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

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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 incidents 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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Interesting Experiences.—Children's Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal:

Returning to Cleveland from a three years' sojourn in Buffalo, early in the year 1879, I found that a younger brother and his wife had become very decided Spiritualists, the latter developed into a test medium of considerable power. At this period my mind was in a state of complete indifference to the phenomena of Spiritualism, neither believing nor disbelieving, never having given the subject the slightest serious consideration; and on learning of my brother's new departure, I passed the subject by as of no importance whatever. It may be worthy of note, however, that I had long since lost all faith in the bigoted dogmas and preposterous credal stuff put forth by the various orthodox churches, and was in a ripe state of mind to grasp any tangible truth bearing on our moral well-being, if it could only come to my understanding in the proper light. The first step towards the light came to me one day in a note from my brother, asking that we meet and become reconciled, in answer to the earnest request of the spirit of our dear mother, who had passed to spirit-life some 30 years before. Two points in this weighed on my mind with great force. First, my brother had long been bitterly estranged from me, with good grounds for it, and I knew that whatever could have induced him to seek the first step to reconciliation must be very imperative indeed; and my mother's nature in earth-life was such as would make her use every possible effort to bring about peace and love between her children.

The reconciliation was effected, when I learned that my brother had for some time fought determinedly against drawing us together, but that the spirit of our mother came so frequently to press the matter, through the mediumship of his wife, that he was finally constrained to give way.

In a few words I may mention that while I was greatly impressed by the manifestation I witnessed in the circle of which my sister-in-law was the medium, it was impossible to give full faith to them, knowing that she was well acquainted with nearly the whole of my own history, as well as with more or less of that pertaining to my relatives who had passed away.

With this much of introduction I will add, that in the two years and a half that elapsed in this investigation, I had arrived to the firm belief, that if Spiritualism was not true, it ought to be; and I was also resolved to pursue the inquiry whenever suitable opportunity offered. This opportunity seemed propitious when I was so fortunate as to meet with Mrs. Bullene. I became so deeply impressed by some spirit manifestations given through that gifted medium at a private seance, that I requested her to give a sitting to myself and wife. This being granted, we met at the house of Mr. Lees, accompanied by a grandchild a little beyond eight years of age. I took this grandchild because the most pointed manifestations I had witnessed at the circles of my sister-in-law, were invariably connected with the child's mother. Then it seemed so probable that a mother who had died within a few days of a child's birth, would be peculiarly and persistently drawn towards those who had taken that helpless babe to their hearts to love and care for in a parent's place.

As soon as Mrs. Bullene became entranced, she began to catch her breath in feeble, painful gasps, and move her hands over the portion of her body in suffering precisely as our daughter had done in the distress of her last illness. The similarity of tone, expression of

face and action was so exactly alike, as to be intensely impressive and painful to witness. My wife became deeply affected, and tearfully whispered to me: "That is our dear Nellie!"

But a far stronger test of our daughter's presence was shown. In a low, shivering voice the medium gasped: "Oh! this chill!" These were the exact words our daughter had spoken to her mother a few days before her death; and when I say that they had never been repeated to a soul, not even to myself, until after this revelation through the medium, and that Mrs. Bullene was utterly ignorant of a single iota of anything connected with my family or its affairs, it will be seen how remarkable and trustworthy the test of our child's spirit presence was thus given to us. The little granddaughter was taken on to the medium's lap and fondled and loved with such hungry kisses as only a mother can give, followed by a second strong test. Returning the child to its grandfather's lap, the medium said: "Nellie (the name of the child) has strong mediumistic gifts; but don't seek to develop them. It will not be well." Now, in almost the same words this had before come to us through my sister-in-law, Mrs. Elizabeth Whitworth, at least a year before; and I may here mention, that precisely the same distressing symptoms of our daughter's sufferings in her last illness, exhibited by Mrs. Bullene, were always shown by the first named medium whenever controlled by our daughter's spirit.

If, as is so glibly asserted by skeptics, this is mere guesswork, or, still worse, humbugging fraud, there is wonderful method in it. I will close by stating that after the spirit of our daughter had expressed the desire to have her love given to the rest of her children, and to her husband (how except through spirit information did the medium know that there were any other children and a husband living?), Mrs. Bullene gave as perfect a description of the personal appearance and marked peculiarities of dress pertaining to my mother, passed to spirit-life more than 30 years ago in England, as could have been presented by the most graphic delineator with a living model to pair from. During the whole of this sitting, Mrs. Bullene was in a complete trance, and I am as certain that she had no personal knowledge of that which she gave, as I am of anything I know. And it was an inexpressible comfort to both myself and wife to be thus made assured of our dear daughter's presence and continued love for us.

CHILDREN'S PROGRESSIVE LYCEUM.

A notable event in the history of Spiritualism in Cleveland, occurred on Monday, May 22nd. On that day appeared in the *Daily Herald*, the most influential journal of Northern Ohio, two closely printed columns of matter in relation to the standing and prospects of Spiritualism in the Queen city of the lakes. A few short years ago not a paper in the city would give up a line of space for any other purpose touching Spiritualism than contemptuous mockery. With 3,000 Spiritualists in Cleveland, many of them persons of wealth and high standing, the press no longer finds it politic to pass them by with a sneer. Verily, the world does move.

Growing out of this article in the *Herald*, a meeting is called for Sunday evening, June 4th, in Weisgerber's Hall, for the purpose of discussing the advisability of forming a closer band of organization than is now existing, and see if the means to procure the ownership of a suitable hall for lecture purpose, test seances, library and Children's Lyceum, cannot be obtained. The latter is a consummation devoutly to be desired, and with the many gentlemen of large means in our midst, who are pronounced Spiritualists, it seems as if there should be no difficulty in attaining so worthy an object.

With the present local organization a rented hall which can only be had when not engaged for other purposes, and almost total lack of united thought and action, Spiritualism can never exert the influence and attain such progressive increase as its beautiful philosophic principles deserve.

The end of this month will bring the session of the Lyceum to a close, when a picnic will be enjoyed by officers, children and their friends at some point within easy reach of the city by railroad. A glance at the progress made since the beginning of the year will not be out of place. At that period the school was in anything but a flourishing condition. There seemed to be an utter want of harmony amongst the teachers, an equal lack of enthusiasm in both leaders and scholars; in a word, the entire institution seemed as if about to die out in lethargic sleep. And what it was in debt, coupled to the disheartening circumstances, that expenses, even kept down to the lowest possible economical penny, ran each week beyond the shamefully small sum realized to keep the institution running. After the yearly election of new officers a better feeling obtained, and noticeable improvement was the result. But the sad fact remained, that while there were large numbers of well-to-do Spiritualists in the city, the greatly preponderating number of them gave neither the cheering influence of their presence, nor a dollar to help on so important and worthy a cause. In consequence the whole brunt and burden of the battle had to be borne by a few large-hearted individuals, for the most part daily toilers for their bread, who gave without stint of their time, and often of their means beyond what they could rightly afford. Of these the conductor, Mr. W. Hatcher and his wife, Mrs. Ella Williamson, guardian, and her husband, librarian; Mr. Thos. Lees and

his sister, Miss Matilda Lees; Chas. Watson, secretary and leader; and Mr. Chas. Palmer, musical director, are especially worthy of mention. But for the self-sacrificing exertions and free expenditure of means of these tireless workers, the Lyceum must have been wiped out of existence. It is a pleasure to record that it is now out of debt, but sadly crippled in its efficiency for want of the means many of our professed Spiritualists could afford and not feel the outlay. If a few of these would act with the generosity shown by Mr. Palmer, our musical director, greatly increased good would be the result. Recently he has donated 35 handsomely bound volumes to the Lyceum library, and a nice clock and fine bell for the conductor's desk. I will close with the hope, that out of the coming meeting other good friends to the cause of children's progression in knowledge and good conduct will step forth and do likewise. W. WITTHORTH.

Cleveland, Ohio, May 30th, 1882.

Our Children's Lyceums.

BY D. M. COLE.

To the Editor of the Religio-Philosophical Journal:

At not long intervals apart there is loud lament among Spiritualists at the languishing condition of the Children's Lyceums, and terrible pictures are drawn of the evil of our children being taught false doctrines, trained to despise, even hate Spiritualism. There is reason for the cry. Are there good reasons why parents do not send their children to the Lyceum, and either keep them at home, or let them go with their young companions to the nearest Church Sabbath school?

That they do one of these things, mostly is sure. Lyceums are not plentiful in the United States, rarely to be met with but in large cities, still more rarely is there more than one in any city, and even that one sustained with difficulty. In New York and Brooklyn it is justly claimed there are many thousand Spiritualists, yet the number of children attending the Lyceums is almost ludicrously insignificant. The writer has been told that the Brooklyn Lyceum holding, theoretically, the children of the families of 10,000 Spiritualists, in its most prosperous times has but 75 members, and sometimes the attendance sinks to 15; and New York does not much exceed these numbers. These figures may be too low, but it does not matter; multiply them by four and they would still prove that only a very small proportion of the children of Spiritualists attend our Lyceums. What are the reasons for this? for reasons there must be.

One reason is, doubtless, the cost, owing to there being but one Lyceum in a city. Spiritualists living at comparatively long distances from the meeting place, must send their children by the cars. If there are several Lyceums to be thus sent, the expense is quite a tax on parents who are not rich. Add to this money for special and general collections, extra rides to rehearsals and extra dresses in some cases for exhibitions, and the total is large, too large for many to pay without some powerful reason. Parents are apt to ask, is the Lyceum worth what it costs? But this matter of cost is not a sufficient explanation of the prevailing indifference. Those who live near the place of meeting do not send their children. Why? Believing that the Lyceum might be made the efficient teacher of Spiritualism, recognizing the importance of this agency, earnestly desiring that all its possibilities should be reached, I have been forced to a study of its ideas and methods and been compelled to admit that a radical change, both in purpose and processes, is indispensable if the Lyceum is to be worth anything as a teacher of Spiritualism, or even as an educator in any school of thought whatever.

WHAT THE LYCEUM DOES.

As at present conducted the Lyceum is eminently unpractical. Too much stress is laid upon performances, too little upon practical application of truth; too much Silver Chain recitation (of no more use than any other liturgy, however true and beautiful the sentiments uttered), and too little effort to understand them; too much calisthenics—useful as they are in our day schools, as a relief from absorbing study, they are not needed in the Lyceum where there is no study; too much marching. Generally too much study of display, too little study of principles; too much cultivation of self-conceit, too little of the humble, sweeter graces.

It is found in all the Church Sunday schools which have an exhibition once a year, that even that is one too many for the real good of the school. It arouses such strong rivalry, so intensifies vanity, so cultivates selfishness, creates such bitter jealousies, that the real work of the school is seriously hindered by it. If they had a smaller exhibition every week, as most of our Lyceums do, they, too, would soon be fit for little else, and the effort to shine in declamation, piano playing, etc., would require always new and stronger stimuli; fierce jealousies would cause continual outbreaks of complaint, great fluctuation in attendance, utter failure of any good purpose the school was intended to accomplish.

WHAT THE LYCEUMS SHOULD DO.

This fault in principle, leading to so many faults in practice, this entire perversion of what the Lyceum was intended to accomplish, should be amended; nay, must be, if it is to be a power of any sort, especially a power for good. The purpose of the Lyceum

should be to teach, according to the best conception of teaching, not isolated facts, not theories, not even Spiritualist creeds, but to teach the children to think, to judge all creeds. To this one purpose all else should be subordinated. Better to have one line of the beautiful Silver Chain recitations well discussed and thoroughly understood, the manner and scope of its application thoroughly comprehended, than the listless perfunctory reading of a dozen pages. Better, far better, that the scholars do the talking than that they should sit and listen to the most eloquent speaker. A certain portion of each session should be inflexibly appropriated to this work, and if there must be exhibitions—it would be better if there were not—let them be held as only subsidiary to the real work of the school.

The Lyceum should educate, draw out thought from the children. This it does not do now. Said a prominent worker in the Lyceum: "I am most anxious to have the children learn spiritualistic truth, but they don't seem to, and I don't know how to remove the hindrances." Said another: "I have been with the Lyceum ten years, and it is not a bit better than it was ten years ago." Said a teacher, when the writer in an address to the teachers of a Lyceum, spoke of the mode in which the teaching should be done: "Why, we have no chance to talk with the children. Before the session begins we must discourage talking, and through all the service there is no opportunity to teach anything." That Lyceum has since decided to allow children and teachers to study for fifteen minutes in each session, the rest of the time to be spent in the customary exhibitions. "Only one penny's worth of bread to this intolerable deal of sack." Has not this appeal to the baby element lasted long enough, failed decidedly enough, to show that other methods should be discovered and used, that our children may grow up thinkers, not mere reciters of the thoughts of others? With a better, larger, more all-embracing conception of truth, with illustrations drawn from all facts of nature, such as the Church dares not use, no studies ought to be so full of charm to the children, have such educating power as those of a Spiritualist Lyceum.

TEACHERS.

There is another want—teachers. It will be a want when it becomes the law of the Lyceum to teach. "Why, even the teachers don't attend regularly," said a conductor to the writer despairingly. "Why should they?" I replied, "you don't give them opportunity to teach; they have nothing to do; of course they do it." "Where shall we get teachers?" is objected, when the need of study is urged. The answer is: Make them. The Lyceum ought to train its own teachers, for no teacher is worth anything who attempts to lecture and cram—only those who are learners also are of use. Under the effort to make the Lyceum a genuine school, where all are teachers and all scholars, teachers will not long be wanting. The desire to learn will show how to teach, will lead to teachers' meetings for discussion of methods, to acquisition of new experiences all the time, and we shall have Lyceums, large, even growing prosperous, but better than all, these Lyceums will be the nurseries of thought, where our children will become Spiritualists, not because their parents or teachers are, but because they have studied out the problem for themselves and can give a reason for the faith that is in them.

Another Medium and Lecturer puts Herself on Record.

To the Editor of the Religio-Philosophical Journal:

I am glad to see the list of names in the bright JOURNAL endorsing the action of those who sustain the genuine mediums, but repudiate the imitations. My thoughts are so well known upon this subject, that my name is hardly needed. Three years ago I was outspoken on this blasphemy of imitation. At that time one had to believe or be "con"-demned (new revision). I took the latter course. Lake Pleasant people said I had "gone back on Spiritualism," because I ventured to express my disbelief in some of the fraudulent materializations. A hiss greeted my first words. It came from Spiritualists and was the first ever received in fourteen years public labor.

Through years of ostracism and calumny, I have lived to see an increased interest in the "truth that wears no mask," (not even a materialized one, or one brought by "evil" spirits).

Four years ago a prominent Brooklyn gentleman told me I "ought to be thrashed" because I publicly pleaded for complete investigation, and for knowledge instead of faith. I find him among the truth seekers with his eyes opened to fraud, and heart open for the true. Is it necessary when you refuse a counterfeit coin, to expend double time, saying you believe there is genuine silver and gold? I think not. When I pull up a weed in my flower garden, it implies to me that I am trying to give the roses a chance to grow. I hail the signs of salvation then with hope. I am glad the JOURNAL has been fearless. If I was to criticize I would say that we all ought to avoid mixing the sinner and the sin too thoroughly. Let us "be at war with the vices of mankind, but at peace with their persons." I wish all phenomenal mediums could be placed above want, and a thorough opportunity given them to cultivate earnestly their best gifts. Fraud does not always mean depravity. It may mean sensitive psychologized subjects, who, finding their most

glaring imitations believed in, recognized and accepted, honestly think that they must be "controlled" to do these things. Onward and upward in your work till the angels who have so long aided us all, shall have in genuine mediumship, many of the obstacles removed to a free and loving communion with earth. Yours for Spiritualism.

C. FANNIE ALLYN.

Stoneham, Mass., May 29, 1882.

SUPERSTITION IN PARIS.

The Difficulties in Getting Right of Way for a Dead Body.

(Edward King's Letter to the Boston Journal.)

A curious instance of the force of superstition occurred in a street in our quarter the other day. An aged woman who had no friends or relations had lived for a quarter of a century in a small room, reached by a spiral staircase, at the extreme top of a vast house inhabited by at least 100 different families. One morning the venerable woman was found dead in her bed, and the agents of the Funeral Company were sent for to prepare the body for burial. They came with the humble bier, which is the last bed, before the grave of the poor; and with the simple pine coffin. Next day the funeral was to take place—i. e., the body was to be carried by two men to the cemetery. To their surprise they found that they could not get the bier, encumbered with the coffin, down the spiral staircase. Every effort was in vain. But communicating with the tiny room in which the woman had died was another tenement, which had an entrance opening on the main staircase of the house. The bearers of the bier applied for permission to pass through with their ghastly burden, but the occupants, an elderly lady and her daughter, refused. Never could they permit death to cross their threshold in such a form, etc. The bearers of the bier then went down stairs and sought the intervention of the Commissary of Police. That functionary came, and requested the mother and daughter obligingly to waive their superstition, and to give right of way through their room. But they were as firm in their refusal as before. The Commissary knew of no law by which he could insist, in such circumstances, upon the violation of domicile; so he said to the professional funeral men: "You must take the body out through the dormer window on the roof, and from thence have it lowered to the street." The services of half a dozen firemen from a neighboring post were called in, pulleys were rigged, the coffin was securely fastened to the bier ropes, and after some hours' work the body descended slowly to the street. A crowd of 3,000 or 4,000 persons had collected to witness the operation. As the bier touched the sidewalk, the hearers appeared at the street door and took up their burden. A fireman swung aside the ropes; the throng parted to right and left; the men removed their hats; the women crossed themselves, and the journey to the cemetery began. No attempt was made at remonstrance with the recalcitrant tenants who would not yield a passage—it being considered that they had an unquestionable right to their opinion.

Nemoka, the Michigan Camp Ground and Summer Resort.

Mr. J. M. Potter, of Lansing, Mich., has at last hit upon a feasible plan by which a camping ground and resort can be secured and dedicated to Liberty, Free Thought and the upbuilding of the Spiritual Philosophy. One hundred acres of choice Michigan land has been secured lying on the west shore of Pine Lake, in the county of Ingham and township of Meridian and ten miles east of Lansing, the capital city, also immediately on the Chicago and Grand Trunk R. R., running to Port Huron, now consolidated with the Great Western, and bound to be one of the best lines of railroad across the State. The land referred to contains a beautiful oak and hickory grove, gently sloping toward the lake, which has a gravelly shore, and is 1½ miles wide and two miles long. The plan already in operation was the platting of 200 lots, four rods by eight, with four rod streets, and selling them for the nominal price of \$25.00 each, the purchasers to receive a full warranty deed, free and clear from all incumbrance, when they pay their money, and they are not asked to pay their money until \$5,000 worth of lots have been contracted for; then it is claimed that by the simple act of co-operation they have doubled the price of lots before they have paid any thing.

In the platting of these grounds a portion has been reserved for a hotel, park, school building, medical institute or sanitarium, art gallery, library, free discussion hall, building for mediums and phenomenal Spiritualism, without any advertising. With very little labor three-fourths of all the lots have already been taken; those left, however, are just as desirable, and of course we ask good people everywhere to take a hand in this enterprise and we are authorized to especially invite Illinois, Wisconsin, Indiana and Ohio to take hold and make this truly the paradise of the Northwest. Applications for lots should be made to J. M. Potter, Lansing, Mich., and money sent to the cashier of the Central Michigan Savings Bank, Lansing, Mich., who will receive the money in trust and forward to you a warranty deed with title clear. Arrangements are now being made to hold a camp meeting on these grounds during the month of August, which will be second to none ever held in the Northwest. **

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

(Copyright.)

CONTINUED.

Now, it will readily occur to the reader, that effort of mind is as necessary to induce exalted spiritual states as it is to bring about corresponding mental states; but effort of a different kind. The one is by effort of will directed to keep the mind concentrated on spiritual things, either by prayer, or thought that is aspiration after the things thought of; the other is by will controlling the mind to concentrate itself on the subject of thought, and compelling the exercise of the intellect in reasoning. The pure intellectual process differs from the other, in bringing into activity the mental faculties, the reasoning powers, which the other does not. Concentration of mind, however, in both cases, effects the spiritualizing of the mind; for the truth is spiritual—a principle cannot be material, whatever its nature—and one who grasps after truth through the intellect, will acquire spirituality, as surely as his intellect grasps principles and basis in the sunshine of truth. Hence the emotions aroused when the light of a principle bursts into the mind of one who, by contact with spiritual forces, has become tender-sensitive—in his emotional nature.

Again, it is not in the order of nature for man to shut himself out from spiritual forces, however stubborn may be his unbelief in them, provided he uses the means to come in rapport with them. He who walks into the sunshine will receive the benefit of it, whether he believes there is a sun or not. He may call it by any other name, and yet it will shine on him all the same, and by its genial influences warm and stimulate his forces. So with the student who is delving into the storehouse of Nature with his mental energies all aglow with desire after truth. Inspiration as surely comes to his aid as that he is in earnest. His intellectual state is one of aspiration, and while he draws upon the resources of his intellect, he also draws upon the resources of wisdom in the Spirit-world, and enlightenment is given it as it is most needed, because then most called for by the aspiring mind, which is the preparation for it. There is no separating what may be termed pure mental science from what may be termed pure spiritual science. The two are intertwined and correlated like a body and soul. The mind is the aroma of the interior Deific spark, which is denominated the interior spirit, and it interacts with the latter and the outside world, being impelled to activity by the forces which meet and blend from the opposite sources for the perpetuation of mental life and progress. Therefore, there is a perfect correspondence between the activities termed spiritual and those termed distinctively mental.

This leads to the application of the illustration given, to explain spiritual exaltation, which, in some of its phases, has been named conversion, change of heart, or regeneration, by Christians. Spiritual aspiration is aroused when the being begins to feel its need of the helps to be obtained from a spiritual source. It is the hunger of the soul that seeks to satisfy itself by aspiring by prayer, or by placing the mind in a condition receptive to spiritual and Divine influences. In this state, the spiritual man is like the bud rapidly nearing its blossoming time. If there is enough spirituality in an individual by nature to respond actively to the forces of spirit which are the brooding sunshine to the receptive being, there must come a blossoming time to that soul. There are epochs in the lives of human beings susceptible in any appreciable degree to spiritual influences, when spiritual illumination chases the shadows from the horizon of the spirit, and gives the light of heaven for the gloom of mortality, "the oil of joy for the spirit of heaviness." These may be but as the momentary gleam of sunshine from dark clouds, which, closing again, leave behind an impression of the glory revealed; and they may be as a sunrise on a bright day, which continues to grow brighter as the sun advances toward the zenith, according as the spirit unfolds its capacities under the heavenly influences.

Like the determined student intent on the solution of his problem, who adds truth after truth to the stores of his intellect, until it is ready to burst unawares upon a higher stage, the aspirant after spiritual blessings—regeneration of the spirit on the plane of a high moral and religious basis—is gathering by degrees the proportions of spirit that are gradually outworking a new development for him; in other words, increasing his susceptibility to spirit forces by degrees, which is the promise of a culmination in an influx of spiritual influence, that will prove more or less appreciable, according to the preparation. The overwhelming tide of force of this kind—glory is the apt name for it—that rushes into the being at such epochs with some, is like the addition of the keystone of the arch, which completes it. The tide of emotions that is aroused as an effect of this, is like that which actuated the illustrious examples named, who had, in reality, reached an identical goal—spiritual illumination—but by a different road. This acme of spiritual delight comes of the increasing of the susceptibilities of the being through spiritualization; and is reached suddenly when the whole nature becomes alive to the impression of ecstatic delight. This is what may be termed the real conversion, so-called, which comes after travail of soul;—as the Christians say, after conviction of sin, repentance, and looking unto God for forgiving grace. It is, indeed, what comes by the most sincere effort, be it called what it may; and is as real as anything in the lives of those who experience it. Christians recognize two modes of conversion; the one, this instantaneous change, as it is termed; the other, the slower process of growing up into spirituality by degrees, without this experience of sudden illumination; but both wrought by the miraculous intervention of "the spirit." The miracle in the case is that of life; it is the action of a law that is so common that men call it natural; nevertheless, it is miracle still to those uninitiated into the divine mysteries of life and law.

The "baptism of the Holy Ghost," which the subject of genuine spiritual regeneration receives, is a real baptism, by the influx of spiritual elements into the being that elevate its status. It is a substitution of higher magnetic elements of mind and spirit for those displaced by the effort of will in grasping a higher spiritual condition. In this process consists the "cleansing and "renewal of the spiritual life" that are claimed by Christians; and, too, without the interposition of the blood of a crucified victim. The sacrifice required by the natural law, is that of the gross appetites and passions of the natural man, not an innocent victim, either animal or human, or Deity Himself.

There is the same philosophy for this effect from this cause as for the natural process of growth, by means of the attractive forces of a living organism seizing upon Nature's offered bounty, which, by the process of being assimilated by a structure, finds a place prepared for it by the repulsive forces of the system, which clear

the latter of broken-down matter. The processes of digestion, absorption, assimilation and disorganization perpetual within the vital structure, whereby animal life is sustained, and the young grow to maturity, spiritualized, or applied to mental and spiritual life and expansion, explain the latter exactly, and show how natural and necessary are mental and spiritual nourishment and activity, and also how the higher nature of man suffers from dearth of suitable nutriment. A starvation diet for the inner man produces a leanness and inefficiency mentally and spiritually, which corresponds to that of the starved or half fed body.

The interpretation the Christian church gives to spiritual experiences such as described, while it is erroneous in some respects according to natural theology, yet comprehends nearly the whole truth as revealed by analysis. An actual change is wrought when the process is as radical as it may be. The tendency of the nature is changed; and whereas, before it was material, now it is spiritual; before it comprehended little of spiritual impressions, spiritual enjoyments and aspirations, now it is fully alive to them, aspiring with every breath to a life more in consonance with the true, the good, the heavenly. There is nothing in this of the supernatural. To the intensely material, however, the spiritual is the supernatural; and such will discard whatever can not be seen and handled, though as real from the standpoint of reason and true philosophy as anything can be, and a reality in the experience of multitudes of the race.

Saul of Tarsus was an exemplification of a subject of this exalting spiritual influence. The account given of him in Scripture is replete with suggestions as to the earnestness of his character, and his zeal as a religionist, which prompted him to untiring effort to expel heresy. "I verily believed I was doing God service," was the expression that reveals the fact that his frame of mind was that which invoked the spiritual baptism he received, even with the sword in hand ready to slay the disturbers of the peace of his Zion. The motive was pure from his standpoint; and he who weighed it with the wrong he was doing, stood in the way on his road to Damascus, and slew the old Saul with the word that gave birth to Paul, the Apostle that was to be, of the new faith. What a birth, and what a revelation of the natural requirements that make such births possible! Sincerity, honesty, and earnestness of purpose, coupled with the zeal that is tantamount to aspiration—this is what prepared Saul, and will prepare any other, for an outpouring of blessing from the higher realm where love rules, with law for its arm wherewith to act upon the lower world.

The effect on Paul was lasting; the whole tenor of his life was changed from the moment when the spiritual influx came. He had been given an impulse in the direction of a more spiritual life, and the impression had been permanently fixed upon his mind, that Jesus of Nazareth was worthy to be followed, henceforth; and with this impression of what was right, the resolution was taken that impelled him on to death in the cause he had espoused. He was of the stuff of which staunch reformers are made.

We have in Paul an illustration of the important truth of the supervision of spirits—celestial powers—in the affairs of men; of the fact of their far-reaching calculation of consequences of what may or may not befall an individual or communities, or the race. This brings me back to my own experience, which illustrates the same satisfying truth; as I believe that of every soul of man does, could it be measured and judged for what it is.

I was by nature a fit subject for religious impressions; not, however, easily impressible by sensational religious influences, which address themselves almost exclusively to the emotional nature. Duty was my inspiration to prayer, seconded by desire to know and feel for myself the realities of the blessings religion was said to bestow. At about the age of fifteen I turned my attention to the subject of religion in earnest; and the result was most satisfactory, as I then regarded, and do still so regard it.

I do not attempt to ignore the fact that, immature in mind and judgment as I was, selfish considerations must have had a certain weight with me as with others, in impelling me to seek the grace of a God that would condemn to everlasting flames as a penalty for the neglect of certain duties. Yet, I know that fear was not the inspiring motive to seeking spiritual light. I had sins enough to be atoned for, and I conceived that a life void of offence toward God and man was the better one to be pursued, and I resolved to seek for the change that I was taught led to it. This resolution was the act of mind which centred the forces of my being on the one object sought for. I became more serious minded than before, more thoughtful on religious subjects, more prayerful. For months I was thus exercised. I did not resort to the minister, or to the congregation, where psychological influence might have hastened a crisis in my case, and deceived me as to my spiritual state. My struggle was by myself, in my "closet," or as I followed my usual avocations. Self-dependence, at this crisis, anchored me beside the "Rock of Ages"—the helps that were helps indeed in leading me out of darkness into spiritual light, in effecting the real change that could not have been wrought but by concentrated personal effort, apart from any spurious helps, which are false lights that bewilder, and oftener lead astray than reveal the safe haven.

I thought and prayed with an earnest purpose that, by degrees, and with the help of co-operating spiritual agencies, opened my being gradually to the influx of spiritual power, and prepared the way for the flood of holy influence that came upon me, at length, like a swift and an overwhelming shower, and as perceptibly, if not with the same power, as that did upon Saul of Tarsus as he journeyed. I was alone, and had been struggling in prayer for light, and that the burden might be lifted from my spirit. With a heavy heart I had ceased from my devotions, and was engaged in my usual household duties, when, suddenly, the whole burden was lifted, and rolled from me like that of the pilgrim, Christian. From deep depression of spirit I was instantaneously elevated to a heaven of spiritual delight, indescribable in its contrast with the previous state of feeling. I seemed in a new world. I questioned with myself what this might mean. With a prayer for more light, I took the Bible, and very opportunely opened to the following passage, which occurs in John xx, 28: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This was assuring; and my state of mind was such that I knew I had found the light; and I no longer, like a doubting Thomas, failed to recognize the spiritual blessing I had received.

TO BE CONTINUED.

The grass of the field is better than the cedars of Lebanon. It feeds more, and it rests the eye better—that thymy, daisy-eyed carpet, making earth fair and sweet and homelike. Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the Shepherd's eye.—Faber.

The Wonderful Family.

BY R. A. REYD.

This was the sobriquet given, much less than a score of years ago, to a well-to-do and respectable family bearing the name of Herson, by the wonder-stricken inhabitants of a prominent borough of old England. There are circumstances attending the lives of many a family in all countries, no doubt, which if collected together and published to the world, would make a story or stories as wild and as strange as those of the Arabian Nights Entertainment, but it is not often that the affairs of, and happenings in, a family, however peculiar and remarkable they may be, ever reach much beyond the narrow confines of their home locality; and it was by mere chance that the writer of this article came into possession of a few facts concerning the English family above mentioned, and these from the mouth of one of the alien and wandering members—a sprightly and interesting little lady on whose head but about eighteen summers press lightly—the wife of one of our active and energetic young Western men, and who is already and mother of an interesting little one who even now shows signs of wonder-gift inheritance though scarcely more than a year old. But of this more anon.

A brief interview with the young lady was not sufficient for learning all the circumstances which operated in giving the name of "wonderful" to her father's household, but enough that is remarkable was gathered to make a recital of some little interest, as the reader will see in the sequel.

The Herson family was comprised of fourteen members—the father, mother and twelve children about equally divided between the sexes. The mother was the staunchest of Catholics and the father the most rigid of Protestants, and as in the old country the question of sect or the differences of religious belief are matters of graver import than they are wont to be regarded in the New World, some compromise had to be made, and the young married couple agreed between themselves that all male issue should be christened in the Church of England and the female children in the Church of Rome.

The years rolled on and the family increased. The future to them looked as bright and promising as the present was serene and happy, when all at once a great grief fell across their pathway as griefs will come to us all. The pious and devoted wife, the beloved and loving mother sickened and died, and the home was left desolate, for "what is home without a mother?" But however great the sorrow of the children might have been the grief of the father was inconceivable. He pined for the partner of his cares and joys—for the companion of his youth and manhood, and the lapse of time brought no relief. The recollection of her gentle voice and sweeter smiles, the remembrance of her beautiful and Christian example, and her persuasive counsels so operated upon his heart and mind that he became a Catholic and had all his boys rechristened in that faith as a tribute to the angel mother's memory, and while he experienced much satisfaction in this course of procedure, he still could not be comforted at her prolonged absence. The long weary months passed by and his thoughts were continually of her who had been his joy and his solace. But his longing for her sweet companionship seemed to be without hope—his buoyancy departed, his wonted brilliancy faded gradually away and the color left his cheek and it was seldom that he went beyond the threshold of his domicile.

Nearly a year had passed away since the departure of the wife and mother to that better country, when one day, to the joy and surprise of the afflicted father and husband, a delightful and seraphic vision beamed upon him. A celestial visitant flashed into his presence which was none other than his beloved and long mourned companion, who spoke to him in words of comfort and cheer, and he held with her a season of sweet communion which may never be described. She told him of her beautiful home and of the home prepared for him and to which he soon would go. She told him to make ready for his departure from earth, and gave him instructions as to how he should arrange his business affairs. She told him to make his will, providing for all except two of the children, whom she would soon call to be with her. "Provide for the education of each one," she said, "for they will be scattered through all the world and will have need of it, but for the two I have named make no provision. In a few days, on the anniversary of my transition I shall come for you. In a year from that date I shall come for our little daughter, and a year later for the younger son. They are less fitted for buffeting the storms of life than the rest of the children, and it is better that they should come to their eternal home."

The beautiful vision disappeared—the lovely spirit vanished from his sight, and Mr. Herson was again alone, but not comfortless. He at once set about making preparations for his early departure from earthly scenes, for he firmly believed the premonition to be true which he had received. He called an attorney, and had his will drawn up in accordance with the instructions given him by the apparition, making no provision for the two children he believed would soon follow him to the Spirit-world. At length, every thing was in readiness, and the anniversary of the mother's death arrived. Mr. Herson was apparently in as good health as usual on that day, but seated in his library he calmly watched the pointers on the old time clock in pleasing expectancy of his passing over. One by one he called his children into his presence, and told them that he was soon to go hence to be no more with them. He gave them loving counsel and accompanied it with his blessing. Then, dismissing from the room all save the two whom the mother had told him would be the next to follow, he leaned back in his chair and gently breathed out his life, which proved to be on the very hour and moment of the mother's demise just one year before.

The story of his singular death soon got bruited about and for many a day it was the subject of suppressed conversation and curious inquiries. The matter of the strange will was brought up and thoroughly discussed. It was thought by the public that no parent of sound mind would ever make a will that was so unjust. The authorities took the matter in hand and an inquest was held over the body of the deceased. Every thing was found in a healthy condition and the brain without the slightest sign of organic disarrangement, and so the will stood.

Time with its changes passed on, and the orphaned Herson children gradually recovered from their great sorrow, for grief, with the young, cannot always last. The prediction with reference to two of the children seemed more like a faded remembrance, and perhaps it was thought that it would not come true, or at least it was hoped so. But another year drew to its close and the fatal anniversary was again at hand. The younger children had been at school during the day and had returned to their home, when one of them, a little girl, said to her sister that she was now going to see her mother and remain with her. When asked why she talked in that way, she said it was because she had seen her mother three times in the school-room that day and she had beckoned her to come. An hour or two later and the child, without any apparent cause, gently passed away. It was at the same hour of the day on which the parents had taken their departure one and two years ago respectively.

On the third anniversary, and at the same hour and minute of the day, one of the brothers went to join the departed, over the river. Some time before his demise he received an injury which was the primary cause of his death, but the circumstance of its taking place at the fatal hour predicted, was a matter of great wonderment to the community in which the Hersons lived.

The family soon became separated and scattered, being placed in school at different points, and in course of time some found their way to Australia, others to America, and some remained in the land of their fathers. Of those who came to America was Miss Fannie Herson, who was placed in a Convent School in New York, where she remained for some length of time. On different occasions Miss Fannie caused some considerable commotion among her fellow students and nuns by seeing what she termed "ghosts," walking about the corridors and some of the rooms. The priests would sprinkle the rooms, etc., with holy water, but it was all to no pur-

pose, for the ghosts would walk in spite of all opposition. A married sister of Fannie's had preceded her to California and a brother was living in Nevada. A strong effort was made to have her become a permanent inmate of the Convent by taking the veil, but she would not give her consent. Stronger ties called her to the Pacific coast and she obeyed the call.

After visiting awhile with her sister in San Francisco or Oakland, she took up the business of shoe fitting as a means of earning her own livelihood. This she followed for some time when chance threw her in the way of a family by the name of Wallace. A mutual attachment sprang up between them and Fanny. She was invited to become a member of their family, and she accepted the invitation.

Fanny soon found out that the Wallaces believed in "ghosts," and she spoke of it with regret to some of her friends. She told them that she liked the Wallace family very much—they were exceedingly kind to her, but wasn't it a pity that they believed in ghosts. Fanny had never heard of Spiritualism and didn't know what it was, but she had learned that the Wallaces were Spiritualists and attended Spiritualist seances, and on one occasion a son of Mr. Wallace remarked to his parents and sisters, "Let's take Fanny along with us. I believe the witch is a medium." She accompanied them, and direct writing and other manifestations of an unusual sort, came through her at once. Thenceforth she was quite a wonder, in a private way, in San Francisco, and her mediumship has been of a varied character ever since. From California, she went to her brother in Nevada, and accompanied him, after a season, to Salt Lake, to which city the Wallace family had removed. Here she married the young Mr. Wallace before mentioned, and in course of time the Wallaces came to Colorado and are now living in Leadville, where the writer of this interview Fanny. After giving the above incidents of her life, we said:

"I suppose you would not like to have your name mentioned in connection with this story?"

"Oh, I am not ashamed of my name or my belief."

"But you are a Catholic, I believe, and I should suppose you would meet with opposition."

"Yes, I am a Catholic. I believe it to be the true Church, but my ideas with regard to certain things have been very much modified. I have become very much liberalized and more charitable toward other classes of Christians. I meet with no opposition."

"Hav'n't you had the priests after you?"

"Yes, in San Francisco. One or two knowing that I was a Catholic, and hearing what I was having to do with Spiritualism, came to inquire into it. I told the eldest of them that certain phenomena took place in my presence. That writing would come spontaneously upon a slate without any assistance from me. I told him I would give him a sitting, and he could judge for himself. If there was anything wrong in it I did not wish to have anything to do with it. We sat at a table and I held a slate under it. A communication was written which he recognized as coming from a brother priest with whom he was once acquainted, and another from a nun. He was somewhat surprised. The messages were good and he had no fault to find with them."

"Well, what was his conclusion?"

"He said that it was on a par with phenomena everywhere occurring, and seemed destined to pervade the whole world. It is no doubt of spiritual origin, and is good or bad according to the use made of it. If you continue as you do now, using your powers for the purpose of giving comfort and solace to your friends, it will be all right."

"Have the priests of Leadville interviewed you?"

"They have not. A good many Catholic people here have become much interested, and have become convinced that their friends can return and communicate with them."

An estimable lady of Leadville, whose name we are not at liberty to mention, but whom we will call Mrs. M. for convenience, has received most convincing evidence, through Mrs. Wallace, of the continued existence of a beautiful little daughter who passed away not very long ago. She has had daily sittings with Mrs. Wallace for a long time with the usual delightful results. Mrs. Wallace has developing powers in addition to her numerous other gifts, and her guides told Mrs. M. that she herself could get independent slate writing by sitting for development. Mrs. M., who is a lady of wealth, told the medium that if such a thing should occur she would give her a valuable present. About three weeks ago, therefore, while holding a slate in her own hands (Mrs. Wallace being seated at some distance from her) Mrs. M. obtained a communication signed by her daughter, of a most satisfactory character. She was so delighted that she gave Mrs. W. \$200 (I am so informed) and a pair of diamond ear rings. Mrs. M. has kept a record of all the messages she has received, and to judge from Mrs. Wallace's description, they are of transcendent interest.

The story of the "Wonderful Family" would not have been written, had I not accidentally met Mrs. Wallace, a member of the family, in quite an unexpected manner. She is not a public medium and does not sit for lucre. She takes great pleasure, however, in demonstrating to as many as she can, the immortality of the soul. She is a trance medium, but this phase of her mediumship is quite displeasing to her; she doesn't like to lose her own consciousness. She is a physical medium of great power, though she does not lend herself to this phase to any great extent. At times a table in her sleeping-room, when she and her husband have retired, will start and walk across the room without contact. Her hand is controlled to write automatically, by "Mid-get," an Indian maiden, who first made her appearance in California, and who is her familiar spirit. She says that Midget is very truthful and a great comfort to her. As an independent slate-writer she is a marvel, and second only to Slade and Watkins. She is a clairvoyant greatly to her discomfort, for to see a spirit frightens her. Like many extreme sensitives she is exceedingly timid. She does not like to stay alone, and has just sold herself out of house and home because her husband is obliged to be away a good deal. She has often laid awake praying and beseeching the spirits not to show themselves to her; they may do anything with her they like if they will not make themselves visible; and often in winter she has rushed out of her house at midnight in her night clothes, with her child in arms, through the snow to the house of her mother, Wallace, like a frightened fawn, to escape the sight of unwelcomed and intruding celestial visitants, who would persist in obstructing themselves upon her vision.

Mrs. Wallace has a child not more than a year old, if we rightly understand, who already shows mediumistic powers. A table will tip for the little one when it places its tiny hands upon it, in imitation of the older members of the family, and it is promised that the child will write before it is ten years of age.

Leadville, Col.

What Heaven is Like.

Discourse by Rev. Robert A. Holland.

At the Church of the Ascension, Sunday, May 21st, Rev. Robert A. Holland, of Trinity Episcopal church, preached from the text:

We shall be like him.—I John iii, 2.

Christians are too much inclined, said the speaker, to consider the souls in heaven as engaged in a perpetual wearing of white robes, playing upon harps, and singing psalms, with none of the thoughts or impulses that actuated them on earth. Such a heaven would speedily become a torment. It is not the Scripture heaven. The Bible gives no definite description of heaven, but what it does say intimates clearly that the occupations there are not unlike those of earth. Its pleasures are indescribable, because those of our experience are so infinitely below them that no comparison can be made. Thus the very vagueness of the Scriptures is eloquent. Revelation only gives the mind direction. Every man has a right to his own dream of heaven, and the Apocalypse is such a dream. To the wandering, persecuted Jew, a fortified city was the happiest home, and such he made his heaven. Beautiful as the Hebrew's vision of the New Jerusalem is, it is but a symbol of a heaven far more beautiful. Christ has shown that heaven is essentially

Continued on Seventh page.

Woman and the Household.

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

WEAVING THE WEB.

"This morn I will weave my web," she said, As she stood by her loom in the rosy light, And her young eyes, hopefully glad and clear, Followed afar the Swallow's flight. "As soon as the day's first tasks are done, While yet I am fresh and strong," said she, I will hasten to weave the beautiful web, Whose pattern is known to none but me! "I will weave it fine, I will weave it fair, And ah! how the colors will glow!" she said; "So fadeless and strong will I weave my web, That perhaps it will live after I am dead." But the morning hours sped on apace. The air grew sweet with the breath of June; And young Love hid by the waiting loom, Tangling the threads as he hummed a tune. "Ah! life is so rich and full!" she cried, "And morn is short, though the days are long! This morn I will weave my beautiful web, I will weave it carefully, fine and strong." But the sun rose high in the cloudless sky; The burden and heat of the day she bore; And hither and thither she came and went, While the loom stood still as it stood before. "Ah! life is too busy at noon," she said; "My web must wait till the evening, Till the common work of the day is done, And my heart grows calm in the silence wide." So, one by one, the hours passed on, Till the creeping shadows had longer grown; Till the house was still, and the breezes slept, And the singing birds to their nests had flown. "And now I will weave my web," she said, As she turned to her loom ere set of sun, And laid her hand on the shining threads To set them in order, one by one. But hark! what a sound, and heart was weak: "I am not so strong as I was," sighed she, "And the pattern is blurred, and the colors rare Are not so bright, or so fair to see!" "I must wait, I think till another morn; I must wait, I think till another morn. It is growing too dark to weave," she cried, As lower and lower sank the sun. She dropped the shuttle; the loom stood still; The weaver slept in the twilight gray. Dear heart! Will she weave her beautiful web In the golden light of a longer day? — Julia C. K. Dorr.

PERSONAL.

Mrs. Elizabeth Boynton Harbert, of the *Inter-Ocean*, is furnishing for that paper a sketch of the Woman Suffrage movement in Illinois, which is also to be embodied in the forthcoming second volume of the History of Woman Suffrage in the United States. Mrs. Elizabeth Cady Stanton has sailed for France, where she intends spending the summer with her youngest son, who, having a French wife, has become a permanent resident in that country. Their daughter, and Mrs. Stanton's first grandchild, is also her name-child. Toru Duff, the Hindu lady whose poems E. W. Gosse has just edited, died at twenty-one years old, but nevertheless left behind her a novel written in French, a remarkable collection of translations from French into English poetry, and the lately published volume of English ballads founded on Indian heroic legends. She spoke and read four languages—her native speech, Sanscrit, French and English. Mrs. Helen Campbell's Household papers in *Our Continent*, are the best of all that bright paper. They are always sensible, suggestive and practical, and full of that kindly feeling for woman, which is sure to make itself felt, whenever it exists. Mrs. Louise Chandler Moulton also furnishes a series of articles on "Our Society."

Ellen Emerson, the daughter of the philosopher-poet, was devoted to her father, to the last hour of his earthly stay. She it was who was his staff, his comforter, his memory, when his own began to fade, and, finally, who has charge of unpublished papers and correspondence, which will shortly see the light. A niece of the former President, Pierce, is a clerk in a pension office at Des Moines, Iowa, and a great-grand-daughter of Jefferson is in the Treasury office at Washington. Both daughters of Senator Sargent of California, have taken diplomas at a Medical College, and one of them is pursuing her studies in Germany, whither all the family went early in the year. Mr. Fawcett, the blind M. P., and one of the most learned men in England, is greatly indebted to the assiduous attentions of his wife, a cultivated helpmeet, indeed. She is reader and secretary, beside being author of several books on Political Economy, which are already authorities. They have been translated into two of the native languages of India, and also into the Swedish. Of Mrs. Fawcett's two sisters, one was the first woman physician in England; the other, the first woman decorator of houses in America.

Mr. Cross is writing a life of his wife, George Eliot, and Mrs. Ole Bull is at work upon a memorial volume concerning her inspired violinist.

MISCELLANEOUS.

An Association for Promoting the Higher Education of Woman, has been formed in New York City, of which Parke Godwin, son-in-law of the poet Bryant, is President. At a recent meeting at the Hall of the Union League, a large and intelligent audience listened to addresses on the subject from various persons who are favorable to the movement. Among other things, Mr. Godwin said: "We speak of the higher education of women. Why not also of men? Because they already have the opportunity for obtaining it. The idea upon which our government is built is the idea of equal rights for all; and that means equal opportunities. Every society needs all the best intellect that it can get. We have many evil influences acting upon our society here, and we need the all-controlling influence of woman. We cannot fix a standard for her. History shows what she has done, in a Vespaia, Vittoria, Colonna, De Stael, Bremer, Evans, Somerville and Maria Mitchell. She does not go out of her sphere when she is so highly educated. She can dash her stockings just as well as she does know the word in half a dozen languages. There is no longer novelty in this movement; it has been tried successfully here and abroad in the universities, and always with success." Addresses were also made by Rev. Dr. Stowe, Dr. William Draper, Joseph Choate, and others eminent in one way or another. That the agitation is reaching a conservative class least likely of all to indicate sympathy with woman's progress, is significant of the breadth and depth of the current of thought and interest. The meeting closed by circulating a petition for presentation to the Trustees of Columbia College, asking that properly qualified women may be admitted to lectures and examinations.

In the very able paper on "The Legal Position of Married Women," read by Anna Garlin

Spencer before the Woman's Congress, she sums up the legal gains in the status of women in different States of the Union. In thirty, out of thirty-eight States, a married woman can legally hold and control all property owned by her before marriage. In twenty-one States she can control all property gained by her in any manner after marriage. In nine States she can hold after marriage. In nine States she can hold absolutely all property coming to her from any one save her husband. In twenty-one States she is liable for ante-nuptial debts. In twenty States the earnings of a married woman are her separate property. In nine States she can be excoercent. In ten States husbands and wives can make contracts with each other. Mrs. Spencer gave an excellent sketch of the law of social development underlying the various conditions of married women, historically considered. She continued by giving a classification of the different types of marriage, ending with the monogamy.

THE BURNING OF WITCHES

Did not end during the last century, as some suppose, but just three years ago, in Novgorod, Russia. Agrafova Ignatvia was a soldier's widow, who became famous by her knowledge of secret arts—probably she was a clairvoyant. Taking advantage of the fear and ignorance of the peasants she took their presents and lived without labor. Epilepsy was attributed to her evil eye, till, finally, a young girl in a fit mentioned the name of Agrafova. A writer continues: "A few hours later the whole population of the country gathered around her hut, among them the justice of the peace and two members of the representative assembly of the government. There was a short parley between Agrafova and the crowd. Then she was driven into the house, doors and windows were locked, and the house set on fire; and, while the unhappy woman cried, screamed and prayed for her life, the crowd stood unmoved, looked on to the last, and sang hymns in praise of the Savior who had delivered them from Satan."

PROF. ALEXANDER WILDER'S PLEA FOR THE COLLEGIATE EDUCATION OF WOMAN, delivered before the Eclectic Medical Society of the State of New York, is a brave and able discourse, which has just come to the writer's notice, though it was given in October, 1874. It deserves republication, but for the present we must be content with this extract:

"Civilization is in no sense a suicide of the human family. The most cultivated have the most vitality, both as an effect and a cause, other conditions being equal. Plato, Zeno and Confucius of ancient time; and Milton, Kepler, Newton, Swedenborg, Bacon, Shakespeare, Goethe and Humboldt are admirable examples. Studious men are proverbially the longer-lived; and the sound mind in the sound body is reasonably sure of many years upon this mundane sphere. The rule appears to hold good in respect to highly cultivated women. Mary Somerville transcended in her knowledge of the physical sciences, and published her last work entitled, *Molecular and Microscopic Science*, in two volumes, in her 80th year, dying three years later in the full possession of her mental faculties. Madame Boivin of France was another bright example. Madame de Stael was an unanswerable instance of culture and its entire compatibility with womanly nature.

"In our own country, Mrs. Elizabeth Cady Stanton may fairly be adduced as a typical woman of thorough discipline of mind in strict harmony with a perfect womanhood. In physique she presents the dignified and wholesome appearance which we love to contemplate in the American matron. She, too, performed a world of study and labor; is proficient in legal and other science, a close reasoner and active thinker; and yet betrays few, if any, of those symptoms of decay which superficial physiologists are fond of attributing to the women of the United States. She is an exemplary wife, and the mother of a large and by no means degenerate family of children.

"I think that as much almost can be said of Antoinette Brown Blackwell. Neither Madame Brown as a physician, nor Mrs. Blackwell as a preacher, Mrs. Stanton as a lawyer, Mrs. Livermore or Mrs. Howe as an editor, nor Mrs. Croly or Lydia Maria Child as authors, Mary Somerville or Maria Mitchell or Caroline Herschel as mathematicians and astronomers, nor Deborah, the prophetess who "judged Israel," can be said, any more justly than Kepler, Newton or La Place, Plato or Paul, to have made an unnatural use of herself, or to have thwarted the Almighty, as one writer expresses it, in the great purposes of her existence.

"Of course, extraordinary cases only prove what is possible, rather than what is to be expected every day."

BOOK REVIEWS.

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

ADVENTURES IN THE FAR WEST, AND LIFE AMONG THE MORMONS. By Mrs. C. V. Waite. Chicago: C. V. Waite & Co., 1882. Price \$1, post-paid.

This volume is brim full of incidents and situations of a startling nature, and is interesting and valuable throughout. She, like all other women, goes through the necessary ordeal, as a matter of preliminary importance, of "preparing to go West;" then follows her unique experiences in camp, after which she meets with "New Difficulties;" but woman-like soon overcomes them. She then in one chapter mingles "Philosophy and water," to the most fastidious taste. In another chapter she "Jennifers on," and in so doing talks glibly of various scenes of great interest. The account of her adventures among the Mormons contains a vast amount of information not generally known, and which is particularly valuable at the present time, as it gives one an insight into the peculiar life, habits and religion, of a class of people that have lately received so much attention in Congress. The author sets forth that "The inducements to marry an old Saint rather than a young one are, salvation for themselves, their children yet unborn, and their dead kindred. The mother's love often overcomes the woman's shame. These women can be respected in Utah, but not out of it. Most of them are poor and could not leave if they would. If they should attempt to leave with 'Gentiles,' the Mormons would follow them and their own lives and also the lives of their protectors would have to pay the penalty. Many a Gentile in these mountain regions and also many Mormon saints lie in the brush or mountain canyons with a pistol ball through their skulls, for daring to interfere in Mormon domestic arrangements. How can we blame these poor women who are thus enslaved and chained as it were, to the rock of polygamy. Bound by nature, that is, the love of their children, bound by custom, that is, the opinion of society, bound by their religion, that is, the fear of everlasting destruction if they disobey the priest-hood, they are in the clutches of inexorable fate."

ESSAYS AND LECTURES, by B. F. Underwood, New York: D. M. Bennett, Liberal Publisher, 141 Eighth Street. Price \$1.00.

The following subjects receive the attention of Mr. Underwood: "Influence of Christianity upon Civilization;" "Christianity and Materialism;" "What Liberalism offers in the place of Christianity;" "Modern Scientific Materialism—its Meaning and Tendency;" "Woman—her Past and Present, her Rights and Wrongs;" "Spiritualism from a Materialistic Standpoint;" "Paine, the Political and Religious Reformer;" "Materialism and Crime;" "Will the Coming Man Worship God?" "Crimes and Cruelties of Christianity;" "The Authority of the Bible;" "Our Ideas of God;" "Free Thought Judged by its Fruit."

Mr. Underwood is one of the most careful, critical thinkers of the present time, and in these Essays and Lectures which he has embodied in book form, is a vast fund of information which can not fail to be of great utility to every progressive thinker.

SPIRITUALISM AS A RELIGIOUS SYSTEM ANTAGONISTIC TO DIVINE REVELATION. By Rev. J. Mercey Green, A. M., Pastor, Diocese of South Carolina, Charleston, S. C. The author undoubtedly supposed when he issued his little pamphlet of 48 pages, that he had presented to the world a work that would ultimately prove disastrous to Spiritualism, and save the world from anarchy and confusion. He must by this time be greatly surprised to find that Spiritualism still exists, and is rapidly advancing, taking possession of the leading minds of the age.

He admits, however, that Spiritualism is true, which is the saving part of his little work. We congratulate him on that admission, and we don't think that his warning, "Woe be to the man who renounces divine revelation and credulously accepts doctrines purporting to come from exalted spirits," will do any particular harm.

SINGING ON THE WAY; for Sunday Schools. By Mrs. Belle M. Jewett, assisted by Dr. J. P. Holbrook. Cincinnati, Ohio: W. W. Carroll & Co. Price 35 cents.

The publishers confidently offer this fresh, new book to those interested in the Sunday School. Many authors think that light, trashy music is wanted and will sell best. The compilers of "Singing on the Way" have not worked on this principle, but have kept before them the central idea that good music and good poetry, being elevating, improving and pleasing, are as necessary to the young as to the old. Their design and effort have been to give the children the best that could be selected, suitable to the comprehension of the youthful mind.

Magazines for June not before Mentioned.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Speculative Science, by J. B. Stallo; The Eye-like Organs of Fishes, by Dr. Ernst Krause; The Appointment of College Officers, by F. W. Clarke; Sir Charles Bell and Physiological Experimentation, by Dr. William B. Carpenter; The Zuni Social, Mythic, and Religious Systems, by F. H. Cushing; Astronomical Panics, by Daniel Kirkwood; The Stereoscope, II., by W. Le Conte Stevens; The Jews in Europe, I., by Dr. J. von Dollinger; Chemistry in High-Schools, by Eliza A. Bowen; A New Theory of the Sun, by C. William Siemens; The Future of Mind, by Peter Bryce, M. D.; About the Molds; The Introduction of Domestic Animals; Hydraulics and electricity; The Cause of Tubercular Disease, by Professor Tyndall; Sketch of Charles R. Darwin, LL. D. (with Portrait); Editor's Table; Charles Robert Darwin—A Very Modern Repealer; Literary Notices; Popular Miscellany; Notes.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; The Great Tub-race at Point No-Point; The Bee-charmer; Mary Jane Tells about the Spicers' Cows; The Wings of Things; The Witch-trip; The Maid of Honor; Designs for Little Artists to Copy; The Whirligig Club; A Problem; Consolation; Twinegrams; "When my ship comes in;" Magic Clovers; Silverhair's Quest; The Wise Professor; Jane and Eliza; Seals and Seal-hunting in the North Atlantic; The "Correction-box;" In the Garden; Longfellow and the Children; Longfellow's Last Afternoon with Children; Donald and Dorothy; A Curious Rolling Bridge; The Boy in the Moon; A True Story about a Quack Fly; For Very Little Folk; Jack-in-the-Pulpit; Letter-box; The Agassiz Association; The Riddle-box.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Our Dead Singer; Two on a Tower; Studies in the South; Serena; Mrs. Centlivre; Doctor Zay; The Poet's Birds; The House of a Merchant Prince; Decoration Day; The New Eastern Question; The Night-Moth's Comment; Henry Wadsworth Longfellow; The Rapid Progress of Communism; Charles Darwin; Alphonse Daudet; The Contributors Club; Books of the Month. This number also contains a fine steel portrait of Mr. Longfellow.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Thaddeus Stevens; Studies in Comparative Phrenology; Horse Heads and Horse Character; Tyranny of the Present; Our Weather System; Sir John A. Macdonald; Life in Cuba; Home Conduct; How the French Eat; "No Doctors;" About Graham Bread and Gems; Kitchen Leaflets; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal; Library.

THE MEDICAL TRIBUNE. (Alex. Wilder, M. D., F. A. S. and Robt. A. Gunn, M. D., New York.) Contents: The "Bends;" Asthma; Writer's Cramp; Epidemic Jennerian Insanity; Tanner Out-Door; Diseases of Nutrition; Soda, a Remedy for Burns and Scalds; Hysteria in Man; The Treatment of Acute Rheumatism; The Mirror.

THE MAGAZINE OF ART. (Cassel, Potter, Galpin & Co., London, Paris and New York.) Contents: Alone; A Painter of the Streets; A Man of Culture; Queen Anne Plate; The Great Classical Fallacy; "Narcissus;" Glass-Painting in the Fourteenth Century; A "Rose-Water Raphael;" The Royal Scottish Academy; The Art of Savages; "Gretchen;" Art Notes; American Art Notes.

THE HERALD OF HEALTH. (M. L. Holbrook M. D., New York.) Contents: The Tubercle Parasite; The Effects of Tobacco; Public Hygiene; Answers to Correspondents; Topics of the Month; Studies in Hygiene for Women; Current Literature.

THE SHAKER MANIFESTO. (Shaker Village, N. H.) Will be found of interest to those desiring information concerning the views held by the Shakers.

THE VACCINATION INQUIRY. (E. W. Allen, London, England.) The organ of the London Society for the Abolition of Compulsory Vaccination.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A charmingly illustrated magazine for little folks.

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When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 10, 1882.

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Orthodox Faith as a Factor in Reform or a Restraint from Crime.—The New Faith that is to Redeem the World.

The Echo, a paper published at Otago, New Zealand, presents some colonial statistics demonstrating the impotency of faith as a factor in reform, or a restraint from crime. They exhibit this fact: that the sects most rigidly controlled by priests, produce the most criminals. The table sets forth that the number of persons convicted in 1850 of felony—that is, of the most heinous offences—was 1,015; of misdemeanors, 1,550; and of minor offences, 2,681. Of what religion were the criminals? There were 482 Church of England, 245 Roman Catholics, 135 Presbyterians, and "no religion," 3. For misdemeanors there were 385 Church of England, 354 Roman Catholics, 134 Presbyterians and "no religion" 27. For minor offences there were 1,112 Church of England, 977 Roman Catholics, 427 Presbyterians, and "no religion" 2. To show, however, what numbers signify, we must show the relative strength of the religious sects in the Colony. If we do this, it will be found that the proportion of these sects to the 100 of total population stand thus:

Table with 2 columns: Religion and Percentage. Church of England 42.55, Presbyterian 32.43, Roman Catholic 14.21

The sects, however, per 100 of the criminals stand thus:

Table with 2 columns: Religion and Percentage. Church of England 37.72, Roman Catholic 30.61, Presbyterian 11.36

To put it in another way, the one-seventh of the Colony is Roman Catholic, but nearly one-third of the prisoners are Catholics. Again, the Presbyterians are nearly one-fourth of the population, but of Presbyterian criminals there are only about one-ninth! Catholic teaching in its results is not therefore, very successful. Then let us take the results of the nationalities of the prisoners. We find 1,428 hail from Ireland, only 618 from Scotland, 1,583 from England and Wales, and of Colonially-born there were only 284! Where there has been the greatest amount of denominational teaching the criminal rate is not the least. So far, then, as crime is concerned, it cannot be contended that religious teaching has had much influence.

Another important fact is presented by the volume of statistics issued by the Registrar's department in New Zealand, which is very significant and suggestive. Of all the criminals in the gaol of 1880, only 52 males and one female had received a superior education. There were, however, The Echo says, 679 males and 207 females of the prisoners who could not read and write, and 254 males and 104 females able to read only. Of persons sentenced to prison for fraudulently refusing to pay debts or sent to asylums, there were 156 Church of England people, 61 Presbyterians, 79 Catholics and not one of "no religion."

It is a well known fact that faith enters largely into religion as one of its component parts, and it is supposed to possess very great efficacy in imparting such qualities as render one acceptable in the sight of God and angels. "Through faith in his name" (Acts 3:16), "propitiation through faith in blood" (Rom. 3:25), "justify unincumbered through faith" (Rom. 3:30), "God justifies heathen through faith" (Gal. 3:8), "by grace are ye saved through faith" (Eph. 2:8), "righteous-

ness which is through faith" (Phil. 3:9), "risen through faith" (Col. 2:12), "who through faith in his promises" (Heb. 6:12), "thy faith has saved thee" (Luke 7:50), "and show thy faith without works" (Jas. 2:18)—all these are Scripture quotations.

The Bible is permeated throughout with a distinct element of faith, hence it enters largely into the various church tenets, and thereby becomes an important agent in religion, and is frequently brought into requisition in curing disease; but as a factor in the prevention of crime, it seems to dwindle into comparative insignificance. It did apparently cure Mrs. Dr. Shappe of Xenia, Ohio. Although having been prostrated for one year with a complication of female diseases, she seemed to have been imbued with a fervent faith that she would be cured by a direct act of God, and one morning she felt as if the command came to her to get off her bed and kneel. She made the effort in faith, and found she had the strength to do so. While kneeling she felt as if commanded to arise and walk after prayer. In fact, the poor invalid found herself without any apparent effort on her part, cured of her troublesome maladies. Physicians at the present day admit the wonderful potency of faith when animating a patient, who is afflicted with a disease that does not readily yield to the remedies at hand.

Dogmatic theological faith as a reformatory agent has of itself little or no lasting efficacy; as an agent in the promotion of crime it has acted a prominent part, and possesses wonderful potency. It was faith in the existence of a devil that induced a negress of Washington, D. C., last year, to brutally murder the two infant children of Mr. Fisher. They looked pleadingly and innocently at the fiend, and cried for mercy, but the blows were applied fast and furious, and soon they were beyond the torture of this miserable woman. She had faith in the devil, but Guiteau had faith in, and was inspired by (he claims), the spirit of God, to shoot the President. Edith Freeman, a beautiful little girl, was sweetly sleeping—dreaming, perhaps, of the morning land that would soon be a home for her; her father reverently approaches her bedside; his eyes are turned heavenward as if trying to catch a glimpse of some feeble ray of light that would be a sign to desist; he listens intently for some gentle voice to bid him stay the murderous hand; he gazes at the sweet face of innocent childhood—his own darling—imitating Abraham of old in his solemn, saint-like demeanor. The scene is a trying one to his nerves. He listens in vain; no warning voice comes, and animated with a brutal faith, he plunges the knife into the body of his angelic child! This horrible deed, as our readers well know, was perpetrated at Peasest, Mass. It was faith in God, in divine revelations, and in the necessity for a human sacrifice, that induced him to commit one of the most fiendish crimes ever recorded in the annals of history; and yet he possessed a spirit as loving, kind and gentle towards his family, as one could well wish to see, independent of the insane faith that induced him to offer his own child as a sacrifice to the Lord.

Not only has faith been instrumental in causing hundreds of murders, it has been also a potent agent in generating a hatred on the part of the priesthood towards scientists when presenting some new and grand truth to the world. Lecky informs us that "in medicine, physical science, commercial interests, politics, and even in ethics, the reformer has been confronted with theological affirmations that have barred his way;" and Huxley says, "Theologians lie about the cradle of every science, as the strangled snake beside that of Hercules." This opposition to science has been actuated by faith—faith in the Bible—faith in a man-made God, and it has been the cause of suppressing in their incipency many grand truths that have been throbbing for utterance.

It requires no superior degree of mental acumen to discover the footsteps of faith in the history of the world, actuating the commission of crimes of various degrees of magnitude, and causing rivers of blood to flow. Possessing less potency to-day than it ever did before, gradually relinquishing its serpent-like hold on the minds of men, it is rapidly being displaced by a knowledge of spirit-communion and a faith in the brotherhood of man and the Fatherhood of God. The time is not far distant, when instead of being a promoter of dissension and crime, faith will be one of the brightest and purest lights that illuminates the world, leading each one upward in the grand pathway of progress, toward the home of friends now in spirit-life, who stand at the bright portals of death ready to welcome the enfranchised spirit with anthems of joy and greetings of love. Then Spiritual Truth pure and undefiled, will wave its angelic banner over the world, wars will have ceased, persecutions for opinion's sake will have been discontinued on all sides, and the world under the guidance of a superior order of intelligences, will be ushered into the millennial period, so long prayed for. Then the spiritual and material worlds will be more closely en rapport, and angels be our constant visitants. Let us all hope and work for the full advent of the new faith, which is to redeem mankind.

Mrs. A. C. Woodruff, of South Haven, Mich., spoke last Sunday for the Second Society of this city in place of Mrs. Bullene, who was unable owing to illness to fill her engagement. Mrs. Woodruff is a lady of fine culture, and an easy speaker. She gave good satisfaction, and it is to be hoped she may again be heard here when fair weather will insure larger audiences.

British National Association of Spiritualists.

The British Association of Spiritualists on the 23rd of last month made its eighth annual report. In referring to the finances of the Association, the Council, while thankful for some accession of subscriptions, has still to regret that its work is somewhat crippled for want of adequate support. During the year there has been an accession of 52 new members; number of resignations, 15. Those who have passed to spirit-life are as follows: M. Léon Favre, Prof. Friedrich Zöllner, Rev. Sir Wm. Dunbar H. D. Jencken, M. R. I. (husband of Kate Fox), Alex. Thorn, Mrs. Hook and A. E. Hunter, B. A. Present number of members, 294. Sixteen societies have allied themselves with the Association during the year. A series of discussions and social meetings have been maintained. Weekly sances have been held, to which the members have had free access. The Conferences of the Association have resulted in the formation of a "Society for Psychical Research."

Mrs. H. B. Morse.

Mrs. H. B. Morse has just closed a very successful engagement with the Brooklyn Spiritual Fraternity. She has recently been developed as a test medium and now gives tests in connection with her lectures. On the 21st ult. she saw from the rostrum the spirits of Dr. R. T. Hallock, Mrs. Helen M. Slocum, E. V. Wilson and Dr. Fishbough. E. V. Wilson is now one of her controls and frequently lectures through her organism. Mrs. Helen M. Slocum also entranced her, giving her views on "Woman, her work and mission." While in Brooklyn Mrs. Morse has made many warm friends.

Monday evening, May 29th, a few friends assembled at the residence of Mr. John Budd, where Mrs. Morse was united in marriage to Mr. Geo. T. Baker of Granville, N. Y. It is not the intention of Mrs. Morse-Baker to retire from the lecture field. Her new development as a test medium, describing spirits from the rostrum, will prove of great help to her in making converts, and cause her services as a lecturer to be in greater demand.

These facts we get from a letter written by Mr. S. B. Nichols.

Prof. Felix Adler Withdraws.

Prof. Felix Adler formally withdrew June 2nd from the Free Religious Association. His subject at the meeting that morning was "Practical Religion." He said that he was a member of a new party, which denies that any conception whatever is fundamental to religion. For this reason he regretted to state that hereafter he would be obliged to withdraw from all active participation in the work of the Free Religious Association. He believed that when we interpret the human world in terms of conscience, we obtain morality. The idea on which all religion is based is the idea of a good purpose running through infinity, and this idea is of equal authority with conscience. We can not conceive, with our finite faculties and experiences, of infinite power, infinite perception, or infinite love. Let men themselves help in building up the moral order, and then they will not doubt that there is a moral order in the universe. We want deeds as the foundation of belief. What living thing for the good of mankind has emanated from the free religious ranks in this city for the past 20 years? Our religion must be a religion of life and not of death. It must enter on some great work of benevolence to show the spirit of religion. How much better than a building inscribed with the name of Theodore Parker would be a Parker institution for benevolent work. Believing in the impossibility of urging the Free Religious Association to undertake such practical work, Mr. Adler said he felt obliged to withdraw from it.

Garibaldi, the Italian hero, died June 2nd. He was born at Nice, July, 1807. His father destined him for a clerical career, but the son early showed a disinclination for the profession against which all the energies of his future life were directed. Early in life Garibaldi espoused the cause of Italian revolutionists. Having been implicated in a conspiracy against the King of Sardinia he was banished from Rome in 1832. On the elevation of Pius IX to the papacy in 1847, he returned to Rome where he was received with enthusiasm, and engaged in the struggle which ensued when the French troops attacked the city. On the entry of the French Garibaldi fled. In 1850 he came to the United States. In 1859 he returned to Italy and the next year organized a body of volunteers called "Alpine Chasseurs." He took an active part in the revolution which brought about the unification of Italy.

An exchange says that at Virginia City, Nevada, the other night, Mrs. James Troy, on retiring, was exceedingly restless, and for a long time unable to sleep. Finally she sank into a troubled slumber and almost immediately dreamed that her husband and his brother were fighting with knives. The vision produced a deep effect upon her. In her dream the figures of her husband and brother-in-law were engaged in a desperate struggle, apparently in a dark cloud, through which the gleam of their knives could occasionally be seen. It produced so deep an effect upon her that she related the fact of the vision to many friends, and was, therefore, somewhat prepared to hear as she did, during the day, of the fraternal conflict at San Francisco the night before, and of the death of James at the hands of his brother.

Current Items.

"The Essence of Religion," by Ludwig Feuerbach. Cloth, price, 75 cents. This valuable work contains a biographical sketch of the author. For sale at this office.

We have received from the Inter-National Newspaper Agency, H. P. Hubbard, proprietor, a fine chromo lithograph of their agency at New Haven, Conn. It is in the form of a map and quite ornamental.

It appears from the New York World that "In Somersetshire, England, four clergymen assembled not long ago in the church of a departed vicar to act as pall-bearers at his funeral. When the ceremony was about to commence it was discovered that the grave was too small, and as considerable delay was inevitable the mourners adjourned to the vicarage house, while the reverend pall-bearers remained with the coffin which had been set down in the chancel. When the sexton presently arrived to announce that all was ready, he found them absorbed in a game of whist, the coffin being used as a card-table.

A prosecution illustrating the petty meannesses to which persons will resort under pressure, and the New Jersey idea of punishment for blasphemy and profanity was brought a few days ago in a Paterson court. A Hebrew storekeeper refused credit to a married couple of his own nationality and so enraged them thereby that soon afterward, when he made some disparaging remarks about the Virgin Mary and her immaculate offspring that they caused his arrest for blasphemy. A jury of Jersey cursers, long accustomed to the use of round, mouth-filling oaths, heard the evidence, admitted its truth and found that the accused had committed no offense against the law.

Guiteau has written a book entitled "The Truth and The Removal," and he writes of the same as follows: "The Truth' and 'The Removal' will enable a competent historian to write my life and work accurately. My theological views will probably attract more prominent attention than any thing else connected with my life. To preach the gospel has been the great object of my life, and my book, 'The Truth,' contains the provision that should I depart suddenly and without a formal will I desire that the income from the sale of my book, 'The Truth,' be given to the Young Men's Christian Associations of New York and Chicago to be used in preaching the gospel."

The Pundit of the Somaj "informs the public that neither Col. Olcott nor Mme. Blavatsky knows any thing of Yog Vidya (occult science) as practiced by the Yogis of old; that they may know a little of mesmerism, as well as of the natural and physical sciences (taught in the Bombay institutions), especially the science of electricity; and that they may know the art of clever conjuring (by having subterranean or hidden electric wires, or other hidden apparatus). But for them to say that they perform their phenomena without apparatus, without any secret prearrangement, and solely through the forces existing in nature (electricity), and by what they call 'their will-power,' is to tell a lie."

In response to a request for "some of the most valued thoughts" of his long and useful life, Peter Cooper recently wrote as follows to a social gathering of aged men in Boston: "I rejoice in the belief that mankind throughout the world will improve and better their condition in proportion as they draw from the revelation of Nature a more rational theology, that will represent God in the character of a loving and affectionate father. Such a God will be our highest ideal of all that is just, powerful, wise, pure and good. All men should realize that what a man, a community, a State, or a nation soweth, that must they also reap, somehow, somewhere, and at sometime, and that by the operation of laws, designed in infinite wisdom, so wise and so good that they will never require to be altered, amended or revoked."

A writer in an English journal points out some noteworthy lapsi in the revised New Testament. From more than 1,500 passages collected for the purpose, he shows that "an half" occurs eight and "a half" five times; that "hand" is preceded by "an" seven, "mine" forty-three, "my" forty-nine, "thine" ninety-seven, "thy" forty-three times; that the word "heart" is preceded by "an" three, "a" three, "mine" thirty, "my" fifty-two, "thine" fifty-two, and "thy" eighteen times. The only word which never varies is "an hundred." The relative "which," when referring to persons, has been sometimes changed to "who," sometimes to "that," but more generally retained. There is the same want of uniformity in the use of "whence" and "thence"—in many passages "from whence" and "from thence" being employed.

In New York, May 28th, Marius De Bastide, a young French Canadian, was assaulted by members of the congregation of the French Canadian Catholic Chapel. The cause of the assault was the distributing by Bastide of tracts printed in French and calculated to persuade people to accept Protestant belief. Bastide says the crowd knocked him into a gutter, pressed a lighted cigar to his cheek, and cried, "Away with him!" "Crucify him!" He attended services at the chapel that same morning, and the officiating clergyman denounced his books to the congregation and said: "I hope the next time you receive such gifts you will know how to act with those impostors." The Rev. F. Greichteau denied using the word "impostor," and said he did not intend to incite his congregation to violence, and was sorry they had assaulted Bastide. Bastide had studied for the priesthood in the Jesuit College St. Louis de Gowzagne in Paris.

Our Spiritual Exchanges.

Light has the following suggestive thoughts with reference to the Deity: "What is there beyond this stary vault? More stary skies. Well, and beyond that? The human mind, driven by an invincible force, will never cease asking, What is there beyond? It is useless to answer, 'Beyond are unlimited spaces, times or magnitudes.' Nobody understands these words. He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the Infinite has the twofold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. Positivism unceremoniously thrusts aside this positive and primordial notion with all its bearings on the life of human societies. Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depths of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of these temples you will see kneeling men absorbed in the idea of the Infinite. Metaphysics do but translate within us the paramount notion of the Infinite. The faculty which in the presence of beauty leads us to conceive of a superior beauty—is it not, too, the conception of a never-realized ideal? Are science and the passion for comprehending anything else, then, the effect of the stimulus exercised upon our mind by the mystery of the universe? Where are the real springs of woman's dignity, of modern liberty and democracy, unless in the notion of the Infinite, before which all men are equal?"

Light for All, of San Francisco, Cal., gives an account of the remarkable appearance of a spirit: "People are continually talking about what they have seen and done, but are not willing to give it to the public where it will do the most good. We give the following to show them how to write up their experiences: On Sunday, April 2, the spirit of a woman was continually passing to and fro in our office all the afternoon; after that she was not seen again until the second week from that, Sunday, April 16, when we saw her again in broad daylight, in different places in the house, and on telling Mrs. Winchester about her in the evening, she appeared so suddenly and with such distinctness as to startle her, and on the following Monday evening this spirit followed a lady home, and on Thursday evening, April 20, Mrs. Winchester's son, Mr. Pew, lying in bed, was continually disturbed by cold hands being placed upon his face, which continued for some time. The next morning—Friday—we again saw this spirit cross the parlor in a slow manner, and later in the day Mrs. Lena Cooke saw and described the same spirit, her description tallying with that given by us. This spirit passed prematurely to spirit life, and on that account is bound to the earth until several errors have been corrected.

The Medium and Daybreak has the following in reference to worshipping spirits: "John was going to worship the spirit friend who was his guide and teacher, but this was through ignorance and inexperience. The myriads of disembodied spirits who throng around us, are precisely the same persons that they were on earth, and they are worthy of as much respect, esteem, deference or love as they were then—no more, no less. They are the same people that they were, and they do not mean if they are honest, truthful, humble spirits—they do not require more deference, or confidence, or love than they were worthy of when in the body. If the spirit be vain, ignorant, conceited, untruthful, or indiscreet, of course he will make pretensions which he cannot substantiate, and will demand a confidence and deference to which he is not entitled.

"Good spirits claim no authority over us; they recognize the equality of all human souls. They are our friends, not our masters; our faithful and devoted teachers and guides, not lords over us. They give us their advice and counsel, not commands; they warn and admonish us, not threaten or condemn. If spirits come assuming authority and making pretences, we take no notice, we give them no confidence. But we know when we are receiving communications from our friends; and to those exalted intelligences who impart to us important instruction, we pay all that deference and respect which we did or do to their earthly name and fame. Dear friends, let us remember this point: Who are these multitudes who are dwellers in the spirit-land? They are the same people that once thronged the streets and highways of earth; they are your brothers and sisters, friends and acquaintances; you are one with them; they do not want you to worship them; they only seek friendly communication with you; they only want to be your friends, teachers and guides."

The Herald of Progress discourses as follows in reference to Re-incarnation: "After a long and patient investigation of the subject, the only rational conclusion I can arrive at is that the theory or doctrine of Re-incarnation is nothing less than a huge imposition, which is unsupported by facts. The supporters and upholders of this doctrine, believe that progress and perfection of the human spirit can only be attained by being born over and over again in earth-life. If this were so, it is quite possible that the second coming of an individual might be much more unfortunate than his first appearance on the earthly plane of existence. It must be quite evident to any person with a grain of common sense, that philosophers, in coming back to earth in the manner claimed by this theory, would be going backward instead of forward; thus your readers will see that the Re-incarnation theory puts the cart before the horse. Hence it is the doctrine of retrogression instead of progression; thus it is utterly opposed to the teachings and principles of modern Spiritualism. If there be even a single grain of truth in the doctrine, it is wonderfully strange that none of the bright lights which have gone out from the world, such as the philosophers, philanthropists, and scientific men of modern times, who have passed over to the Summer Land, should feel no evidence of its truth within themselves. Even the learned and talented Unitarian minister, Theodore Parker, says that he has not the slightest remembrance of any pre-existence on earth-life; and I have

read a few communications from Shakespeare, but none that I have seen give the slightest intimation that they have ever been on the earth before at any time in any other body previous to the one they now occupy.

A Methodist's Suggestions.

Among the thousands of grand souls still nominally within the fold of Orthodoxy and anxiously looking beyond the circumscribed limits of their creed for further light concerning the future life, are many who write us private letters which show the intense longing for that knowledge which Spiritualists possess.

The writer is one of the foremost women of America, her name a household word; her good works will endure eternally. Heroic courage, a fine organization, thorough self-discipline, keen intuition, a heart large enough for all humanity, an active, poetic temperament, all supplemented by a sublime and beautiful trust in the great Over Soul, make her one of the most perfect women of the age.

There is a ring in this passage like the blast of a bugle. He makes a very great mistake who supposes that the word "wait" implies an indolent passivity. The Hebrew word has brawn and bone in it.

"The man who thus waits on God renews his strength. He does more; he receives a wonderful inspiration. He shall mount up with wings as an eagle."

"So God means that every soul which waits on spiritual things shall sometimes soar. When a soul binds itself to God, it finds wings. Such a one has a citizenship in the skies. He catches inspiration from the indwelling spirit. He rises above the chilling fogs of doubt, gains a wide outlook, is filled with ennobling thoughts, and actually feels that he is an heir to a celestial inheritance.

GENERAL NOTES.

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

Mrs. W. H. Stryker, trance medium, will speak under spirit control at Brooklyn Institute, Friday evening, June 9th, 8 P. M.

Walter W. Fielding, of San Francisco, writes that he had a very satisfactory sitting with Mrs. Kate Blade of this city, and received many tests.

Dr. J. H. Harter, of Auburn, N. Y., spoke for the Spiritualists in Cincinnati three Sundays in May and is now speaking in Indianapolis, Ind.

Deacon D. M. Cole will lecture for the Brooklyn Spiritual Fraternity, Friday evening, June 16th, at Brooklyn Institute. Subject: "The Ministry of Angels."

Mrs. Emma F. Jay Bullene will speak for the Second Society of this city the remaining Sundays of June. Her host of old friends are impatient to welcome her to the city and rostrum once more.

Mr. G. H. Brooks has been lecturing and laboring successfully in Milwaukee, Wis. He extends his heart-felt thanks to the spiritualistic friends there who sent him a large supply of "angel food," it was delicious.

Those who wish for circulars containing full information with reference to the Lake Pleasant Camp Meeting, commencing July 29th and closing August 22nd, can address J. H. Smith, P. O. Box 1452, Springfield, Mass.

The Sundays of June Mrs. Abby M. Burnham will give tests and lecture for the Brooklyn Spiritual Fraternity (Brooklyn Institute) at 3 and 7:45 P. M. Mrs. Burnham is one of the most popular of New England lecturers.

We have a few copies of the "Masculine Cross and Ancient Sex Worship." Price, paper 50 cents; cloth 75 cents, postage 3 cents; this valuable work is now out of print, and those wanting a copy will order at once.

C. Fannie Allyn will speak in Natick, Mass., June 4th; in Leominster, June 11th; in Peabody, June 18th and 25th; in Worcester during July, and Neshaminy Camp Meeting, August 20th and 22d. Address her at Stoneham, Mass.

Henry Slade, the medium, is now located at No. 221 West 22nd Street, New York. He will remain there during the rest of the year. He is still quite lame from the effects of the paralytic attack at Cincinnati during the latter part of January.

Bishop Beals has closed his engagement with the St. Louis Society. At his last lecture he performed a marriage ceremony for two of the resident members of the Society, Mr. John Lynn and Mrs. Clara Norton. Resolutions of respect and endorsement were voted by the Society, recommending Mr. Beals to other Spiritualist societies, and inviting him also to return to St. Louis.

W. D. Reicher in his article that appears in this issue of the JOURNAL, alludes deprecatingly to the "aristocracy of mediumship," citing a photographer who disposed of spirit pictures at \$5, \$10 and \$25 each. Now, it is a well known fact that spirit photographers experience very great difficulty in getting satisfactory results, and when we consider the delays to which they are often subject and the expense arising therefrom, the charges which they make are very reasonable indeed, and form no foundation whatever for an "aristocracy of mediumship."

Professional mediums should always receive ample remuneration for their services, and as we do not know of a single one who has amassed a fortune, we can not discern any danger of an aristocracy being formed.

Some of our readers may want to know what Horace Greeley knew about farming. We have a few copies of "What I Know of Farming," being a series of brief and plain expositions of practical agriculture as an art based upon science. Price \$1.00, postage 10 cents extra.

Mrs. E. T. Brigham of New York, passed through the city last week on her way to Eureka Springs. She contemplates another trip to Europe this fall.

Mr. I. D. Crawford, a well known and favorite hotel man, has refitted and opened under the name of the Crawford House, the hotel formerly known as the Burdick House, corner of Wabash Avenue and Adams Street in this city. Mr. Crawford will conduct the house on what is known as the "European plan" and he assures the public that everything will be first class and at reasonable rates.

Alexander H. Stephens attributes the sprain of his ankle, received three weeks ago, to the machinations of destiny. Every momentous event in his career, he declares, has pivoted on the early part of the month of May, and though disclaiming to be superstitious, he always looks for something strange to happen to him at that period.

"Go West, young man, go West," is what the sage philosopher, Greeley, said; and he might well have added, "Go West over the CHICAGO & NORTH-WESTERN ROAD," as its lines west and northwest from Chicago can take you to almost every important point in Iowa, to Council Bluffs, Omaha and all points beyond, to Northern Illinois, Wisconsin, Northern Michigan, Minnesota and Dakota, and to St. Paul, Minn., and all points beyond.

"Stories for our Children," by Hudson and Emma Tuttle. This valuable work for the young has been out of print for some time, and its reappearance will be hailed with delight. Price 25 cents. For sale at this office.

"The Cross and the Steeple," by Hudson Tuttle. The author takes up the origin and significance of the cross in an interesting manner. Price 10 cents. For sale at this office.

"A New Basis of Belief in Immortality," by John A. Farmer. Printed on thick paper, price 30 cents. It is one of the calmest and weightiest arguments ever issued and should be read by all thinkers and inquirers. For sale at this office.

If you come home late bring your wife a bottle of German Corn Remover. Result: happiness.

Business Notices.

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Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Address: telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

It is the belief of all who use them, that Dr. Price's Special Flavoring Extracts are the strongest and most natural flavors made.

THE WONDERFUL HEALER AND CLAIRVOYANT—Diagnosis by letter—Enclose lock of patient's hair and \$1.00. (Give the name, age and sex. Remedies sent by mail to all parts. Credit of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: 25 and three cent postage stamps. Money refunded if not answered. Sent for explanatory circular. 21-231

EVERY professional man who has used Dr. Price's Cream Baking Powder in his family will certify to its being wholesome and pure.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., SYRACUSE, N. Y.

CURES EVERY CASE OF PILES.

Annual Meeting in Michigan. The Harmonical 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 east of Woodburn, Oregon, on Tuesday, June 13, 1882, and closing on Sunday, June 18. The meeting will be held under the authority of the committee on district work, of which H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting at the site of the Grove.

Orion Park Island—Eastern Michigan Camp Meeting. A Spiritualist-Liberal Camp Meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday, June 18. The meeting will be held under the authority of the committee on district work, of which H. Burnham is chairman, appointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting at the site of the Grove.

Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Railroad, and is one of the most delightful places in the State. It covers about sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach.

The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by the growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates.

Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days.

Corresponding Secretaries: Mrs. J. R. LANE, Detroit. Mrs. LUCIE E. OWEN, Leapeer.

Lily Dale Camp Meeting. The 8th Annual Camp Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, and close Sunday, July 9th, 1882. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; Wm. Fletcher, of Boston, Mass.; Geo. W. Smith, of East Boston, Mass.; Miss Jennie Rhine, of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y.; and Lyman C. Howe, of Fredonia, N. Y. Sojourners are invited to attend the meeting, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates.

These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere. Those who come within its influence. The new speakers engaged are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium; gives public tests from the platform. Reduced rates on the Dunkirk & Allegheny Valley R. R., which runs past the grounds. Passengers on the Erie and Lake Shore R. R., change at the Atlantic City, and by boat to Jamestown, and go north to Lily Dale, via D. A. Valley R. R. For full particulars, apply to the office of the meeting during the week. Admission to the grounds 10 cents. Sundays, two lectures, admission 15 cents. Cassadaga, N. Y., May 6, 1882. THEO. C. ALDEN.

The People's Camp Meeting.

Will be held on the grounds of the Cassadaga Lake Free Association from July 2nd to August 2nd inclusive. The following are the speakers engaged: O. E. Nelson, East Troy, Wis.; H. H. Smith, St. Louis, Mo.; J. H. Harter, Auburn, N. Y.; Emma Tuttle, Berlin Heights, Ohio; J. Frank Butler, Chicago, Ill.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Cole and O. H. Smith, St. Louis, Mo.; Geo. W. Taylor, Lawton, N. Y.; Chas. A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Little, Philadelphia, Pa.; A. B. French, Erie, Pa. The famous Smith family, vocalists of Painesville, Ohio, will be in attendance. Class, Loss, of Cleveland, Ohio, will have charge of the Children's Department, and organize a Progressive League.

Reduced rates on all rail roads. Good the entire season. For excursion tickets for destination of destination, then take D. A. V. & P. R. R. to Lily Dale. Ample hotel and boarding accommodations for all. Grounds for testing, tents and tables can be had on reasonable terms. Your name and address of postal will insure a program with full particulars by return mail. JOE W. RHOE, President, Dunkirk, N. Y. JOE W. RHOE, Secretary, Fredonia, N. Y.

Lake George Spiritualists Camp Meeting.

No stages. Railroad now clear to Lake George. Camp Meeting from July 28th to August 20th, 1882. The first public sitting on the Camp Grounds will occur July 28th and 29th. The regular exercises of the Camp Meeting will commence July 31st. Eminent speakers have been engaged for the meetings. A number of PLEASANT MEMORIALS will be presented, by whom the different phases of the SPIRITUAL FRATERNITY will be presented including GENUINE SPIRITUALIZATIONS. Further particulars will be given in the next issue of the spiritual papers. For any information regarding this Camp Meeting—rent of tents, cottages, board and lodging, railroad fares, purchase of books, etc.—address A. A. WHELOCK, Secretary and General Superintendent, Ballston Spa, N. Y.

Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ada Street, Chicago, E. J. Eggen, of New York, will lecture the remaining Sundays of June. Services at 7:30 P. M.

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

The Chicago Progressive League 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 904 Milwaukee Avenue. G. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonical Association, Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in St. George's Church, No. 11 East Fourth-street, near Fifth Ave. Discourses every Sunday morning, at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association of kindred spirits of modern Spiritualism, 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. EARNSWORTH, Secretary. Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republic Hall, No. 59 West 33rd St., near Broadway, every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive League meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Sewn tickets from Fulton Ferry, June 16th.—"The Ministry of Angels." Tuesday, P. M. 8 o'clock.—"The Ministry of Angels." Rev. Wm. C. Cole, June 20th.—Mrs. H. M. Rathburn. Abby M. Burnham will speak and give tests—Sundays of June. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7 P. M., sharp. All Spiritual Papers, sold at all our Meetings. S. B. Nichols, President.

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The Victims.

BY O. W. BARNARD.

In the airy upper regions, Gathered fleecy masses white, While the summer's sweetest breezes, Danced amid the golden light...

How Zolner Died.

To the Editor of the Religio-Philosophical Journal: I suppose the following particulars about Dr. Zolner and his death contained in a letter just received from Dr. C. W. Benson...

Interesting Experiences.

To the Editor of the Religio-Philosophical Journal: As I have always made a rule of noting down everything that happens at the various sittings I have had with mediums, and afterwards at my leisure carefully weighing the same, and separating the wheat from the chaff...

The Needs of Spiritualism in Cleveland, Ohio.

Thomas Lees, in the Cleveland Herald says: We need a permanent place of meeting in some especially adapted building, it would do much to promote the cause in the city...

Rescript to Postscript.

To the Editor of the Religio-Philosophical Journal: Your correspondent, J. G. J., the recent assailant of Mr. A. J. Dyer, seems rather desirous of controversy...

Clothing of Spirits.

To the Editor of the Religio-Philosophical Journal: I see the great question of fraudulent materialization remains as unsettled as it was a year ago. I believe it is claimed that the clothing of the spirits are materialized as well as their bodies...

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Laying on of Hands, Prayer, Fasting.

To the Editor of the Religio-Philosophical Journal: Many years ago there lived in this town an old Seventh Day Baptist by the name of Mason. He had so much faith in the efficacy of prayer in all cases of diseases, that he would never employ a physician...

Spiritual Camp-Meeting in Kansas.

To the Editor of the Religio-Philosophical Journal: The Solomon Valley 5th Annual Spiritualist Camp-Meeting will be held under the direction of the Delphos Society, at Delphos, Ottawa County, Kansas...



LYDIA E. PINKHAM'S VEGETABLE COMPOUND. In a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population.

Music of Nature.

A. J. Graham, author of the best system of phonography extant, and editor of the Student's Journal, discourses as follows on "Music of Nature:"

W. Z. Hatcher of Cleveland, Ohio, writes:

Thos. D. Walker of Florence, Neb., writes:

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M. A. Clancy writes:

Hiram Fenner of Richmond, Ill., writes:

W. Z. Hatcher of Cleveland, Ohio, writes:

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Mrs. King on Mediums and Mediumship.

To the Editor of the Religio-Philosophical Journal.

Mrs. Maria M. King's letter published in your issue of the 13th inst., with the other "Signs of Salvation," contains, as it appears to me a great deal of unjust vituperation, not only against certain mediums, who it is said have been detected in fraudulent practices...

"The agency of 'evil-disposed spirits,' has been suggested by several persons who have had a long and mature experience with physical mediums. Mr. Burns, editor of the Medium and Daybreak, of London, elaborated this theory in an important lecture delivered by him more than a year ago, in connection with the so-called 'exposure of Mrs. Corner, a medium whose genuineness was absolutely unquestionable, as the experiments of Prof. Crookes showed. Mr. A. E. Newton, a Spiritualist of great experience and enlightened views, has recently endorsed this hypothesis fully, and after an observation of facts that seemed to him to confirm it. Many others whose opinions are entitled to respectful consideration have done the same."

But Mrs. King can scarcely, as it seems, preserve any of her philosophic coolness in the contemplation of it. Her letter indicates that her mind is in a state of indignant ebullition at the bare thought of such a heresy—a heresy not simply indicating, as she seems to think, an aberration of the intellect, but almost total depravity of the morals. She says, "I feel deeply exercised at the present crisis in our cause." She evidently does. "The doctrine," she exclaims, "that evil-disposed spirits have power to interfere, when and where they will, with mediums and manifestations, is bearing its legitimate fruit in the theories put forth to shield impostors and impose upon the public as genuine spirit manifestations the most bare-faced frauds. Not so fast, Mrs. King—no, no, I think, has brought forward any such doctrine. No one has alleged that 'evil-disposed spirits have power to interfere with mediums when and where they will,' but only when certain inharmonious, hostile, and unspiritual conditions prevail. When you have proved, not by a *petitio principii*, that the persons against whom you rail are 'impostors,' and 'freaksters,' and that they have been guilty of 'bare-faced frauds,' then there will be some basis for your over-righteous wrath. But I must quote further from this epistle, in order to show what a gentle, lamb-like spirit dictated it. "The poor, innocent medium," she sneeringly exclaims, "must not be disturbed, must not be blamed, but must be upheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a convenient scape-goat this dogma is, and how it commends itself as a defense for the corrupt and villainous who would escape the consequences of their deeds of darkness."

Those who have dared to take the position which has called forth all these ireful sneers and reproaches, have simply suggested that the persons accused, who are known by them to be really sensitive or mediums, may be innocent of the crimes alleged against them; but this amiable judge of the delinquencies of her sister mediums, will listen to no plea of reason or mercy. They must, on *ex-parte* testimony—on testimony scarcely analyzed or examined—on prejudiced testimony, be at once adjudged guilty and hurried to their doom; and woe to them who lift up their voice in an appeal for a respite. I sincerely hope Mrs. King will meet with a kinder, juster judge, at the "great accounting" to which every soul must finally come.

But notwithstanding Mrs. King's emphatic sentence of condemnation of these unfortunate culprits, and her scornful abuse of those who have interposed the plea that they may be really "more sinned against than sinning," I intend to appeal from that sentence as pronounced in this letter of indignation, to the principles which she laid down by her when she did not feel deeply exercised.

In the third volume of her elaborate treatise, entitled "Principles of nature," I find the following interesting and suggestive passage: "These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character who are before the public, and, it may be, disgraced in public estimation, that the debasing influence of circles of the character referred to, has the tendency to create the dissimilarity in the form of simulated manifestations, when the power is wanting to produce the genuine. It is but a sort of the insane genuineness and sayings of circle operators (not to the mediums) as already referred to. There is no predicting what a sensitive may do or say after he (or she) has been thoroughly subjected to this debasing class of emanations. They are truly satanic—not as emanating from demons in the Spirit-world surrounding—most emphatically not—but are made so by the mixture of influences, the psychological power that gives an impetus to moral delinquency, emanating as it does, from such a diversity of brain, and from minds of a low grade of morality, or of little moral stamina, to say the least—such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use; the bent of the mind changed so materially in some cases, that fraud becomes possible to one who before was incapable of it. Victims of a perverted public taste, such (these sensitives) are in part, but mostly of a mistaken sentiment among Spiritualists who have encouraged the practice of indiscriminate circles, and thus subjected sensitives and the public to all the evils that have followed from the abuse of a sacred function."

I have quoted this passage, not as endorsing all the views set forth in it, nor as controverting them at this time, but to show "what a convenient scape-goat" it affords, and how remarkable an "apologist" Mrs. King can be for these "poor victims" when she preserves her philosophic calmness. It is true she does not assent to the theory of disembodied evil spirits, but she no less exculpates the mediums, "disgraced before the public," on the plea of evil influence exerted by spirits in the flesh—namely those of the circle. In regard to the point at issue, I see no difference, whether it is one or the other that produce the state of things which she now deplors, arising from the debasement of mediums by circles, as she properly admits.

In her letter she inveighs against those who have "denounced truth-loving investiga-

tors." If there are any such denouncers, let her say who they are, and who these "truth-loving investigators" are. Does she mean those who have laid a hostile snare to entrap the mediums, or to "grab" the spirits? Does Mrs. King regard that as a truth-loving investigation? Or does it not rather belong to that class from whom emanate those "satanic influences" of which she speaks? At any rate, she has presented a strong basis for a "suspense of judgment" in the case of the "poor innocent mediums," victimized by "mixed influences" and "indiscriminate circles;" and it is a great pity she did not more carefully regard it before she permitted herself to "feel so deeply exercised" at the alleged crimes of the "victims," and before accusing them of "stealing the livery of heaven to serve the devil in."

As to what she says of the "orthodox devil," the "fetichism of the African savage," "idolatry of the darkest hue" (does that refer to evil spirits, Mrs. King?), "monstrous and vile doctrines," etc., etc., something may be said hereafter. It is to be hoped, however, she will not permit herself to be so "deeply exercised," when she undertakes to reasonably exercise, when she reads the letter (if she should) the harsh terms of her letter in condemnation of the mediums, with the serene and considerate view presented in "Principles of Nature" in "justice to instruments of that character."

HENRY KIDDLE. New York, May 31st, 1882.

Mutability of Mediumship.

BY W. D. REICHERNER.

Without wishing to join the hunt for fraud, we think there may be much of value to Spiritualists, in the calm contemplation of the subject intimated by our head line. True, the subject is not all pleasure, just at this time when doubt and distrust seem to be shaking so thoroughly spiritual media in all their phases. Still there are lessons in adversity for all, and the truth will pass the ordeal of trial without loss, rather purer, clearer, and brighter. What we now attempt on the subject of the mutability of media is simply suggestive, not as censor nor with a spirit of complaining. The experience of the oldest modern medium is yet young, and all of us, perhaps are still in the primary class of learners.

Is mediumship the chief corner stone of Spiritualism? If so, it is essentially important that we cultivate the best. Spirit philosophy, however, existed, we opine, long anterior to Hydeville (with all deference to the devotee who still loves this modern Mecca), and if there was not a special medium in the land, it would continue and be none the less true.

It is said the more finely attuned media are acutely sensitive to surrounding influences, and there are periods when it is possible for a crude and vicious control to get possession of a clean and truthful medium. We believe such cases to be exceedingly rare, and if possible it proves the necessity of greater care. Media in many cases are their own worst enemies. They do not live correctly. And the fact is emphasized that while the champion defender is simply gratifying his crude pugnacity, the greatest need for honest media is self protection, protection against mental, spiritual or physical weakness. Some investigators contend that the moral status of media sways no influence over the character of the communication. We aver that not only does the medium's organic quality and habit of thought, but his physical and mental surroundings, the aggregate character of the conditions amid which he is placed, gives bias to the message imparted. As water takes the form of the vessel into which it falls, so the elements of the character and color of the soil, the outcome of media reflects the quality of the prevalent passions and elemental conditions.

An overfed, craving crude curiosity for strange signs, wonders, and the marvellous, has diverted the attention from the greater importance of purity, truthfulness in media and ourselves. Until media live honest and clean physically and spiritually, they possess not the slightest claim to respectful recognition. The more sensitive, therefore, who earnestly desire the best gifts, should be careful and prompt to quit all deception; cease their petty quarrels, cease from envy and covetousness, and the fulfillment of the prediction, "Let the Spiritualists alone and they will tear each other to pieces." Some modern media seem to have been unfortunate in the quality of their birth; nor is it difficult to discern the large lack of correct culture, affectional blood and brain purification among them. Instead of lying against each other, they should prove their individual superiority by the exhibition of the spirit of brotherly kindness, courtesy, patience and peace. They should cease at once from the hellish cupidity and greed which prompt them to simulate form materialization; cease at once and forever from fraud and deceit in all manifestations. And is it not high time the decent portion of Spiritualists ceased their protection of these habitual criminals? If the guilty repent and prove by their subsequent deeds the sincerity of their repentance, forgive them, receive, encourage and protect; but there should be no more white washing, no more glossing over fraud and knavery. He that covereth his sins shall not prosper? We cannot place too high a value upon sincere chaste thought. By the thought we conform and control the life. Media, virtuous and truthful, do not indulge in lying, not even "white lies," vainly so-called, though mayhap there are many "lying spirits."

The best defense for media against hurtful influences, lust or power, money or property, is the self-saving culture of social, kindly amenities of a simpler, better life. The constant practice of finer heart and spirit culture, of inward truthfulness; because he only is righteous who doeth righteously; and our personal passions are the media by which we attract spirits of good or ill. Hence the importance of self-protection, of encircling ourselves by correct living, diet, drink, habit of action and thought, with a panoply that shall prove invulnerable to all hurtful powers. Thus camped about with influences only good and pure, modern media will soon learn the meaning and enjoy a charmed life. As we in the mortal gravitate and group according to our affinities and likes, so when a spirit that has passed on amid the intoxicating fumes of rum and saturated with tobacco, or as a lecherous debauchee, wishes again to gratify his appetites and passions, he will not seek the cleanly, refined, cultured medium, because the attraction is far easier to an instrument whose propensities and passions are similar to his own. The pure are attracted by the pure; the crude or vicious are as surely attracted to the defiled media.

ARE MEDIA ACCOUNTABLE?

Regretting the slow discernment of the investigator who requires more than three years of daily contact to ascertain his pet medium to be an inbred fraud and "malicious scoundrel," yet though severe his charge, we may

realize this as additional evidence of the sad "mutability of mediumship." We believe media are logically and properly accountable for all that emanates from them. Individual accountability is evinced by mental, moral and physical law, which cannot be evaded—the law of compensation of cause and effect never mocked: "For whatsoever a man soweth that shall he also reap."

Media attractive to the control of the vicious is self-accused. Such mediumship is mischievous and of little value to the race. Far wiser would be the cultivation of strong, noble manhood. There is far too much eagerness, especially with young persons to develop as media. Too many possess not the most distant idea of the danger they invite. The study and possession of the best gifts are good and improving, but indiscriminate mediumship is a curse. Spiritualists and special media will yet appreciate the advice, "Seek not after wizards to be defiled by them," because it is by the cruder, darker powers that the most hurtful obsessions are effected. Let us reach out, therefore, and cultivate assimilation with the higher, more helpful influences.

According to the philosophy of spirit, murderers from the medium Cain to the latest assassin, have simply acted as the agent or instrument for some revengeful spirit passed on. To phrase it as did one of these later media after the murderous deed: "I did it because I could not help it—I was compelled to do it," a convenience for the vicious not to be allowed. If we cannot reach the spirit that prompts the fiendish act, we must protect ourselves against fraud and murder by securing or educating the infatuated and obsessed media of crime.

THE ARISTOCRACY OF MEDIUMSHIP

should also be guarded against, as well as the vicious mutability of media. Aristocratic mediumship places a high money value on services, and becomes select or gilt-edged, ergo puffed up with vanity and pride. The next we hear of them their only possessions consist in the sordid gains they have amassed, but as media their occupation is gone. We think many spirits are about as immutable as their media and vice versa.

A photographer obtained and readily disposed of many spirit pictures at \$5, \$10 and \$25 each; but after a very successful period the gift left him as suddenly as it came to him, and his sad confession is: he has often tried, but it is utterly impossible for him to get a spirit picture any more. Cause, say some spirits, "exorbitant charges." Trust not the mutable. We have no more use for aristocratic mediumship than for the mutable.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

The announcement that Mrs. S. W. Van Horn was to lecture before our Fraternity, Friday evening, June 2nd, attracted an intelligent and sympathetic audience, who listened with close attention to the argument of the fair speaker, and they seemed to be in close unison and harmony with the subject, which was "Matter vs. Spirit." She traced, as with the hand of a skilled scientist, the growth and progress of what has been termed matter in the lower kingdoms, showing that in the grossest form of mineral, vegetable and animal life, there was an indwelling, active principle which had been termed spirit. The argument advanced was that through millions of years this unfolding or growth had been progressing until it had culminated in the individual soul as embodied in the human form, and that this principle or spirit was part of the over soul or Deity, and hence was indestructible. The speaker paid a glowing tribute to Spinoza on account of his researches in the domain of philosophy, and also to Emerson who occupied a different plane of thought, both reaching out to the same result.

This spirit was absorbing higher forms of matter, and had by this law of progress evolved itself into an indestructible state, which was being demonstrated by the phenomena of modern Spiritualism. The lecturer at times soared to the heights of the loftiest inspiration, and her thoughts flowed forth in poetic imagery and keen and masterly argument, showing much careful study, and that the soul of the speaker was attuned to the divine harmonies, and aspired to grow into that higher and more perfect knowledge which comes to all who are receptive by intuition, to a true spirituality.

It argues well for the cause of a true Spiritualism, when women of culture are devoting themselves to tracing out these subtle spiritual laws and forces, and are not only able but willing to occupy our platforms, to give voice to this progress and unfolding of the spirit. The lecturer also paid a glowing tribute to the work of Prof. Wm. Denton in his researches in the realms of nature, and his experiments in tracing through geology this all pervading influence of spirit, the creative, intelligent power of the Over Soul. I shall not attempt to give a synopsis of this lecture, for such a report would fail to do it justice. The lecture closed with a beautiful poem typical of the growth and unfolding of the spirit of man, and of its progress and union with God in the ages upon ages of eternity. It was one of the ablest of the many that we have been favored with, and a hearty and unanimous vote of thanks was given to Mrs. Van Horn for the rare opportunity afforded us of hearing her views. After the meeting was over she received many warm grasps of the hand and heart-felt thanks for the uplifting and energizing character of her argument.

Mr. Charles Bright, of Australia, was introduced to the audience as one who had come many thousands of miles to be present at our meeting; he was given a cordial welcome, and invited to speak as the voice of the spirit through his soul gave him utterance. He was warmly cheered on taking the platform, and said that he had been traveling day and night and found himself worn and tired out. He spoke of his visiting Niagara Falls and beholding its grandeur, marred by the extortions of persons on every side. In this flow of the great volume of water he saw the principle of spirit. The speaker said that, perhaps, it would be well for him to allude to himself and his labors in Australia in the cause of free thought and Spiritualism: "Thirteen years ago I found myself a Spiritualist. Being connected with the daily press of Melbourne, I was invited by the editor to write a series of articles on Spiritualism, directing me to make it as ridiculous as possible. As I had no information on the subject, I resolved to read what spiritual works I could obtain, and among the first was "Nature's Divine Revelations," through Andrew Jackson Davis. During my reading I found my thoughts were turned into a new realm, of which I had not heretofore profoundly ignorant. I not only read books upon the subject, but investigated the phenomena, and finally found myself convinced of the grand truths of Spiritualism. I went to my employer and said that I could not write

in ridicule of the subject, as I found a vast truth in its facts and philosophy. He directed me to write up my honest convictions, which I did in a series of articles which were published afterwards in pamphlet form, and 50,000 copies have been circulated in Australia. I then took to the lecture platform and have been constantly engaged since the time mentioned in proclaiming this grand truth.

"Prof. Wm. Denton is doing a grand work in Australia, and I am also glad to inform you, that his labors are a success pecuniarily. Mrs. Ada Foye has also done a good work there recently with her medial powers. In 1875 I cast aside all other duties and entered the lecture field. I have addressed audiences that averaged 1,000, and at times have had an audience of 3,000. When I left home, one of the last who bid me God speed, was your friend and co-laborer, Prof. Wm. Denton. Now, in regard to the very able address of the evening, I would say that I am glad to see that the lecturer did not draw a distinctive line where matter ends and spirit begins. It is impossible to tell where the one ceases to be, and the other begins. I believe that in nature these two things, matter and spirit, are one. Look at what has been proved by that distinguished English scientist, Wm. Crookes, who by his experiments has demonstrated that there is no such thing as a vacuum; that there is invisible matter which he calls radiant matter teeming with life, and what reason is there to call it anything but spirit? We cannot with our finite perceptions tell what is matter and what is spirit. Matter is impossible of definition, and so is spirit, and when materialists have asked me to define spirit, I have answered them by saying, 'Define matter.' It is impossible to define the one or the other.

"2,000 years ago, Socrates argued that it was futile to attempt to comprehend the laws of the heavenly bodies. So it is with religionists in our age; they tell us we cannot understand these laws. I do not believe there is a mystery in the universe beyond our comprehension; no such thing as supernatural; all is in harmony with natural law. Spinoza did much in his day to arrive at a proper knowledge of the laws, and he was persecuted by his co-religionists because they did not understand or comprehend him, his marvellous investigations had gone so far beyond them.

"In Chicago I saw in an orthodox religious paper, *The Standard*, that the smallest child in heaven was greater than your great poet, thinker and philosopher, Emerson. What absurdity. Men who are reaching out to find God as exemplified in nature, whose revelations are science and intuition, need have no fear for the endless progress of their souls."

Mr. Bright is an easy and fluent speaker and a man of great intellectual power, and he should be kept actively at work. He was invited to occupy our platform Sunday afternoon, but owing to his health, he was compelled to decline. Our brother should be kept actively employed, and our camp meeting associations should secure his services for a few lectures, for they would be conducive of much good. At our next conference meeting, Mrs. H. B. Stryker, trance speaker, is to lecture.

S. B. NICHOLS. Brooklyn, N. Y., June 3, 1882.

Science and Art.

M. de Charbonnet brought before the Académie des Sciences, on March 27, his observations "On the Action of Telephonic Currents upon the Galvanometer." If in a telephonic circuit there is placed a very delicate galvanometer, and if the transmitter be acted upon by an organ pipe, the voice, or a tuning-fork, no deviation is observed while the sound preserves its intensity, but as it increases or diminishes the needle deviates.

A French statistician has calculated that if all the telegraph wires at present laid were tacked on end to end they would reach forty-six times round the world. Belgium has a greater telegraph mileage in proportion to its superficial area than any country in Europe, Switzerland comes second, and Great Britain third. Russia has the least.

M. Hecket and Schlagdenhausen brought before the Academy of Science, at the séance of March 20, a paper on the kola nut (seeds of *Sterculia acuminata*). They show that this nut contains in a free state more caffeine than the finest coffees, a considerable quantity of theobromine, and much glucose, three times the starch of theo-broma, little fatty matter, and some tannin.

Les Mondes, in a paper on "The Illumination of Conservatories by the Electric Light," states that the naked rays were found to be injurious to the plants, but the light having passed through glass globes did not appear to affect them. Nocturnal illumination is not fatal to plants, but there is no proof that it is beneficial. Upon the whole, M. l'Abbé Moigno says, the results obtained at the Palace of Industry were not favorable.

An impure dolomite formation in Shenandoah mine, Snake Creek District, Wasatch County, Utah, is remarkable for its "phosphorescent" property. This mineral is of a bright orange color, and exhibits under the microscope a beautiful crystalline structure. Pressure by the fingers will readily reduce it to powder. When the miners struck their picks into its flashes of light were produced so strikingly vivid as to cause superstitious alarm, and to suggest for it the ominous name of "Hell-fire Rock."

Few realize, says *Coal*, what an enormous amount of power is stored up in coal, and how little we really utilize. Professor Rogers has put it neatly thus: The dynamic value of one pound of good steam coal is equivalent to the work of a man a day, and three tons are equivalent to twenty years' hard work of three hundred days to the year. The usual estimate of a four-foot seam is that it will yield one ton of good coal for every square yard, or about 5,000 tons for each acre. Each square mile will then contain 3,200,000 tons, which, in their total capacity for the production of power, are equal to the labor of over one million able-bodied men for twenty years.

Mr. Charles Linden, of the Buffalo Society of Natural Sciences, has published a paper on the domestication of wild ducks. He found that the only kind which made themselves at home in the barnyard were the mallard, dusky duck, and Canada goose, "the progeny of which prospered and attained a greater weight and size than the ordinary domesticated stock. Some of them are still living, and betray in many instances a tendency to revert in point of plumage to their original condition, while the majority have become quite metamorphosed into ordinary barnyard fowl. These ducks were taken when very young or raised from eggs."

A Russian officer, says the *Nature*, has invented a very ingenious apparatus for ascertaining the depth of the sea without the use of a costly and heavy line. Indeed, no line at all is used. The instrument consists of a piece of lead, a small wheel, with a contrivance for registering the number of revolutions, and float. While the apparatus sinks, the wheel revolves, and the registered revolutions indicate the depth. When the bottom is reached the lead becomes detached, the float begins to act, and the machine shoots up to the surface, where it can be easily fished up by a net, and the register read off. But this contrivance is hardly new, and its accuracy is very questionable.

Ante-Spiritual Christianity," a dialogue, suitable for distribution amongst inquirers. Price, only 12 cents, postpaid. For sale at this office.

The *Psychological Review* for May contains many interesting articles upon Spiritualism and Psychological Research. Price 25 cents per number or \$1.75 per year. For sale at this office.

Advertisement for Dr. JACOBS OIL, THE GREAT GERMAN REMEDY FOR RHEUMATISM. Includes a list of ailments like Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches. Also mentions A. VOGELER & CO. Baltimore, Md., U. S. A.

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