came spirit divine, To mingle with the opirits of their fathers in that happy clime; So Pm not afraid to cross the River of the Shadow

of Death, I'm not afraid of the mufiled cars that convey my

coul to rest, But rather I long to follow the footsteps of those

gone balors. On the boundries of the spirit land where sorrow will come no more.

Blue Island, III.

Experiences.

To the Editor of the Religio-Philosophical Journal: My father and mother, Philip Smith and Laura Smith, well known in Richford Vt., in 1850 as zeal-ous workers in the Methodist church of that place, ous workers in the Methodist church of that place, and had been for over 25 years, moved to Ohio, and from Ohio to Iowa, where they handed in their letter to the Methodist Episcopal church. My father was class leader at the time of which I speak. We were all invited to spend an evening at the residence of Mr. S. J. Neucon, a neighbor of ours. On arriving there we learned that the desire was to investigate the truths of Spiritualism. I would here say that we were very skewicel and believed spiritual manifestawere very skeptical and helieved spiritual manifesta-tions to be the work of the devil. Nothing could in-duce my father to take a seat at the table, but mother and I did so. When order was restored and all was quiet, my mother's hand commenced to write, and this was the communication given.

"Philip [my father's name], he of good cheer; you will scon he with me in my spirit home. Your brother Jonathan."

My father had the consumption. The communication was handed to him, and as the tears were coursing their way down his cheeks, he said, "That is my brother's signature." No one can tell our joy to know beyond a doubt that our loved ones could return to earth.

My father and mother then investigated the truths of Spiritualism. Test upon test were given there by their spirit friends. Chairs and tables were moved; the tenor drum would be keat at midnight; raps were heard all over the house; words of comfort and cheer were spoken; communications were spelled out with the dial as constructed by Prof. Hare. My father then failed very rapidly, and passed to spirit-life on the 27th of March following, the happiest person I ever saw. His last words to his little flock ware "Sairifundism to trac, our bard one are with person 1 ever saw. His has words to his little hold were, "Spiritualism is true; our loved ones are with us. Can't you see them as they hover near to wel-come use home?" His face shone like that of an angel, as he passed away from our view. My mother still lives, 75 years of age, and is one of the old pioneers in Spiritualism. She often speaks of her experiences in the church. She loves the dear old JOURNAL; it is her constant companion. I have been a medium for twenty-live years and a

I have been a medium for twenty-five years, and a healer for fifteen years. I love the cause. May you ever be fearless to speak the truth, and long may the e ngnu Myron, Iowa. MRS. DR. A. D. DAVIS.

FOR THE PROMOTION OF HARMONY, BY UNITING ALL THE BEST PEOPLE IN THE RANKS OF SPIRITUAL-ISM UNDER THE FLAG WHICH BEARS THE MOTTO: "TRUTH WEARS NO MASK, BOWS TO NO HUMAN SHEINE. SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING."

The Pacific Coast Responds to the Atlantic-The Religio-Philosophical Journal's Fight Against Fraud and its Defense of Honest Mediums Endorsed by Eighty-two Prominent San Francisco Spiritualists, including Thirty-fire Mediums, the Editors of Light for All, all the Officers of the First Spiritual Union and its Lecturier, Mrs. E. L. Watson, and the Officers and Leaders of the Children's Lyceum.

To the Editor of the Religio-Philosophical Journal;

The Spiritualists of San Francisco have responded nobly to the call for an expression of opinion from the Spiritualists everywhere, as to its action in opposing fraud; its earnest support of honest medium-ship and its unremitting efforts to establish Spiritual-ism upon the immovable foundation of a scientific ismi upon the immovable foundation of a scientific basis. An address strongly opposing fraud and commending the JOURNAL'S action on that subject, has been circulated for signatures, and with the best results. Some eighty-two Spiritualists have freely signed it, and almost every one expressing himself glad of the opportunity of so doing. These eighty-two represent the spiritual workers of San Francisco. Almost every person in our city, prominently identi-fied with the cause has signed it. Thirty-five me-diums have appended their names. These comprise nearly every medium in the city of any note. Not a single medium who has been spoken to on the subhearly every medium in the city of any note. Not a single medium who has been spoken to on the sub-ject has refused to sign it, except one. This one, though strongly in sympathy with all legitimate ef-forts to elucidate the truth, deemed it best not to sign it for certain special personal considera-tions. With this one partial exception, the San Fran-cisco mediums fully endorse the JOURNAL'S aims. All the officers of the First Spiritual Union, in Xora Hall cordially approve the soutiments of the Ixora Hall, cordially approve the sentiments of the address and have attached their names to it, without exception; so have the officers and leaders of the Children's Lyceum. Mrs. E. A. Lewis, who conducts Sunday services in Laural Hall, also signed it; and both the editors of *Light for All* signify their appro-tation by their interview. bation by their signatures. In the spheres of mediumship, such representative names as Mrs. Foye, Mrs. Frances, Mrs. Hendee, Mrs. Clarke-Cooke, Mrs. Rob-inson, Mrs. Scales, etc., etc., attest the appreciation of the co-workers with the angel world for the ef-forts of the JOURNAL to sustain genuine medium-ship against the fraudulent; while among our inspi-rational construction and how we have rational speakers and lecturers, in addition to Mrs. E. L. Watson (who has done grand work here in opposing fraud in our midst), we have Mrs. E. A. Lewis, Mrs. E. F. McKinley and Mrs. Emma Reed Johnson. In like manner as Andrew Jackson Davis headed the card of the New York friends who started this movecard of the New York Infends who started this move-ment in antagonism to fraud, so does Mrs. E. L. Watson head ours, hers being the first signature that was attached to the address. Mr. Champion, former-ly President of the Philadelphia Spiritual Society, has warmly encouraged the signing of the address, as has also Mrs. Hendee, Mrs. Clarke-Cooke, Mr. and Mrs. Robinson, Mrs. Mayo, Mr. and Mrs. Mathews, Mr. Merritt, Mrs. Frances, and others. Mr. W. E. Cole-man has specially rendered valuable service in obtainman has specially rendered valuable service in obtaining signatures, besides making a stirring, vigorous speech in its favor at the Spiritual Conference in Ixora Hall last Sunday, Mrs. Hendee also spoke warmly in favor of the JOURNAL'S noble work. No one had a word to say against the address or the JOURNAL at the Conference, except a well-known crank, named Smith, who opposed the JOURNAL, he said, because it advocated Christian Spiritualism. At said, because it advocated Christian Spiritualism. At the last conference meeting in Ixora Hall, in response to a question, Mrs. Watson, under control, stated that the Spirit-world fully approved of the action of the JOURNAL in its opposition to fraud, and I know from conversation with her, that Mrs. Watson herself is in sympathy with its efforts to redeem Spiritualism from the last of form that manufacture.

from the load of fraud now encumbering it. Several mediums, and others, known to be in full sympathy with the JOURNAL's anti-fraud policy, such as Mrs. Breed, Mrs. Babbitt, etc., are absent from the city. Although there is no doubt but that they would gladly sign the address, their names have not been attached. Every signature to it is a legitimate one, without exception. Each one was written by the signer himself, except in a few cases where another was personally authorized to sign for him. The list of signatures could have been swelled indefinitely, but as the purpose was mainly to obtain representative names, workers in the cause, and as nearly every public worker in the city has signed it, it is not considered essential to burden the Jour-NAL'S columns with any additional names. These names indicate that San Francisco stands practically unanimous for honesty in mediumship and in sup-port of the JOURNAL'S position. M. San Francisco, Cal., May 7tb, 1582.

* Mrs. Ada M. Scales, Guardian of Group in Ly-ceum, trance, inspirational, clairvoyant. Mrs. M. A. W. Mayo, Guardian of Group in Ly-

cenun. C. H. Wadsworth, Assistant Conductor and Musical Conductor in Lyceum, Geo. C. Irvin, Director of Calisthenics and Leader in Lyceum.

M.S. Mary E. Thayer, Librarian of Lyceum.
F. H. Macy, Assistant Librarian of Lyceum.
W. M. Rider, Leader of Lyceum.
* Mrs. Henrietta E. Robinson, Leader of Lyceum, trance, psychometric, clairvoyant, impressional, pro-

phatic. Rev. J. N. Parker, Leader of Lyceum. * Mrs. Eliza Fuller McKinley, Leader of Lyceum; trance and inspirational speaker.

⁶ N. C. Mayo, Lyceum Leader, impressional. Miss Josie Hill, Lyceum Leader.

Louis Lyons, Lycoum Leader.

Mrs. Ada Foye, rapping, writing, seeing and hearing. * Mrs. E. A. Lewis, inspirational lecturer, Laurel

Hall. * Mrs. M. Frances, independent slate writing. * Mrs. M. J. Hendee, trance and inspirational

poetic. Mrs. Lena Clarke-Cooke, inspirational clairvoy-

ant and psychometric. * Mrs Emma Reid-Johnson, inspirational speaker. * Mrs. S. L. Vernon, inspirational, prophetic,

clairvoyant.

Mrs. Lotta T. Wakling, magnetic healer.
Mrs. K. S. Eggert-Aitkin, trance, clairvoyant, etc.
Mrs. E. D. Wheatley, trance, clairvoyant, etc.
Mrs. E. L. Phillips, inspirational, musical.
Miss Lois Child, clairvoyant, writing and tipping.
Mrs. Biology, impressional writing degrades.

Mrs. Bigloux, impressional, writing, etc. Mrs. Annie M. Maynard, psychometric, impres-

Scott Elder. Mrs. Scott Elder.

Mrs. Scott Ender.
Mrs. R. V. Staley, inspirational, clairvoyant.
Dr. A. W. Dunlap, healer.
C. Roth, healer.
Mrs. Melissa Miller, trance, clairvoyant, etc.
Mrs. J. W. Whitaker, impressional.
John Cogill, Sr., writing, impressional, clairvoy-etc.

nt, etc. * Geo. D. Winslow, trance and writing. * Mrs. M. A. Stirling, impressional, etc. * Mrs. Lottie Fix, inspirational, etc. * Mrs. L. C. Patterson, impressional, etc. * Mrs. A. M. Lewis, trance and healing. Mrs. Mary B. Dow, impressional, etc. William H. Foye. George W. Cooke. Mrs. M. C. Child. E. D. Wheatly. Frank Scales.

Frank Scales.

Mrs. E. Dunlap, W. H. Mills, attorney-at-law, J. Wilmshurst, M. D. Win, Enumetic Coleman, Julius H, Mott. A. P. Truesdell, M. D. Mrs. J. E. Feathers. Wm. Drury. Miss Mamie B. French. Miss Electa R. Nowell. Miss Meredith H. Nowell. B. Sturmann, M. D.

J. J. Merritt. Mrs. May F. Earl. J. M. Whithee. Mrs. P. Shattuck. J. L. Morse, Geo. W. Peckham. Mrs. M. E. Blodes. Miss Helena Guth. Mrs. Jesse Ferguson. A. Wichrowski. John B. Cummings. 1

S. A. West. A. H. Nowell. J. W. Mackie, Oakland, Cal. C. E. Eliot, Chico, Cal. A. T. Prentiss, Brooklyn, Cal. Total 82.

San Fráncisco, Cal., May 7th, 1882.

The Chinese.

To the Editor of the Religio-Philosophical Journal:

Supposing you considered the anti-Chinese ques-tion outside of discussion in your able Spiritualist paper, myself and many friends were inclined to be satisfied with your silence in regard to it, but recent-ly reports of lectures and speeches have been made in a spirit of opposition to our efforts to shake off the lowest, dirtiest, disease-breeding slavery has imposed on a people, who are at least striving to be free from the constant encroachment of soulless capital and official deception, corruption and shameless peculation, and some of us at least, have been trying to be free from theological tyranny, with its concomitant of medical dictation, arrogant quackery and ignorant stupidity. Our people have long endured the entire disregard of the representatives of the East in Congress, on this curse that treaties, and railroad and steamboat magnates have imposed upon us, but we did expect that some action would be sincerely taken in our welfare as a State, and as fellow citizens of the same great Republic after the Congressional Committee had visited this coast and made their report which I have Visited this coast and made their report which I have in my possession, showing that the presence of this class is completely undermining the material wel-fare of our laboring people, and prostrating every moral sentiment that is the only support of our in-stitutions, and positively ruining the physical health, virile vigor and labor exertion of the rising genera-tion or a to leave our only future present in the tion, so as to leave our only future prospect in the condition of a lazy aristocracy, waited on by a class constantly grubbing in their airless burrows, strang-ers to our written language and to our political sys-tem, going back every five or ten years with the money they have made here to settle in their own country and take the scraped bones of their dead with them, and send back another drove of their kindred to fleece us and return in five years with our Since writing the above, Arthur has signed the third bill passed by Congress, and that with its mocking Senate amendments, accepted by the house so as to get *something* this session, gives ninety days, to flood us with the 90,000 waiting to come from Hong Kong; and gives to every departing Chinaman a paper at San Francisco, re-admitting any other Chinaman of his name and size—which name he can sell with the paper-for the next ten years, or as long as the term of the bill endures. So you see it and the term of the bin endites. So you see the gives California no relief, present or prospective. And how have the people of the East done this? They have done it by their preachers and public lec-turers; by their Beechers, who, when getting \$800 a. year preached and prayed for the poor laboring slave, but when getting \$30,000 a year, tell the laborers to be content with bread and water, and all this in the name of "The Fatherhood of God and the brotherhood of man." John Chinaman is a man, therefore a brother, and if a brother he has a right to come here, live in filth and thus to underwork our laboring poor who are striving to be clean, educated and respectable with their families, and these brother men having a right to bring their women to impose nameless diseases on our school children and coax them to steal money for their own ruin, and the enrichment of these Chinese women, or rather to en-rich their Chinese masters who buy and bring them here for this purposel Is this the brotherhood of man, that this republic and its boasted Bible is to work out? If so, if the Chinese devilfish is to do as he pleases so as to be treated like a brother, why did not Beecher let the slave holder do as he chose, in carrying his slaves into the new territories, make one slave State in California and four more in Texas, and carry his slaves into all the States as he might choose, and call the roll of them on Bunker Hill and when our representatives from popular pressure and su-preme effort squeeze bills through the two houses of longress, then came the eastern president and vetoed these bills? Has any State or Territory, or any community of a free people ever endured such treatment with as much patience and loyalty, and in return actually enriched their oppressors, as have we broad shouldered sunkissed Californians? Perhaps they have, but 40 years of historical reading has failed to show me the fact. And now what does our young spiritual giant teach us by its advanced minds in their splendid literature, and by its daily revelations through our self-sacrific-ing mediums—the freeh suffering oracles of God, for and of the present day? Does it not teach the brotherhoad of man by the elevation of the poor into educated, intelligent thinkers; and by the disgorgement of the wealth of the aristocracy of this unjust world, so as to give them a heaven here and in the coming eternity by placing in their souls a good con-

 science, as having striven to elevate the masses into an equal brotherhood with themselves, thus doing their duty to them and to God, the Father of All?
 When Chinamen shall come here to stay with their families, become one people with us, learn our language and our literature of liberty, claim equal pay for the same work, keep their money (our money) in our country, buy homes, live somewhat as we do, so as not to breed all the diseases possible, take an interest in our republican system, and work with and for the advancement of the whole people, I, we the people of California, will welcome them in the race of human comfort and human happiness, regardless of their color, religion or nationality. But we do object to them as subverters of the welfare and advancement of ourselves and of our children. If your philanthropists (?) can christianize, civilize or spiritualize them in their own country, or in the homes of the Godly philanthropists, we do not object, and will welcome them when the job is finished, but we have failed in doing any or either of those benevolent things here in our midst, after 'trying 30 years to do so, and letting them send our money to China and our children into idleness, with its attendant hell of crime and degradation of soul and body. and body.

And now, Mr. Editor, do not let us allow ourselves as Spiritualists, to fall into this mock—yes that's the word—mock philanthropy (for we mock our own word—mock philanthropy (for we mock our own poor by oppressing them in the name of "the brother-hood of man"), but let us, as in all the questions of the day, take the logical, sensible, real benevolent, real spiritual, real christian, real civilizing, real man-ly side of this question and talk like men and women who are determined to push—not down, but push the masses up in the shining road of a redeemed hu-manity; push them up, lift them up, the poor, the world-builders, the struggling children of God; the carpenter, the fisherman, the plowmen, Jesuses, nearer and nearer to the all-knowing all-loving Father. JESSE H, BUTLER. Las Angeles, California. Los Angeles, California.

Letter from a Prominent Medium.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: In your issue of April 29th, I read with pleasure the declaration of public sentiment for honest me-diums and genuine Spiritualism, from so many well endorsed signatures that I rejoice with all who are earnestly trying to separate the chaff from the wheat, thereby proving to the world that there is a true and genuine proof of spirit's return that can be honestly substantiated, and I hall this movement with joy as a new era, out of which the true and honest mediums shall be protected against the false. There is enough in genuine mediumship to convince the world without resorting to fraud, We have had to contend against the opposition from the have had to contend against the opposition from the outside world, but it has been nothing compared to the different fungus growths which have attached themselves to its name. This last Will o' the wisp of uncertainty and doubt has insinuated itself into the heart's core of so many honest Spiritualists, that they cannot tell where the genuine commences or fraud leaves off, so psychologized have they become by the insidious influence; and those who pretend the most are "so pure and angelic." It is like a poisoned wind which lulls to the sleep of death. The time has fully come when this hideous nightmare shall be broken, and the true carnet walcow must stand out in hold and the true, earnest workers must stand out in bold relief, and overthrow this sickly sentimentalism, and dare to probe the wound to purify it. You are in-dorsing my sentiments in full, and every medium should come to the front, and every earnest soul be ready to stand firm before the world, to prove the truth of the grander philosophy. The return of the grander philosophy trath of the grandest philosophy, the return of spir-its beyond the grave. I have always liked the tone of the JOURNAL for its independent and fearless at-tack on fraud; also, its motto, "Truth wears no mask," etc. MRS. M. J. HENDEE, 8655/2 Market Street, San Francisco, Cal.

C. E. Watkin's Mediumship.-Spirit Messages.

To the Editor of the Religio-Philosophical Journal: The case of C. E. Watkins, the slate writing me-The case of C. E. Watkins, the slate writing me-dium, is to me an enigma not readily explainable. That he is beyond all controversy a genuine medium of that class, when conditions are favorable, I know, having tested him, but that he is at all times reliable, is another thing. Several months ago I sent him, in compliance with his advertisement in the JOURNAI, a sealed letter to be answered, and two dollars. No answer came, and he promised une that if I would write another and address another spirit, and get the letter registered, an answer would come. I did so, but no answer has come, though he got the letter. It is a uity that a man of such admitted powers

It is a pity that a man of such admitted powers should be thus unreliable. I thought it proper to

Miss Susie Johnson and her Labors.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: The spiritual growth of this city seems keeping pace with its remarkable material development and the neat little hall occupied by Miss Johnson is filled every Sunday with a class of people who are a credit in every way to Spiritualism. She is doing a grand work here and building up a society she may well be proud of. She is a dear, good friend of mine and I rejoice at her success. The lectures seem to grow grander every Sunday, are delivered with great power and eloquence, and seem to lift one far into the realm of spirit. The control who has been speaking for the past few Sundays uses language hardly requiring any alteration even for publication, and the subjects chosen are very practical. Last Sunday our lecture was relative to the text, "What profiteth a man if he gain the whole world, yet loseth his own soul?" (or words to that effect.) The speaker was after the idea and could not be cor-rect as to quotation, not having read the Bible for some time. The question was: Did it pay a man to become wealthy in a material sense and leave it be-hind him to enter the Spirit-world—a pauper? I believe it was decided last Sunday not to hold camp-meeting here in June, but to hold a convention the fall. No doubt Miss Johnson will advise you in regard to the matter soon. In the main I approve the course of the JOURNAL. I regret that we have a class in our ranks who are base enough to resort to thraud, and also that it is necessary to be so severe

class in our ranks who are base enough to resort to fraud, and also that it is necessary to be so severe with them. WM. S. FULLER. Minneapolis, Minn.

Geo. P. Colby, the lecturer and test medium' writes as follows from Granite Falls, Minn.: Maria M. King in the JOURNAL of the 18th inst., expressed my idea of the "scapegoat dogma" of non-responsi-bility of mediums. I have seconded the course of the JOURNAL all along in this matter, and heartily rejoice to see so many endorse the statement of the "faithful forty," Go on, Bro. Bundy, in the good work and every honest, faithful champion of truth will say, amen. will say, amen.

[From the Home Journal.]

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A REAL SKIN CURE.

THERE IS ONLY ONE

AND THAT WITH SIMPLE NAME.

Beware of impostors, pirates, or any old articles which now suddenly claim to be best. They have been tried and found wanting, while this has been proved a remarkable success.

NO POMPOUS NAME.

This curative needs no pompous or incomprehensible title of Greek or Latin to sustain it, but its simple English name appeals directly to the common-sense of the people. And the people are signally manifesting their appreciation of this frankness by selecting and using Dr. Beuson's SEIN CURE In preference to all other professed remedies.

Dr. C. W. Benson has long been well known as a successful physician and surgeon and his life study has been the diseases of the nervous system and of the skin; since he has been persuaded to put his New Remedy and Favorite Prescription as a "Skin Cure" on the market, various things have sprung up into existence, or have woke up from the sleepy state in which they were before, and now claim to be The Great Skin Curcs.

📨 Beware of imitations, or the various articles which have been advertised for years or struceled above, having no real hold or morit on the public, that new endeavor to keep head above water by advertising themselves as "The Great Skin Cure." None is genuine and reliable, except Dr. C. W. Benson's Skin Cure. Each package and bottle bears his likeness. Internal and external remedy, two bottles in one package. Price \$1.00, get at your druggists.

Strange Lamar Phenomena.

To the Editor of the Religio Philosophical Journal: I observed last evening (May 20) on the moon's slender crescent, setting in the west an appearance never before seen nor read of as far as my knowledge goes. It has, no doubt, been observed by others and will probably make some stir in the Astronomical world, as going far to settle the mooted question of there being or not any remains of activity in the lunar globe. The appearance was no less than that of a well defined vaporous cloud, say one hundred or more miles long and forty or more miles wide, rising out of the westerly side of the "Mare Crisinum, one of the great valleys, enclosed by ranges of mountains lying near the westerly side of the mon. It seemed partially to obstruct the view of the inner edge, or what night be called the foot hills of the range bounding the westerly side of the valley.

Theorizing to expain it, we would say it looked much as if a steamy vapor was being forced upward out of a long crevice in the bottom of the valley parallel to the mountain range, and corresponding to the length of the cloud; parting as it rises and roll-ing both ways, leaving a line of depression about the middle, showing, in shadow as a faint dark division, and making the whole thing resemble, quite closely, a downy feather, parted longitudinally in the mid-dle. The first impression on perceiving it, was, "What sort of a feathery thing is that got on to the glass? But it was soon discovered to partake with the moon, of the diurnal motion, and to be a fixture on her face, just along the ragged line dividing the light from the dark; and after changing the eye piece of the telescope, and watching it for an hour, in company with several friends until it disappeared in the haze of the horizon, we were compelled to pronounce it a veritable and notably "something new in the moon" I wait with much interest until this in the moon." I wait with much interest until this evening to see what shape it takes.

J. G. JACKSON,

A Jewish Rabbi Rendered Insane through Bogus Materializations in Sizan Francesco.

To the Editor of the Religio-Philosophical Journal:

For nearly two years past one Mrs. Souther, formerly a confederate of Mrs. Crindle, has been giving spurious materializations in San Francisco. Hei performances are the thinnest of the thin. Those of Crindle and Sawyer are transparent enough in all conscience, but Souther's top them all in that par-ticular. The others do usually sit under certain simulated test conditions, but at Mrs. Souther's it is rarely that the least pretense is made at anything like test conditions. The fraud there is the boldest and most barefaced of any in the city. At a single siance there I have seen the purported spirits of Dan-iel Webster, Benjamin Franklin, John Tyerman, Balston; the banker, Adelaide Neilson, Abd-ul-Kader, and other celebrities, all personated by the same parties, Mrs. Souther and her confederates, Reid and other others

Not long since a Jewish rabbi in this city became interested in Spiritualism, and during his investiga-tions attended Mrs. Souther's scances. At these the materialized spirit (?) of Jesus Christ came to him and told him that he had chosen him as his medium for the impariation of the back data at the second for the impartation of truth to the world. Accepting this as true he soon came to believe that Jesus really controlled him, and in a short time his mental equilibrium was lost, and he became, in his imagination, an embodiment of Jesus Christ. Assuch he came to the Spiritual meetings and interrupted them by his noisy demonstrations in his crazy role of the mouth-piece of Jesus. His insanity deepened till at length he became violent, tore up the bed clothing, etc., at his home, and threatened his wife's life. Learning these facts, some of the Spiritualists called upon his wife and made arrangements to have bin accurated wife and made arrangements to have him conveyed to a lunatic asylum. This was carried out a few days since, and the unfortunate man is now in the Napa Asylum: And yet the villainy of Mrs. Souther and her confederates goes on, regardless of the rain they have caused. WM. EMMETTE COLEMAN. they have caused. WM. EM Presidio of San Francisco, Cal.

SAN FRANCISCO, CAL., May, 7th, 1882. To the Spiritualists of the World:

It is a well known fact that from the commence ment of the great reformatory movement called Modern Spiritualism, it has been associated in the public mind with more or less of the elements of fraud and imposture, and despite the fact that many of its phenomena have been thoroughly and scien-tifically tested by competent and skilled investigators and demonstrated to be genuine beyond all reasonable doubt, yet in the minds of many at the present day, still lingers the impression that impositive and hallucination cover the entire ground of Spiritualism. This feeling is constantly being strengthened by the numerous cases of well-proven fraud coming to light from time to time, and by the fact that, in nearly or quite all cases of demonstrated fraud, those guilty of the fraud have been defended and upheld by persons prominently identified with the cause of Spiritual-

This evergrowing evil calls for prompt and de-cisive measures at the hands of the friends of a gen-uine, unadulterated Spiritualism; a distinct disavowal of the fraud and positive discountenance of all those weak enough to thus trifle with the most sacred feel-ing of humanity. Such is the duty devolving on the Spiritualists in the present crisis, when so many worthy, intelligent persons, anxiously hoping that Spiritualism may be true, are repelled from it by the load of fraud and folly with which it is burdened.

True mediumship is pressed to the wall, discouraged, and in some cases driven from the field in order that unprincipled adventurers, male and fe-male, may thrive at the expense of the earnest seekers after light from the higher spheres. The interests of true mediumship, of a pure, unde-filed Spiritualism, and of common honesty and justice, demand that all honorable means be taken to correct present evils and sustain the genuine phe-

to correct present evils and sustain the genuine phe-nomena, and an elevating spiritual philosophy. Recognizing the mighty power of the press as an instrument of reform and progress, we have noticed with pleasure the noble efforts of the RELIGIO-PHIL-OSOPHICAL JOURNAL, of Chicago, to check the on-rushing current of fraud and credulity, rising higher and higher, as it were, at each successive wave, never hesitating to sneak the truth in plain terms concerner. hesitating to speak the truth in plain terms concern-ing the impure and fraudulent element of Spiritualism, to the end that the right may be strengthened and true Spiritualism advanced. For this and for its defense at all times of true mediumship and genuine phenomena, we feel to thank its editors, wishing them godspeed in their efforts in behalf of honesty, purity and truth, and an enlightened common sense in all matters pertaining to our divine philosophy.

[The names preceded by a * are those of mediums.] Mrs. Elizabeth L. Watson, San Jose, Cal., inspirational lecturer.

* H. B. Champion, San José, Cal., inspirational and writing medium.

A.S. Winchester, clairvoyant; editor of Light for

All. * Mrs. A. S. Winchester, trance clairvoyant, psy-chometric and rapping medium; editor of *Light for*

All. ** Mrs. Laverna Mathews, President First Spiritual Union and Conductor of Children's Progressive Lyceum; inspirational medium,

R. A. Robinson, Vice President First Spiritual

A. W. Allen, Secretary First Spiritual Union and Leader in Lyceum,

J. M. Mathews, Treasurer First Spiritual Union and Secretary and Treasurer of Lyceum.

add my testimony to his proved mediumship as well as his proved unreliability. GEORGE WHITE. Pension Bureau, Washington, D. C.

To the Editor of the Religio-Philosophical Journal: The medium, Charles Watkins is here, has a room adjoining Dr. J. A. Marvine, 210 Woodward Avenue. I have been sitting with him one hour each day for four days in order to receive a continuous message from my uncle, E. B. Ward. I send you only the independent slate-written messages. This other one was received to-day by my sister. It is her first ex-perience. If you please, publish them. Many people wish to hear from E. B. Ward. MARY A. BRINDLE.

SUMMERLAND, May 5th. MY DEAR NIECE: I know full well how much you think of me. Now, I will each day give you a kind of history about my life. When I awoke I found those who had gone on before me, present. They all greeted me with a true feeling of pleasure, and I returned the same to them. I then commenced to look around me, and I began to see that I had to work, as this life is not one of idleness. I began at first to oversee that which I had left behind, which was given to those through whom the most good could be done, and although I was not as successful as I would have liked, I did what I could. To-morrow I will tell you my present work.—E. B. WARD. On the 6th, Mr. Stebburs was with me, and the messages were mostly for him, but to-day, May 7th, between three and four P. M., I received the follow ing:

SUMMERLAND, May 7th,

My DEAR MARY: I want you to see that I am do-ing better each day. My work in spirit land is this: I control or influence men or spirits the same as if I was on earth.[•] I work at the same business that I did when I was on earth, and my work is as real as if I was living one earth. I do not have to work here, but I do so because it is best for me to work, and I love to be busy,but my work—that is my main work is to help people who are on earth, who I see are in danger. This life, Mary is a grand and a beautiful danger. This life, Mary is a grand and a beautiful one. We have plains, woodlands and fields of grain, the same as you. Mary, I want this man (medium) to settle down in Michigan, and he is going to. I will bring him great riches. Will write more to-E. B. WARD, This message came to my sister. The medium did

not even know her name. May 7th, 1882.

MY DEAR LIZZIE, MY WIFE: As I love you, this is indeed me. Some time and that ere long, you will believe me. My dear wife, I can write no more, only I am so happy to see you, and it gives me satisfaction to write you. Mr. Ward is helping me to write this. Your husband, LORENZO C. AUBERY. Your husband, La Detroit, Mich., May 7th, 1882.

Mrs. Susan A. Head, of Watertown, Dakota, writes: I would like to know if there are genuine Spiritualists in Dakota, or any societies, as we have not located yet, and would like to settle in a com-munity of Liberals or Spiritualists, as they are in advance of creed-bound humanity. This is a beautiful country. How many homeless ones might come and settle on these fertile prairie lands and be independent. If any true mediums or healers should fravel this way, I would be pleased to receive a call from them, as I am a worker for humanity, a stranger in a strange land and a seeker after truth. Your dear old JOURNAL comes weekly with words of en-couragement for the true in spirit, toiling to get a step higher on the ladder of progress. I wish you success in your effort to elevate the down trodden.

Henry Crane of Stone Bluff, Ind., writes: don't propose to do without the JOURNAL as long as \tilde{I} can see to read. I have been a Spiritualist from the beginning of the phenomena, and I like it, but I want it pure; don't want any bogus in mine. The RE-LIGIO-PHILOSOPHICAL JOURNAL is the paper to get pure Spiritualism in. Truth is my polar star on all subjects that I investigate, and he that will give currency to bogus phenomena will prove a detriment to the cause. Have we not been chiding orthodox for bolstering up inconsistencies, which they do, fearing what truth they have will fall? We might as well insist on putting an occasional rotten stick in a building to increase its strength. Go on with your efficience with your sifting.

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The Persecution of the Jews in Russia.

To the Editor of the Religio Philosophical Journal:

^aLet my life be given me at my petition, and my peo-e at my request; for we have been sold, I and my peo-e, to be destroyed, to be slain, and to be extermina-d."-Queen Esther.

It was in a remote age, in times called barbarous, that heart-cry of supplicating agony found utterance, but that it should find a repetition in our day, as the soulwrung protest of a whole people, is matter for astonishment and dismay. In view of the horrible atrocities, the all-surpassing cruel-ties, the flendish brutality. the more than savage deeds of fanatical malevolence, we stand aghast! Many, as yet, have not ar-rived at the period of full recognition of the magnitude of these crimes, nor of the issues they involve that concern our collective humanity; the gathering of righteous indignation may be smothered as yet by the weight

tion may be smothered as yet by the weight of grief and horror; we are stunned, over-whelmed, and whisper to each other: "Can such things be, fo-day? We had closed, as we hoped forever, the record of medieval savagery, and with all manner of brightening anticipations, turned from the portrayals that thrilled the soul and curdled the blood of humanity. We consigned curdled the blood of humanity. We consigned to everlasting oblivion the memories of the inquisition, and we believed that justice, honor, truth, compassion and tolerance, were taking firmer, deeper hold upon the con-science of mankind.

We have been rudely awakened by succes-sive, fearful shocks! Over one year has passed since the first mutterings of the mur-derous storm that has wrecked the lives of thousands, were heard in terrifying prelude in Godless, heartless Russia! Pillage and carnage, fire and the sword; with untold and unmentionable horrors, such as devils only could invent and perpetrate upon defenseless women! The inquisition tortures did not include in their number the violation of innocence; it was left for the imbruted Russian mob and soldiery, incited, upheld and unpunished by their demoralized superiors in power, to prove to what depth of degradation fanaticism can be led of envy and greed.

Not because of the shadow of an excuse in extenuation of such bitter enmity; only at the instigations of a cruel hatred that could not bear the sunshine of other's prosperity, these wild beast hordes of lust and avarice, were let loose upon an unoffending peace-able, too loyal people, whose motto has been "Endurance," throughout long centuries. Can you who read, realize the lurid facts, the

dreadful narrations, toned down by distance, and the world-wide difference of American modes of life? You can hardly believe it, that men, women and children, after being dispoiled of all, were driven from the ruins of their homes into the deep wastes of snow, there to linger or to die; to flee for refuge out into the world where no such fiends menaced! That fathers and mothers were butchered in sight of their children, and babes destroyed before the mother's anguished eyes! That loving, tender parents vainly strove to shield their daughter's honor; and husbands bound to stakes could not defend beloved wives even to the sacrifice of life! That men of venerable age found death at the assassin's hands; many fled from their desecrated hearthstones. hopelessly insane; and that in his prisonpalace, with not one hour's certainty for the prolongation of his life, sits the sovereign despot, the ruler of this turbulent fiendish multitude, himself a husband and a father, who, with a few strokes of his autocratic pen could compel obedience to law and order, and summon justice to do the will of mercy throughout his empire. But they are only Jewa! These persecuted ones are of the race of the prophets, revered to-day in Christendom, out of which came Jesus of Nazareth, the teacher of the law of love! And yet the sleeping conscience of mankind is not awakened to the full comprehension of the measureless atrocities of the persecution of the Jews in Russia, nor to the demands imperatively imploring of the defenseless, in the name of humanity, compassion, justice! As for the ridiculously false accusation invented by bigoted Jew-haters and Russian emissaries, male and female, against my people, all I have to say is simply this: far abler pens than mine have done full justice to the subject, in noble vindication of the high honor and fair fame of Israel. Here and there a venal press may cater to lingering prejudice and inhuman resentment of fanaticism; but even in Bismarck's Germany the popular voice is for religious freedom. In freedom loving England the voice of protesting indignation against these fearful persecutions first aroused the attention of the world. The most eminent men of the realm manifested their benovolent sympathy by substantial tokens, and the best of American journals and magazines have not been silent on this matter. I recommend to the readers of this paper, the perusal of the cold-blooded apology made for her countrymen by a Madame Ragozin, in the Century Magazine for April; and as complete antidote for the poison of misrepresentation she designs to convey to American minds the reply of Emma Lazarus, the famecrowned poet and prose writer, whose enthronement on the height of excellence has not been retarded by the fact that she is a Jewess. I appeal to the liberal-minded, generoushearted, morally true and pure class of Spiritualists, represented by the readers and contributors of the RELIGIO-PHILOSOPHICAL JOURNAL. As they love righteous freedom, and labor for true reform, they should take up this cause of an outraged, innocent people and make it for awhile their own. I call upon you for the word of fraternal encouragement; the exercise of all humane effort that shall help arouse public opinion and awaken from apathy and silence the occupants of the pulpit and the rostrum. Hundreds, and it may be thousands, of homeless men and women are fleeing to our shores, with little children clinging to them for support; men and women, whose all of earthly life must be shadowed with the nightmare memories of the dreadful past; unborn ones, awaiting the light in a land of safety. These refugees from tyranny are not paupers, nor can they descend to the level of beg-gars; they need only the fitting opportunity to become helpful, useful, loyally devoted citizens, who will intelligently aid in the occupation and improvement of the lands still lying in slumbrous idleness throughout this vast extent of country. Many of my co-re-ligionists have been driven from their agricultural pursuits; the united help and counsel of their truest and best friends will enable them to achieve that most honorable independence, the ownership of the soil and home. And towards this most practical of human plans, assistance can be rendered in various ways. With the fervent hope, that this communication from one unknown to many of you, and it may be forgotten by others, will not be followed by the ominous

Mass., May 16th, 1882.

Letter from New York.

To the Editor of the Religio-Philosophical Journal:

After many delays and much coquetting, spring is at last ensconced in Gotham. She tripped along from the south very blushingly and coyingly, but she has finally materialized for a season. And how happy the birds are over her sojourn!. Their little hearts beat with joy and love unutterable even in sweetest song. The Park is full of them, the thickets afford congenial shelter and food.

The glorious round of vegetation has begun its slow procession too. The earliest flowers like the Forsythia and the Pyrus Japonicathe former with its pale gold and the latter with the crimson of a gorgeous sunset, have only just fallen to the ground. They kept in bloom twice their usual length of time, lured by cool breezes from the Northland, and ready to wait until more tender shrubs were ready to take their place in the royal pageant, a pageant which the house of Guelph, with Queen Victoria at its head, at the late marriage of her son, could not even approach.

How close the parallel between nature and human life! Even so, slow and tardy has been the advance of true wisdom from the realms of spiritual light! Sometimes a warm shower streams down from the Summer-land, and many souls expand to receive such blessings as no words can describe. Again, a long season may intervene, when the Polar winds of worldliness, selfishness, doubt and super-stition check the growth of the soul's tendrils, and wintry barrenness instead of bloom and fruitage betokens an apparently retrograde movement upon the dial-plate of time. But we are not discouraged; there are as certainly spring-tides for spirit as for vege-tation, and the planets go spinning along their courses, be they earthly or human. The present outlook of Spiritualism, is we believe toward a spring time to the form

believe, toward a spring-time full of promise. It has been a cold or dreary season, for these many years, for Spiritualism has taken more the form of wonder-working, than of real growth and culture of the soul.

Underneath it all, was more or less desire to know "if a man die shall he live again?" but even that was too often merged in a mere love of marvel, for marvel's own sake. The highest good can become the lowest evil when perverted or misused. So the glorious and awful truths that reach out and enter into the immortal and progressive existence of the individual, were too often changed into a lawless search for those manifestations, which in no sense were spiritual.

THE FEELING IN NEW YORK

has undergone a great change during the last few weeks; greater, too, than appears on the surface. One set of surprising circumstances have evolved much truth and comments, which will not see the light, even in the Religio-Philosophical Journal. Many persons who do not desire to see their names in print, comment forcibly and freely in private and commend your course. The private and commend your course. The scales have fallen from their eyes, and they see how easy it is to ery, "peace! peace! when there is no peace?" The spring of the soul is not ushered in by a thunder-blast, but by the noiseless advent of the all-conquering light of truth which is the sun of the spirit.

Surprise at the attitude of Mr. Kiddle culminated in one long sentence in the communication of that gentleman to the Jour-NAL of May 13th, from which I will only quote: "The parties charged with trickery

outpouring of fraternal good will, I am yours for truth, CORA WILBURN. Greenwood Avenue and Cliff Street, Lynn, Mass., May 16th, 1882. rectly to his home, where he was washed and fed and received some new (to him) and clean

apparel. This negro was by nature, endowed with more than the average intelligence of his race. He had heard of Seward, and on that beautiful Sunday afternoon, this "one friend" took him to Fort Hill and to the grave of that Seward, whom for more reasons than one, he had hoped to live to see, to take by the hand and to tell as best he could, his thanks, his gratitude and his love. As he stood there with uncovered head, be-side the polished marble that marked the

resting place of him who was "ever faithful," his thanks, his love and his gratitude were all consolidated into a language more eloquent and impressive than any words he knew-the language of unbidden, heartfelt tears

That negro is to-day a very distinguished member of the Methodist Episcopal Church and a scholar of marked eminence in one of the prominent theological seminaries of our State, but "his one friend" is not a member "in regular standing," of any church, though for many years he has been an "ordained" preacher of, and practical, efficient worker in this kind of gospel field. He is often, yea, seldom mentioned, except by way of ridicule or reproach, and is by some of our people, regarded as afflicted with a mild form of insanity, and yet, that he has heeded the lesson well, that the Master gave to Peter-"Feed my sheep,"---is indicated by these two recent examples out of years of patient and devoted service in the line of Christian benevolence.

Which now of all our city church-going people on that sunny Sunday morning, "thinkest thou was neighbor unto him" who came up from the land of the slave to the land of the free?

"Speak gently, 'tis a little thing, Dropp'd in the heart's deep well; The good, the joy that it will bring, Eternity will tell "

MRS. MELVILLE'S VISION.

A Prophetic Story of the Loss of the Jeannette.

(Philadelphia Record,)

The wife of Engineer Melville, the gallant officer of the luckless Arctic exploring steamer Jeannette, who is now searching for his lost comrades round the ice-bound coast of Northern Siberia, occupies a picturesque lit-tle cottage embowered amid twining honeysuckles and fragrant blossoming lilacs at Sharon Hill. "Although it has been more than three years since George left us all here," said she yesterday, "and went out on that ill-fated voyage, and although oceans of cruel waters and leagues of land have separated him from us, I have seen him twice within a year." Startling as this statement was, Mrs. Melville was evidently in earnest. "On the 10th of last June," she continued,

"I retired to my room late at night. Days of anxious waiting for some news of the Jeannette without bringing a ray of hope had almost caused me to despair of ever again seeing my husband. I had fallen into an uneasy sleep, from which one of the children aroused me. It was, perhaps, more than an hour after this, and while I was wide awake, that I became conscious of a strange presence in the room, and you may well imagine with what mingled feelings of joy and fear I heard George's voice, and, looking up, saw him standing by the bedside. Saw him as plain-Iy as I now see you. He was saying: 'Count the bells! Count the bells!' and as he spoke I distinctly heard the bell of a ship striking, two by two, the strokes of the hour. 'Count two by two, the strokes of the hold. Count them, continued my husband, and I said: 'Yes, George.' I remember that when the seventh stroke sounded I thought that if it was a ship's bell there could be but one more, and as the last sound died away my husband said: 'Eight bells; the Jeannette is lost!' and vanished from the room. At that moment the sitting-room clock struck the hour of four, and it was the morning of the 11th of June. At that very hour on that very morning the Jeannette went down into the fathomless depths of the Arctic Ocean, and the ice-floe closed over her grave. "I am no Spiritualist," continued Mrs. Melville, "nor do I believe in spirits. I do not attempt to explain what I have just told you, but it is every word of it true. I never ex-pected after that to hear of the safety of the crew of the Jeannette. A few weeks after the occurrence which I have narrated, and at the same hour in the morning, I had arisen for the day and was in the hall which you see there. Again I saw my husband, nay, I even felt his breath in my face. I was dreadfully startled, but had sufficient courage to call out, 'George, is that you?' when the figure disappeared as if swallowed up in the "And did you never speak of this before?" said the astonished reporter. "Frequently," said Mrs. Melville; "fre-quently to our little household, and once to Mrs. De Long, the unfortunate wife of the poor Commander of the Jeannette. Last summer, or in the early fall, I met her in Philadelphia. She was hopeful, even confident, of the ultimate return of her husband. I was cast down, and finally told her what i have just related to you. She was disposed to laugh at me, but I told her that I believed that the Jeannette had been lost on the 11th of June. Alas! for poor Mrs. De Long, my prophecy was too true. Here is a letter from her to my little girl on the very day the news came that Capt. De Long's dead body had been found."

Science and Art.

Opium kills about 160,000 persons annually in China.

There are only six charcoal furnaces in Great Britain, and they all belong to one firm. The annual yield of charcoal iron is about 3,000 tons.

Pure butter at 15 degrees has the same specific gravity as alcohol of 53.7 per cent. (.926), and oleomargarine as alcohol of 59.2 per cent., or .915 specific gravity.

For lighting the new residence of Mr. W H. Vanderbilt in New York, it is stated that there are 2,000 gas-burners, supplied by about 15,000 feet, or nearly three miles of pipe.

Wood piled in a tank and covered with quicklime which is gradually slacked with water is said to acquire great hardness and consistency after the lime bac cated upon it consistency after the lime has acted upon it for a week or more.

The European mesmerizer, Hansen, who has been giving scances before the medical societies of Austria and Prussia, has been forbidden to hold any more, on the ground that he injures the subjects whom he employs.

The latest invention reported by a Japanese journal is that of Otsuka Minakichi, who, after extensive experiments, is said to have succeeded in making rifles of silk. They are described "as rigid as iron guns, while they are easy of carriage and have a very long range.

A good cement for glass is gelatine or glue treated with bichromate of potassium. The mixture must be made in the dark. The pieces are pressed together for some time, and then exposed to the sun. The cemented glass will not be affected by warm water.

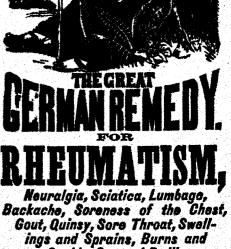
The best way to keep ice in hot weather is to wrap it in a piece of dry flannel or carpet, and place it on two sticks at the top of a basin or water jug. The main point is to keep it out of the water, which accelerates the melting. The practice of wetting the flannel is almost as bad as leaving the ice in the water.

It is stated that after many years labor, Herr Carl Gehmia, of Berne, has succeeded in producing artificial mother-of-pearl which cannot be distinguished from the natural article. It can be moulded into any shape or colored to suit any taste. Changes of temperature have no perceptible effect upon it. This new substance is said to be much cheaper than the present mother-of-pearl of commerce.

The city of Geneva, Switzerland, furnishes water for small engines at about a cent a cubic yard, under a pressure of four and a half atmospheres, thus giving a horse-power for seven cents an hour. This is only half the charge that is made for water for domes-tic purposes. Two kinds of apparatus are used for motors, one acting on the plan of the turbine and the other through pistons which are actuated by pressure. The second seems to be the more generally preferred.

Mrs. Ann Case Holbrook.

The funeral obsequies of Mrs. Holbrook, wife of Judge E. S. Holbrook, took place at the family residence, No. 1728 Indiana Avenue, on Wednesday. May 17th. There was a large concourse of friends and relatives present, who deeply sympathized with the family in their affliction, but who recognized the sublime fact, that in their great loss the Spiritworld had received with anthems of joy and praise the bright spirit of the deceased, whose worn-out casket had been the cause of so much suffering during the last few months of her protracted sickness. Mrs. Holbrook had many warm and appreciative friends, who mourn her loss keenly, but whose sadness has a silvery lining, rendered brilliant by the glorious truths of Spiritualism, which caused them to look upward and behold the transfiguration-the ascended spirit beaming with health, happiness and pleasure as the result of the transition from a bed of sickness to the ineffable glories of the Summer-land. So strong was she in this faith, and so brave in view of the coming change. that, not only did she speak of it cheerfully but she made all the appointments for the funeral, including this, that no badge of mourning should be worn.



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Anglo-American Enterprise. THE

JUNE 3, 1882.

should not be condemned upon the one-sided and apparently prejudiced, if not malevolent testimony of those....eager to pronounce a swift sentence of condemnation upon cir-

cumstantial evidence, etc., etc." When one considers that this "circumstantial evidence," consists in the finding of masks, lace, and paraphernalia in the room or upon the medium, in the case at point (which is the celebrated scance of Mrs. Hull in our city), and that the "one-sided and ap-parently prejudiced testimony," is that of eleven well-known men and women, all believers in spirit manifestations and as worthy of respect and trust as Mr. Kiddle himself we can but think the spring has been tardy in arriving.

Otherwise, things seem about as usual in the city. The same halls are filled with the same people to hear the same lecturers. Let us hope that the lectures are not received with the same, but with a higher condition of receptivity-one which seizes upon and vitalizes whatever of truth may be found therein.

Mr. Davis, at Steck Hall, and Mrs. Brigham before the First Society at Republican Hall, will take their annual vacations in the latter part of June. The Harmonial Association, as vou saw by the election, is vigorous and hopeful. Growing like the acorn sprout, slow and deep and strong, its branches may yet shelter future generations. Meantime it is to be deplored that the discourses given by the lecturer-in-chief are not published for a broader audience among which are many waiting for just the words here spoken. New York, May 24th, 1882. Y. Z.

The Gospel of Good Works.

(News and Bulletin, Auburn, N. Y.)

There is a mechanic in this city, intelligent, well educated, a member of one of our popular city churches and at one time a very active and efficient member, who has lost his home, his friends, except one, and the tools of his trade, because of his eraving for in-toxicating drinks. After being discharged by several employers because of this misfortune, he at last pawned his tools for whisky. His one friend has often taken him home when he was so intoxicated he could not walk without assistance, for the double purpose of saving him from the disgrace of im-prisonment, and to the use of his family while he had a family, the money he would have been required to pay in fines.

This one friend sought out for him amid great discouragements, employment, a board-ing place, clothes to take the place of his rags and money with which to redeem his tool

This one friend is not only not a member of the same church as the unfortunate mechanic, but is not a member "in regular standing," of any church.

"The prayer of the righteous availeth much." but never has been and probably never will be, a valid and efficient substitute for friendly visitations when in prison, or for food and clothing, when naked and hungry, and yet the only aid proffered him by the church of which this mechanic is a member, has been prayer—"unavailing prayer!" Which now of all these several hundred,

"thinkest thou was neighbor unto him?"

Again, this same "one friend" met on a others, will not be followed by the ominous beautiful Sunday morning not many years silence of a lack of sympathy, but rather by an ago, near the junction of South and Genesee

Not only is the great Northwest the place where grain and stock are raised; but that section of the country, with its delightful, salubrious climate; is in the summer time the very "Garden of the World," and afforda fine retreats for the wearied "business man' of the city, a place of rest and "summering" for his family, while with the additional aid of the mineral springs with which the coun-try abounds, the invalid regains that muchsought-for and priceless boon, health. There also, out-door sports, hunting, fishing, bath ing, etc., are open to all the above named classes. Perhaps no other line can take the tourist to as many of these resorts as can the CHICAGO & NORTH-WESTERN RAILWAY. BV this line you can reach Lake Geneva, Madison, Waukesha, Devil's Lake, Green Lake, Lake Mills, and all points in Wisconsin; besides the Dalles of the St. Croix, St. Paul, Minneapolis, Lake Minnetonka, White Bearl Lake, and all points in Minnesota. THE NORTH-WESTERN CO has issued a very readable little summer book called "My Rambles in the Enchanted Sum mer Land," that will be sent free on applica-tion to the General Passenger Agent of that road, at Chicago, Illinois.

That which is called considering what is our duty in a particular case, is very often Th nothing but endeavoring to explain it away. tery.

Dr. Thomas was present at the funeral, and after an invocation and remarks, full of sublime pathos and love, called upon Mr. J. C. Bundy to read the following touching poem, composed by the husband of the de ceased:

"I Would not Live Alway."

would not live alway; I sense a new birth; For where, midst the changes, the passions of earth The even of all its best treasures possessed, Oh! where can the Heaven-born spirit find rest?

I would not live alway; I dread not the tomb; Mine eyes look beyond its dark portals of gloom, This frame must descend, but the soul shall arise To meet the glad angels that bend from the skies.

would not live alway; the struggles of life Each day are more fearful-Is taint in the strife; And yet I press on, for my triumph shall come, I welcome each hour that brings nearer my And home.

The death-clouds are breaking; humanity springs From height unto height on eternity's wings; There Love, as sweet sun-light, in harmony thrills And the glory of God crowns the beautiful hills.

Who would not live alway? Oh! happy the thought That MAN shall achieve all his wishes have wrought; That truth, peace and wisdom their virtues shall leftd,

And God over all, a kind father and friend.

The Chicago Quartette then sung the poem to the tune, "I would not live alway."

Following the music Mrs. De Wolf, so long and favorably known as a medium, spoke in a trance state. Her remarks created a profound interest and were listened to with breathless attention by all present. Many who have often heard Mrs. De Wolf, felt that she had done even better than usual in this effort. The hallowing influences of the occasion softened all intellectual differences and made the common interest in the future life strikingly apparent.

The services were closed by the Chicago Quartette singing "Sweet By and By," The body was interred at Oakwood Ceme-

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AMERICAN PUBLICATION OFFICE :--- Religio-Philosophical Publishing House, 92 La Salle Street, Chicago, where all American communications should be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable paper.

ENGLISH PUBLICATION OFFICE:- I New Bridge Street, Ludgate Circus, London, E. C., where all European communica tions should be sent, addressed to John S. Farmer, to whom ioney orders should be made payable at Ludgate Circus.

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