

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

LO Draper
THE ARTS OF SCIENCES, LIBERAL JRE

VOTED TO
DUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXXII.

CHICAGO, JUNE 17, 1882.

No. 16

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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Future Life in the Light of Spiritualism.

Delivered by Geo. A. Fuller, of Dover, Mass., in Mercantile Hall, Portland, Me.

"Man, thou shalt never die," comes to us from all the ages of the past. The earliest religious records reveal a consciousness of immortality. The oldest books extant, containing the aspirations of the ancient Hindus, are full of hopeful intimations of immortality. We walk with hushed and reverent tread through the silent halls of antiquity amid the wreck and ruin of past civilization, surrounded by the wealth and grandeur of earth's greatest kings, and on the crumbling walls of palaces and temples read in hieroglyphic characters and allegorical signs, of the faith in man that pointed toward a higher life. The aspirations of Hindoo mystics and of Egyptian priests culminated in those prophetic utterances of Hebrew seers which have not lost their vitality even to this day. They stood on the mountain top of inspiration, and their fevered brows were fanned by the cooling breezes of heaven. By and through the mysterious influence exerted by inspiration the most uncouth and illiterate have been enabled to confound and astonish the wisest of the earth. Things hitherto unknown have been revealed by sudden rents in that veil of darkness that hangs between the material and spiritual worlds. Recipients of such visions have been suddenly transformed. Victor Hugo says: "They convert a poor camel driver into a Mohammed; a peasant girl tending her goats into a Joan D'Arc; and we would add, a carpenter's son into a great reformer and religious teacher. The visions of the prophets, Daniel and Ezekiel, although couched in symbolic language, contain evidence of a future existence. The men and angels seen by them while in the trance condition were not of this earth. The hand that wrote against the golden candlesticks on the wall of the king's palace, can not be explained by simply calling it a clever trick imposed by priests upon drunken revelers, for in the writing was a prophecy which was speedily fulfilled. The woman of Endor was neither a cheat nor a fraud as some clerical Bible expounders would have us believe, but, according to Josephus, "a most estimable lady," and also, if we take the account as it reads in the Bible, a most remarkable medium for "form manifestations."

The evidence offered us by the Old Testament Scriptures, although not positive in its nature, points in the direction of intercommunication between the physical and the spiritual world. We claim not positive, simply because there are many seeming contradictions in the utterances of its various writers, some declaring that the soul of man at death enters into a silent and voiceless sleep like that which overtakes the trees of the forests and seizes as its prey the beasts of the fields, while others speak in more joyful tones of the day that cometh after death. The only legitimate conclusion which we are enabled to draw from the conflicting testimonies offered by the Old Testament writers, is simply this: the grossest form of materialism undoubtedly obtained among the people generally, while only a privileged few standing on the watch-towers of time could perceive the glories of the promised land. That darkened condition which preceded the birth of Christ and wilfully rejected the vision of prophets and all manifestations of spirit-power, forcibly reminds us of a similar mental blindness on the part of evangelical cler-

gymen to-day, when they fail to recognize the validity of the claims of the modern Spiritualist.

Jesus declared that he came to bring immortality to light. These very words imply that materialism was prevalent at that age, and that belief in immortality was then under a cloud. The various spiritual experiences in the life of Jesus had demonstrated to him the immortality of the human soul. With him it was not a matter of conjecture or mere belief, but through those experiences which always carry conviction with them, it had become absolute knowledge. It was his clairvoyant vision which enabled him to tell the woman at the well all of her past life. It was that strange and mysterious power, wafted from the very atmosphere of heaven, which made his mere touch produce such marvellous cures. You are all familiar with that scene so graphically described by the evangelists which took place on the mountain side when the master was alone with his beloved disciples. His countenance reflected the serene light of heaven and his garments were as white as the snow, and while his disciples were amazed at this marvelous display of spiritual glory—a sudden rent in the veil disclosed the forms of Moses and Elias standing by the side of Jesus and holding communion with him! Such experiences made it possible for Jesus to exclaim, "In my Father's house are many mansions."

The manifestations after the crucifixion, in the presence of the disciples, should be sufficient to convince any Christian of the immortality of the soul and of the possibility of spirit communion. The appearance of Jesus many times after his body had been buried in the sepulchre, and especially his appearance unto his disciples when all avenues of approach were closed, and his sudden disappearance without any one seeing or being conscious of his method of escape; the gift of wisdom which made the illiterate Peter discourse eloquently upon the day of Pentecost, and the "cloven tongues" which caused many to speak in languages entirely unknown to them, making it possible for the different nations who were then gathered together to hear the gospel in their own dialect; the deliverance of the apostles from prison by angels; the sudden conversion of Paul while yet breathing out threatenings against the Christians, and its attendant spiritual phenomena; the prophetic utterances of this gifted apostle while on his journey to Rome; and lastly the visions, trances and marvelous manifestations of spiritual power in the presence of John on the Isle of Patmos, as recorded in the Apocalypse, form one conclusive chain of argument demonstrating the presence and communion of the gone-before.

A careful study of history reveals to us the fact that all ages have had spiritual manifestations and all nations their prophets and seers. The Yogees of India, the Parsee fire-worshippers of Persia, the priests and seers of Egypt, the prophets of Judea, the mystic philosophers of Greece and the sibyls of Cumae and Delphi, were not all impostors and frauds. In speaking of the Delphic oracle, Cicero in his *De Divinatione* remarks that it "would never have become so celebrated, nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its prediction." The testimony of the ages we must not entirely ignore. We discover the silver cord of inspiration uniting the past with the present. While all else seems to be subject to decay this only grows the brighter with the lapse of age. While we would not undervalue the inspiration of the past, we are obliged to admit that the present does not glean the fields of olden time, but has an inspiration of its own peculiarly adapted to the present wants and necessities of humanity, far surpassing in grandeur and glory that of all preceding ages. As the poet sweetly sings:

"Tell me not that inspiration
Died with Jewish bard and seer;
That the present generation
Only finds its mortal life."

"Tell me not that heaven's portals
Closed when science had her birth,
And since then, the fair Immortals
Have not visited the earth."

Through Spiritualism the faith of our fathers becomes our reality. Nature reveals to us one endless chain, reaching back into the infinite ages of the past, while our spiritual vision reveals another chain stretching over the great unknown sea, winding through valleys, scaling lofty heights, until at last, amid the fadeless glory and the indescribable effulgence of those realms where angels ever dwell, it seems to melt into the boundless sea of life whose waters break in untold melody down the shores of time forevermore; and Spiritualism, bridging the chasm of death, unites these two chains, the one of the mighty past, the other of the unfathomable future, into one grand continuity of action. How sublime the truths revealed by Spiritualism when compared with the theories of all other religions. The consciousness of immortality flashed upon the human soul, illuminates even the darkest scenes of our earthly life; and this torch makes even the terrors of the grave inviting. Life is a great mystery until Spiritualism rends asunder the filmy veil which enshrouds the activities of the soul. As Memnon of old saluted the rising sun with strains of sweetest music, so would we to-day salute the great sun of spiritual truth with those sweetest of all strains of music which fall in liquid numbers from the trembling lyres of souls, which are the possessors of lives well and nobly spent.

But what has this glorious new religion of

the nineteenth century revealed concerning the future destiny of man? Allow us to state briefly some of those conclusions which a careful study of the spiritual philosophy forces upon our minds. The great philosopher, Humboldt, once declared that "the universe is governed by law"; therefore we are forced into the conclusion that all theories put forth in the interest of the various religious sects, claiming to reveal the conditions of the future state, which are irrational, and are proven to be inconsistent with every thing which we believe to be for the highest good of the individual, are based upon false premises, and are unworthy of the attention of thinking men and women. The Spiritualist starts out on the road of investigation with his mind unbiased by pre-conceived theories of a future state, and his theory of a life to come rests upon those demonstrable evidences which form a part of the experience of his every day life; therefore the future life to him is tangible and real, and not like the contorted dreams of antediluvian theologians.

The spiritual world lies all about us, and is not divided from this world "save for the sake of common speech." The aspirations of the one blend with the glowing realities of the other. This world of effects; the spiritual world of causes. Unto the spiritual seer the spiritual world appears real and tangible, while the physical seems like a world of projected shadows. Nothing that makes this life enjoyable is swallowed up in the great sea of death. All the good and beautiful survives and enters into the construction of the higher life. A world of light and incomparable glory, almost beyond human conception, resting in the bosom of the great Over-Soul, await us when life's battles are ended and its victories won. Then shall we find

The aspirations strong of wine,
Aiming at heights we could not reach;
The songs we tried in vain to sing,
The thoughts too vast for human speech.
Thou hast them all hereafter! Thou
Shalt keep them safely till that hour
When with God's seal on heart and brow,
We claim them in immortal power!

We enter into that realm having lost only our materiality. "Flesh and blood" cannot enter there. The change described by St. Paul as occurring in the twinkling of an eye, refers to the separation of the spiritual from the material. "This mortal must put on immortality," or, in other words, "It is sown in corruption, it is raised in incorruption," refers undoubtedly to the birth of the spirit into a higher life. That we may the more easily understand what the apostle meant to convey in the above quoted language, allow us to present one more verse from his writings: "There is a natural body, and there is a spiritual body." Thus we readily see that the inspired writer believed in the dual nature of man—or in other words the blending of the material and spiritual in an earthly organism, and when the change called death should occur this blending should be rent asunder, even as the germ imprisoned in the acorn rends the outer envelope, that the embryo plant may have room to grow. Our individuality is not lost when that great change occurs. All enter into those niches which they are best fitted to fill. The poet with all his higher faculties quickened still dreams amid the sublime harmonies of nature. The musician loses none of his love for "liquid notes of melody." The philosopher

"About empyreal heights of thought,"
perceives everywhere manifestations of infinite love, and feels

"The deep pulsation of the world."

The artist with master hand touches the living canvas, and every drop of color becomes a breathing soul, and the scientist beholds the word of God stamped upon every page in the book of nature awaiting an interpreter, and thus will all find in heaven employments suited to the highest aspirations of the soul.

Our future happiness depends upon our lives here, and not upon mere faith in any particular doctrine or dogma. The blood of Christ will not atone for our sins. "As ye sow so shall ye reap," were the words of the teacher. The same thought is expressed thus by Longfellow:

"Our to-days and yesterdays,
Are the blocks with which we build."

Our mental and moral attainments in this life depend upon individual efforts. Beyond the veil, works, and not faith, open the gateway to endless glory. The teachings of Christ imply that salvation is free to all; yet in them we also discover that the "pearl of great price" is found only by those who seek after it in truth and in spirit, and still there is hope even for the most benighted ones of earth. From the New Testament we learn that after the crucifixion Christ descended into Hades and preached unto spirits in prison. This the great teacher never would have done unless there had been for them a chance to progress out of their darkened condition. This is in perfect harmony with the teachings of Modern Spiritualism. Those human forms so distorted by vice that earth's greatest artists fail to trace thereon lines of living beauty, are gathered up in those realms of light and glory, "where truer arts prevail," and angel sculptors clearing away the rubbish, evolve the perfect man. In the light of such teachings we are prepared to exclaim with Tenneyson:

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

The march of the human race has ever been onward from one victory to another. Since

the dawn of historic times, humanity has moved steadily on over fields of desolation and darkness toward the light and intelligence of the present. All the civilizations of the East have culminated in that of the West. Here blend the voices of past and present inspiration. The one with scarcely audible echoes sounding through the corridors of time, the other rising from the aspirations of the present clearly ringing in the jubilant notes of modern civilization; yet all the civilization of the present with its wealth of scientific researches and artistic achievements may be swallowed in that great vortex of oblivion whose waves of darkness roll over the glory and grandeur of past dynasties; and all that the human race has attained fade "like a cloud-speak from the azure of the All"; yet there is that in man "that pertains not to this wild death element of time, that triumphs over time, and is and will be, when time shall be no more; and all which we have acquired by a life of self-denial and sacrifice here, shall survive the "crash of worlds" and become our portion in the book of life. Then while we are denizens of this world, let us ever strive to live up to the highest dictates of our conscience, and may the golden rule, "Do unto others as ye would that others should do unto you" become a law with each member of the human family. Then will the angels minister unto all of our wants. They will come laden with the delicious fruitage of another life, and we who are yet children of the earth will be the happy recipients of these favors. Already we are in communion with the Spirit-world; but soon the apparently sporadic phenomena of mesmerism, clairvoyance and Spiritualism shall be reduced to law and intelligible and systematic intercourse be opened with the Spirit-world. Through rents in the veil the dim faces of the so-called dead at times present themselves.

"And palpitate the veil
With breathings almost heard."

Yet we would seek to introduce such conditions that the manifestation of spirit power may speak in the most positive language and carry conviction to every doubting soul. And while we wait for that fulness of inspiration that carries with it the power to dispel every doubt that arises in the most skeptical minds, we know that a wise and beneficent deity governs and controls the universe of mind and matter, and in his own good time all shall be led out of darkness into the light; and while we wait, wait and watch for the angels of light to call us home, although our bark may be tossed hither and thither upon the great sea of time, we know that at last we shall anchor safe at home in that land of peace and beauty, "where the wicked cease from troubling and the weary are at rest." And while we wait our loved ones who have passed through the "dark valley of the shadow of death," are not far distant from us. In our blindness we may not see their radiant forms; our ears may be too dull to hear the low whisperings of their love, yet do we feel

That they have rolled the stone away,
Oh! Death! from thy cold silent tomb;
And the beams of eternal day
Stream through where once were clouds of gloom!

A Haunted House in Harlem.

The Everett Family's Ghosts.—Occupants of an Apartment House Alarmed by Strange Manifestations.

The occupants of Nos. 62 and 64 East One-hundred-and-twenty-fifth-street, are alarmed at various occurrences which they believe are supernatural, that have taken place in their building daily for over a month. The building is a four-story double flat house. It was built about a year ago by Charles Welde, of Harlem, and is one of the finest in Harlem. On Friday last, E. Everett, who occupies the second floor, went to the Twelfth Precinct Police Station and told Capt. Davis that his family were nervous and greatly worried every day by strange noises and unaccountable raps of their furniture. Their door-bell would be rung violently when no one could be found near the door. Loud rappings, as if some one were laboring the door with a bed-slat, were heard at all times of the day, and whistling and strange hummings. These things had seriously affected the health of his wife. Investigation by himself and the other occupants of the house, who were also disturbed by the sounds, had resulted in nothing.

Capt. Davis detailed Detective Smith to look into the case. Smith watched in the house two hours on Saturday morning, and not hearing anything started to leave the place, exclaiming, "Oh, they are afraid of the blue-coats," when the door resounded with a terrific rapping within two feet of where he stood. The detective could not find the author of the noise, and he went back to the station and reported that there was nothing unusual going on in the house; that the people were only nervous and it was only "electricity." The house seemed cheery and homelike to a Tribune reporter who called there yesterday. O. E. Dudley, who lives on the first floor and has charge of Gilds's drug store in the same building, said: "On last Friday the mysterious manifestations were unusually boisterous. They have been gradually getting worse for a month. They are confined almost entirely to the family of Mr. Everett on the second floor. On Friday his large heavy table in the hall was seen to start suddenly and go bouncing along by itself. Then the rappings began as though Beilham had broken loose. Mr. Everett's lit-

tle daughter Louise ran down here to get me to go up stairs. The noise of the table when it first fell over was so great that I had already started to see what was the matter. My presence there did not better things. The rappings on the door went right on. The family were much frightened. The last banging on the doors took place about half an hour before you came."

Blanchard Coyle, who lives on the third floor, D. R. Kelly and Floyd F. Kane, ex-Superintendent of Ward's Island, J. A. Sherman and A. Taylor, who also live in the building, state that the noises were absolutely terrifying. Mr. Kane said that the "starch was completely taken out of him," he did not know what it could be unless it was "the spirits of just men made perfect."

Mrs. Kelly, who lives on the top floor, has had her door-bell pulled, and her servant girl has been nearly frightened out of her wits by the strange occurrences. Mrs. Kelly stated that she saw the table roll along the hall for fifteen feet, and had seen the extension leaf of another table jump out of its place to the floor. She had seen the teakettle filled with water and placed on the range. Five minutes later there was no water in the kettle, and it was filled with towels and dishcloths. Clothes-sticks had jumped over porches, and when a piano had been played by Mrs. Everett there had been a mysterious whistling accompaniment in perfect time and tune. There had often been heard a weird voice calling through the air-shaft the name of Mrs. Everett's daughter—"Louie, Louie." Mr. Rubener, the music teacher of "Louie," had endeavored in vain to discover the author of the whistling accompaniment. The "spirits" had whistled mockingly in his ears.

Daniel Underhill, the president of the New York Life Insurance Company, who visited the house yesterday, stated that a similar case had come under his observation once, where the mystery was solved by the presence of a medium in the house. The general belief of the inmates of the house is that such is the case at No. 62, and that some of the Everetts are mediums of uncommon power. In answer to a ring of their door bell by the reporter, "Louie," looking as if she expected to see a "spirit" opened the door. She is a pretty, dark-haired and dark-eyed girl of 13 years. She called her mother to the door. Mrs. Everett, in a nervous and agitated manner, said that it was their desire to say nothing about their strange annoyances. From another source it was learned that the Everetts had been living in the house about six months. The family consists of the father and mother, a son and daughter, a brother of Mr. Everett and a servant girl. Some time ago Mrs. Everett nursed one of her brothers-in-law during a sickness from which he died. On her return to her home in Harlem the troubles began, and have kept increasing since then. It is said that the voice calling "Louie" up through the air-shaft sounds like that of the dead brother-in-law. Meantime the occupants of the building contemplate removing speedily from the haunted mansion.—*New York Daily Tribune.*

Whittier on Annoyances in Heaven.

Mrs. Ellen E. Dickinson in the Churchman. I related something of a conversation between Mr. Longfellow and myself on Spiritualism a few months before his death, or rather a conversation on the influence and nearness which many persons experience in regard to those who were dear to them and have gone into the mysteries of eternity. Mr. Whittier listened with interest, adding that he was aware that Mr. Longfellow had some remarkable ideas and sympathies of the kind, but had never talked with him on the subject, "and for myself," he added, "I have felt but very slightly that closeness and nearness of the unseen of which you speak." After a few moments, in the progress of our talk, he remarked: "Life is a mystery, death is a mystery. I am like the Chinese philosopher, Confucius, who, when he was asked, 'What is death?' answered 'Life is such a mystery that I do not seek to penetrate what is beyond it.'" "May I ask if you believe in the progress of the soul after death?" "Why not? Surely we are not to be placed in niches to remain forever. We shall doubtless there have what we lack here, harmony, and that is my idea of heaven." "No troubles, no vexations?" "Well, I do not think so. It seems to me we must there, as well as here, have some annoyances, to be quite content in contrast." This was a novel idea and I laughed in appreciation of it, and said "Then you do not fancy a supreme satisfaction and content." "No, no, not I," laughing merrily. "But we meet people who are thoroughly delighted with themselves and their surroundings very frequently." "True, and thee hast seen claims at high tide; they remind me of such people. Ah! we shall have some trials in the life beyond, (and here the poet's fine dark eyes lighted up with a rare intelligence) but our happiness will be all the sweeter, and everything will be harmonized."

It does not appear to be generally known that the value of the mechanical equivalent of heat has within a few years been corrected. It is generally referred to by mechanical writers at 772 foot pounds. Dr. Joule repeated his famous experiments in 1878, nearly six years ago, with extraordinary precautions, and the mean result of sixty experiments gave 774.1 foot pounds, with a possible error of 1.400 on account of the "thermometric scale error." This value should be used in all calculations relating to the value of heat as a motive power.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

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CONTINUED.

"Superstition"—says the materialist, at relations like the foregoing. Nevertheless, it is of the kind that, at this day, is impressing strong-minded men—philosophers, scientists, clergymen, and thinkers of every other class, with the idea that there is a reality in the doctrine of spirit intercourse. I was, at that crisis in my life, as much a subject of spirit interposition as I have been at any time since. This cannot be doubted, when the fact is understood which I have stated, that I deliberately, without the stimulus of excitement, all within myself and by myself, save with the co-operation of spiritual powers, had wrought out this result by a natural process. Having placed myself under the sunlight of spirit, it beamed upon me with healing, cleansing power.

The church said I was converted, "washed in the blood of the Lamb, my sins blotted out by virtue of my faith in the Lord Jesus Christ," and opened its arms to receive me. And I concurred in all this, and in sincerity of heart believed that the change it described had been wrought; for how else was I to interpret the experience I had passed through? Now I know my so-called conversion was a manifestation of spirit power so unmistakably revealed in spiritual exaltation, that it has exerted a marked influence on all my subsequent life. Child as I was at this epoch, the stimulation of my spiritual powers at this time wrought a radical change, in the sense that henceforth I was more spiritual-minded, more accessible by the order of influences which had made themselves so perceptibly felt in that supreme moment, when the "Holy Spirit" breathed into me a divine impulse, that was joy unutterable, "peace which passeth understanding."

My spiritual development commenced thus as I have detailed, assisted, as I most firmly believe, by my spirit guide and teacher, whom I have since been led to recognize by his dealings with me and his peculiar influence. This agent of the Most High stimulated my desires after holiness of heart and life—was the voice of God in my spirit seconding the voice of conscience and reason, pointing out my imperfections, and the desirability of living a blameless life; finally acquiring, by the spiritual exercises he had helped to prompt, the ability to reveal in me the so-called power of the "Holy Ghost" to change and spiritualize. As an earnest of his future work with me, he placed this landmark in my pathway, that could not fail of being recognized and understood, when, in future years, he should more fully reveal himself. Manifestations of the same power, experiences of special spiritual exaltation, followed this, during succeeding years. Like this, they followed seasons of special effort for their attainment.

These experiences I cherish as sacred mementoes—too sacred for the public ear, only as an illustration of grand truths, which have, in later years, been revealed in me and in multitudes of others, examples of the law of spirit manifestation. Doubtless, many readers can make a personal application of this part of my experience; and it is for this cause that I relate it—that it may be plainly understood what my experience has led me to believe is meant by religious experience; and that all, in proportion to preparation, are moved upon by the spirit, to bring them nearer to God, or holiness, and to prepare the way for the unfoldment of mediumistic gifts of one kind or another.

I outgrew the orthodox faith before I left the church, or had gained any satisfactory knowledge of spirit communion. This was a step towards the new faith that made the succeeding ones easier. In 1851, when the "Rochester Knockings" were engaging the attention of the people, my husband and myself had our attention called to the subject, by some manifestations which occurred in our own house, through the instrumentality of a lady friend staying with us. We three experimented by sitting quietly without joining hands. Very soon the sensitive was moved upon to write. She wrote in different languages, and in different styles, closely imitating the hand-writing of deceased friends. We took our start from this towards the endorsement of the theory of spirit communion, but paused for ten years before continuing our investigations, for lack of good opportunity. We were then living at Saratoga Springs, N. Y., but removed to Illinois the next year. In 1861, Mr. King purchased at an auction an old copy of A. J. Davis's Autobiography. Bringing it home, he exhibited his purchase, and said he would read it aloud to me in the evening. I replied that I did not care to hear it; but he persisted, and I listened.

By the way, the seer Davis had not been as much talked of in that distant State as nearer the scene of his remarkable development; and we had not become interested to read his works—in fact, had never seen any of them before. My husband being of an investigating turn of mind, determined to make the most of his bargain. He made more than he bargained for.

I was ripe for the revelations that book contains. It was a trivial circumstance that placed me in the way of being enlightened on subjects connected with religion, the Bible, the church, etc., which were those that of late had greatly exercised my mind; but it was the little weight that turned the scale, and proved of more value to me than would have been the opening of mines of untold material wealth. I was aroused, interested; and as the narrative of the seer proceeded, I began to see my way toward a faith that could be comprehended, explained to the reason. The reading of this work sharpened our appetites for more of the same sort; and we procured the "Great Harmonia," and "Nature's Divine Revelations." Before these were finished, we had consciously stepped from the old platform, whose planks had, one by one, fallen from beneath us as our investigations had proceeded, on to that one, stable as truth, built upon unchanging laws and principles.

How shall I describe the joy of this resurrection into a new life—a new faith so satisfactory to every thinking mind that comprehends it? All things had, as it were, become new. Nature—humanity, religion, life, death, the life to come, all, were invested with an interest before unknown; and there was more joy in living and thinking, looking into things before unthought of, than had ever been afforded by the old light. I was eager after knowledge of all things pertaining to the new revelations, and read with avidity every thing relating to the subject that came in my way—which was very little besides the books I have named and a few copies of papers. I cannot forget with what interest I read "Hugh Miller," his effort to reconcile the Scriptures with geology. I was psychologized by the importance of the New Dispensation, as all are apt to be who take its significance to heart as I did. All the while during the progress of my investigations, there had been, I am confident, a secret influence urging me on, inspiring to thorough research; and the light that else would

have been more tardy in coming, broke in upon my understanding illuminated in a degree by the same power—the same mind—that now stimulates my perceptions on occasion, to comprehend the truth to be conveyed through my instrumentality, which else could not be comprehended or conveyed in language. It could not have been otherwise.

My husband kept pace with me all the way, having at first urged me on. We were united in our efforts to discover the truth, and having gained an important point, were prepared together to proceed over an untried path, of which we had, as yet, no conception. In the winter of 1861-2, Mr. King was in poor health, and at the instigation of some spiritualistic friends as ignorant as ourselves of the laws involved, a circle was formed in our house for his benefit, and held weekly for some weeks. We had some few demonstrations through a sensitive which seemed to be spirit power; and this was all our experience of phenomena up to that time since 1851. During that winter we decided to try a journey across the plains to California, for Mr. K.'s health; and on the 24th of April, 1862, started from our home in Knox Co., Ill., on that long journey, with our family, in our own carriages. We arrived at our journey's end, Napa City, Cal., in September, having spent four and a half months in traveling—living in the open air, and breathing the atmosphere of mountain and plain. The change was beneficial, effecting for us both a renewal of strength and vitality; but in Mr. King's case the climate of the Pacific Coast did not prove the panacea he had expected it would. However, the vital stimulus afforded by the journey effected the preparation necessary for my undergoing the process which was in store for me. Besides, I was now where conditions peculiarly favored this process.

The atmosphere of the Pacific Slope is rich in the finer ethereal elements that are indispensable in the preparation of a medium for mental manifestations, and, indeed, for those of any class where the development is thorough. Magnetic ethers of every quality exhaled from minerals, vegetables and fruits of highest grade, and from a high grade of soil, abound there, enriching the atmosphere at all seasons, especially in California, where the gales from the south and the isles of the Pacific waft in the ethereal currents from those climes where perpetual summer reigns, and there is no cessation in the production of elements such as the spirits feed upon in Earth's atmosphere, and otherwise use in their varied experiments and employments therein. Spirits have a choice in localities where they do their work, although they can operate wherever there is work to be done in the universe.

After having settled in our new home, we proceeded to enquire concerning our goods, sent by sea to San Francisco. We discovered, to our dismay, that they had been lost by shipwreck. Mr. King's law library was included, also our miscellaneous library, besides all the other things so necessary to our family. We had no books left, except three, which we had made the companions of our journey. Here was a dilemma: nothing to do with without the expenditure of money, and in "war times," too, and everything exorbitantly expensive. Mr. K. hesitated about entering upon the practice of his profession, and deferred it, for two reasons: his law library was gone, and his health by no means so far restored as to warrant the immediate experiment. Time has proved to our entire satisfaction, that, if he had ventured upon this at that time he would have entirely broken down. I state these circumstances as relevant to my subject, they having had an important bearing upon our course of life during the subsequent months devoted to my development. I could not have passed through the ordeal without the co-operation of my husband, more than I could have labored since without it; and thus it appears how the powers above seized their opportunity to do what they proposed, without doing injustice to our family. Our two children were of an age to allow of my devoting my time as I did, and no wrong was done in that respect. I record with deep gratitude and the utmost pleasure, that the spirits have manifested themselves to us, from the first, like reasonable beings, taking into account every circumstance, relating to our well being, dealing justly with us, as far as temporal interests are concerned, not psychologizing us to our disadvantage, when they had acquired complete control over us. This has appeared plain to us as we have advanced, and could look back with unbiased understandings, over their dealings with us.

Very soon after locating, we sought out the Spiritualists in the town; found there an old pioneer in the cause—Dr. William Andrews, well known to many in Michigan and Minnesota, where he had formerly resided, as a prominent medium and healer. This man and his wife formed a nucleus around which a few centred who wished to investigate Spiritualism. We united with them in forming a circle—the only "means of grace" we enjoyed or knew. "Father and Mother Andrews" were active and enthusiastic, and our circle was entertained by lectures and other demonstrations of spirit power given through them. I sat with the others in the circle, thus using the means to connect my physical organism with the forces in spirit controlling, but with little expectation of being made a subject of these forces, and looking anxiously for others to demonstrate the great fact of control. We sat promiscuously for some weeks, when it was directed that private circles should be formed at the homes of some of us, the members for each being selected. I was the one to whom the gift came, which all had believed was to be for others already susceptible and sensitive to circle influences, as I was not, perceptibly.

My right hand was gently exercised, as the first sign; then, on another occasion, a few words were plainly addressed to my interior sense, to the effect that I was soon to be able to comprehend the spirit. The exercise of my hand continued at intervals, in the seances, the movements being entirely independent of my will. These movements were invariably gentle, yet a strong man could not hold my hand to prevent them, which was tested on one occasion. After a time, my hand was moved mechanically by this outside power, to write; and the first message was to the effect that I must leave the circle and sit by myself. This was unexpected, and produced some dissatisfaction among the members of our society, as some doubted the propriety of the plan. However, I implicitly followed the directions, devoting at first an hour or so each day to sitting by myself. I was not long in becoming so susceptible that my hand could be moved readily to write; and I wrote many pages of communications with my hand moving like a machine in the hands of another, not knowing a word or letter that was coming until it was written. I wrote as readily with my eyes off as on the paper, dotting the i's and crossing the t's properly.

TO BE CONTINUED.

Nothing can make a man truly great but being truly good, and partaking of God's holiness.—Matthew Henry. Prudery is a perfume that conceals vitiated air. Peace cometh with well doing.

The Hollow Globe Caved in.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

I solicit an opportunity of writing, as briefly as will meet the case, a review of the articles of Mr. Wm. F. Lyon, lately appearing in the JOURNAL. The remarks published in your issue of March 25th, combating the "Hollow Globe" idea, were not in response to Mr. Lyon, and I had not then noticed that he was the author of the "Hollow Globe" book. They were instigated (as explained) by something said in your paper of a semi-editorial character, and were not published for many weeks, until they appeared following nearly two columns of what seemed peculiarly unscientific matter, by Mr. Lyon, to which, however, my then published article was not a reply. There is a danger of things becoming entangled, since Mr. Lyon is also out in the JOURNAL (April 29th) with a criticism of my first remarks and a defence of his "Hollow Globe" in advance of a second article, not yet published, wherein I made some complaints concerning his idea of fire, etc., etc., scarcely now remembered.

Let us narrow this discussion down. I am jealous of the cause of true spiritual philosophy, and like not to see it made to father aught foolish and absurd; caring not, otherwise, to attack any man's hobby. Mr. Lyon no doubt feels keenly any disparagement of his pet theories, for the sake of which and under the incitement of "spirit instructors" he left, as he says, his "cabages in Sacramento" and "wasted a whole year in listening to their nonsense and preparing that book for the press." We will therefore have to excuse him for his somewhat sneering personal allusions to your humble correspondent. But he must reflect that it has cost—not years alone, but life times—ages of patient investigation to establish the knowledge that will enable me, if he will listen patiently and discriminate intelligently, to prove that his hollow globe idea is untenable and contrary to fact; and that the spirit revelations announcing its truth are either from spirits that know no better, or from some of Mr. Davis's joking and mischievous diakia; or otherwise, are but mental mirages begotten only in the medium's brain. I take this position advisedly and fearlessly; but before arguing the points, permit me to clear away the rubbish and state clearly my meaning. I do not hold, neither do our best scientists hold, that the Laplace nebular theory is established beyond controversy; but that it is the best and most rational—most consistent with observed facts, of any we have yet seen announced.

Neither does it appear fully proven that the earth is inwardly a molten globe, retaining a large portion of its original heat; but that there are many facts and arguments looking in that direction, while the question still remains open for patient investigation. There are astronomical observations involving long series of years that may ultimately decide for or against it; but we can accept no decision of clairvoyance in regard to it, while it is coupled with a hollow globe which we positively know to be false.

Neither have I ever wished to deny the possibility of a more or less open sea, in portions of the polar region, accompanied by a correspondingly ameliorated climate, occasioned by warm ocean currents, and possibly in part by magnetic influences of which we know less.

These currents from the tropic latitudes will account for the few vestiges of a warmer climate found in the northern seas. Their number is not very great.

Just here let it be stated in reply to Mr. Lyon's criticism of my mention of "warm ocean currents from the coast of Japan sweeping diagonally across the Northern Pacific," that in such casual mention, no attempt was made to define with accuracy the origin and flow of these wide-spreading streams.

Methods, however, that the hasty allusion to them, he so vainly tries to fault, will be found more correct than his own attempt at a fuller description. If it does "run direct from the Japan coast to Behring's Straits" (which is only true of a portion) it must run north-eastwardly across the upper end of the northern Pacific, "diagonally" to the meridians and parallels of latitude. Only a part of it enters Behring's Straits and the other part (probably the larger) wheels to the right more eastwardly, across the Pacific and bathes the shore of the British possessions, of Oregon and California. This is what physical geographers tell us as the result of observation, and we will have to believe it until Mr. Lyon's spirits disprove the constant fact, which is no trouble for them to disregard. Whether or not that portion of the main current crowding through Behring's Straits "makes as he says a square angle and runs to the north-west up the Asiatic coast," we are not at present informed; but have grave doubts of its truth, having never known water to turn in square angles but only in curves, when subjected to standing obstructions. Some clairvoyant or diakka was fooling somebody when that was stated. Doubtless the warm current spread in the Polar seas wherever least obstructed.

But now, say to Mr. Lyon, let us come to the tug of war. Never mind whether Mr. J. G. J. is of great erudition; ironically or in earnest, he has never boasted it; but what he does know in science he endeavors to know with accuracy. Would that Mr. L. would make the same endeavor. He owns that the spirits advised him not to inform himself on scientific subjects. They were cunning just then, for if he had, it would have spoiled their sport.

But I must tell him, as Mr. Coleman told some unimformed, wordy disputant, "You cannot make your ignorance the measure of my accurate knowledge." He appears to have no just appreciation of the nature of gravity and upon this the possibility of the hollow globe almost wholly depends. He must therefore submit to be instructed in its nature before intelligent argument can be had. In the "Hollow Globe" book, gravity is called a "subordinate dependent comparatively in active power," "..... it is (he says), "no traveler who rushes from planet to planet, from world to world, drawing the heavenly bodies" "..... but he is a very quiet stay at home old gentleman," etc., etc. If the direct opposite to every one of these sentences was written it would make a fair statement of the truth. Of all forces gravity is the least subordinate, the least dependent, the most constant, all-pervading, steadily acting power known to the realms of universal nature. It is just gravity that does "rush from world to world drawing the heavenly bodies." It acts at home—it acts abroad. It holds every mountain and hill—every earthly structure in place. It balances the earth in her orbit around the sun, bathes her sides with the waves of ocean and wraps around her the soft and glowing atmospheric mantle. All motions on the earth—the flowing rivers, the floating clouds and the breathing winds—all owe her power. From home, she reaches forth and carries the moon in her extended arms. Outward, from the great solar centre of force, she reaches and swings every planet, and around each planet every satellite. Onward still she commands the return of the far traveling comet, or sends it never to return from creation's outermost bounds.

We underrate not electric and magnetic forces; but (as we know them) they are variable, flashy and inconstant, while gravity knows neither "variableness nor shadow of turning." No, Mr. Lyon; the fourth weak paragraph of your late article wherein you "suppose it (gravity) to be a property of matter, the larger aggregations attracting the smaller," expresses no true idea, and we perceive the same misconceptions in all your writings.

The attraction of gravitation is mutual and universal between particles and particles, as well as between aggregations of particles, and appears to know no limit save a diminution in intensity in proportion to the square of the distance. The smaller attracts the larger as much, in proportion to its weight, as the larger does the smaller. Were the orbital motions of the earth and moon both miraculously suspended, they would at once, in obedience to gravity, fall towards each other with velocities proportioned to their relative weights. The earth in infinitesimal proportion falls in the same manner towards the rain drop as the rain drop falls to the earth. This idea, that forms the basis of all calculations of planetary perturbations, I perceive, by your writings, you have not yet arisen to. Why, sir! every foafall, every heart throb, by the universally binding power of gravity, shakes, however unappreciably, the whole universe of worlds. How do we know this? may be asked by the uncultured mind, and the answer is ever

ready. But we say no one is fitted to treat (be he spirit or mortal) on the subjects you have attempted, unless he has grasped and understood the garnered positive knowledge of the astronomer and physicist. The person who sneers at and ignorantly misrepresents Newton and Laplace, whose shoe latches he is unworthy to loose, deserves to be made the sport of mischievous influences. Newton never claimed any special power as residing in the central point of a sphere; but announced and demonstrated what is true to-day and will be true forever, that the effective attraction of a sphere upon all bodies outside of its surface is the same as if every particle of matter in it were concentrated at its centre. Inside of its surface a different and counter action commences, all well understood, but too tedious here to show forth.

Once for all, however, I would be glad to explain to such readers of the JOURNAL as are not specially posted in astronomy, how, by a little reflection, they can feel assured that the astronomer's knowledge of gravity is no guess work, but well defined truth.

It is well known to the general intelligent public that astronomers calculate beforehand, all such phenomena as eclipses, transits, occultations of the stars by the moon, etc., and that such is now the perfection of the science that some of these phenomena are computed many years in advance to the accuracy of a second of time. To do this, it is absolutely necessary to determine at such precise periods the true angular place of the moon, as affected by the combined attractions of the sun, earth and all of the larger planets, pulling on her at once, in as many different directions and with powers of varying intensity, as there are attracting bodies. To accomplish and perfect this wonderful problem, called the "lunar theory," and utilize it for the purposes of navigating the trackless ocean, has taxed the mechanical, geometrical and analytical powers of the human intellect for more than 200 years of persistent effort, incited by large pecuniary and honorary rewards offered by the British Admiralty and other governmental powers. It has been solved to the accuracy above named and now stands incorporated into every work on practical astronomy and its fruits are found in the accurate tables of every nautical almanac or ephemeris provided for the use of the navigator.

Permit me then to affirm to your readers on the faith of one who speaks by the book (being himself a calculator of eclipses, transits, etc., and a student of navigation), that no attempt is made to compute the exact time of the occurrence of any of these phenomena without knowing the weight, distance and direction from the moon, of all the above named bodies at the required identical time, and thence figuring out their combined effects, under the law of gravity, in displacing the moon from her otherwise average angular position in the heavens.

For this purpose there are the corps of able calculators maintained at the Greenwich and Paris observatories and at our own Naval Observatory as well as others, to compute for practical use, the needed nautical tables, into which gravity (as understood by modern astronomers) enters as the main and constant element. Those persons who lack the leisure or the acquirements to follow the steps of these laborious calculators, seeing the unfailing accuracy of their results, can readily yield faith to their understanding of the nature of gravity better than any empirical pretender or other disciple, even though he may for "a whole year" have left his cabages" and devoted his crude thoughts to the subject.

Such a one can not name a point in the lunar theory, the theory of our planetary system, the theory of the tides or even of the "hollow globe," with which astronomers are not as familiar as he is with the number of his fingers and toes; and they can demonstrate readily the effects of gravity on every such question to all who are competent to understand their proofs.

We say, then, having thus illustrated the permanent character of gravity and that it exists at all times, every where in the material world, that no one can ignore its presence at the poles of the earth; and that no matter how lengthy the spiral river at the pole, it can not flow "gently outwards" from the earth's interior, any more than a river can be coaxed to flow gently up grade, through the canyons of the Colorado. Count that point settled.

If Mr. Lyon's spirits do say "all globes are built in the form of spherical shells," his own common sense and observation ought to convince him of their falsehood in a moment. He had better observe my "a priori" arguments rather than to sneer at them. Rain drops and dew drops are miniature worlds formed under the law of aggregation by attraction, and I dare affirm he never found a hollow one of either.

All worlds are formed under law and the idea of skilled "mechanical" structure with due observance of economy of material, is the veriest notion, palpably false to observation and not worth the time and paper it would take to disprove it.

But, after all, one of my first "a priori" nuts that Mr. Lyon pronounces soft (but does not crack it) is so near a perfect demonstration as against a hollow globe that it is worth re-iterating more at large.

The average weight of the earth is known (about as accurately in proportion as you can weigh a bullock on the scales) to be about 353 pounds for every cubic foot of its contents, counted from centre to circumference, including hollow as well as shell, if such there could be.

This is the latest announcement of a long series of estimates commencing with crude experiments with the plumb line by old Dr. Maskelyne, former Astronomer Royal of England, on Mount Schehallien of Scotland; and advancing through more accurate methods and numerous trials varying but a small fraction in their results, to a final determination by skilled observers in our own country, as above announced, i. e., about 5 1/2 times the weight of a solid globe of water. This, it will be perceived, is a fact of great interest and entirely pertinent to the question of a "Hollow Globe." None but an accomplished physicist can fully understand by what ingenious method this deduction has been made; but a statement of them can be found in "Professor Newcomb's Popular Astronomy," a most valuable book, that all intelligent persons can read with pleasure and profit. Suffice it that the fact may be relied upon as a close approximation to the truth, being deduced by the same class of men, to whom "accuracy" is a goddess of worship—men who have so perfected the lunar theory as to detect an acceleration of the moon's mean motion of only ten seconds in a century—men who have determined the velocity of light to be 155,000 miles per second, of time, and have felt by gravity the presence of a planet on the outskirts of our system, and appointed its place before it was ever recognized by human eyes.

This weight of the earth being a certain fact, its consequences can not be shirked by flippant words. Come up to the park, Brother Lyon! your economy of material dodge has no part in this connection. The material is on your hands—the weight of 5 1/2 earth, of water, or, what is equivalent, the weight of full two solid earths of granite rock. What will you do with it, in your very mechanical (?) structure of a shell of 35 miles thick only, as you say, 1-40 of the earth's contents? Will you crowd it all into that—two worlds of solid granite into the fourth part of a world, and produce a density of crust equal to eighty times the density of granite or about twenty times the density of metallic lead? Or will you not rather go back to those "Sacrament cabages" and, like a patient, intelligent man, spend your odd time in the study of true science? You will then scribble no more stuff about our having "a right to a sun as large as any other in the whole canopy" until you can force your "cabbage heads," or the apples on your trees, or the little "Lyon's" if you have any, to be developed all of an exact size one with another. Neither will you then be so behind in knowledge of scientific progress as to announce in the JOURNAL that the planet Mars has no satellite, nearly five years after two were discovered attending him, by the observers at your own national capitol. We marvel those learned spirits did not tell you.

We might go on to show the utter impossibility, under the laws of gravity, of maintaining a world intact even if once built as a hollow shell. In fact, there are very curious and entertaining results to follow such a supposition; but we have already spent more time on Mr. Lyon's theories than they are worthy of, and more than any disciple of real science would have spent, had they not been allowed to appear in your influential JOURNAL. So please excuse us from any further notice of them.

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

JUNE.

Of silvery shining rains And noontide glows and shadows, June weaves wild daisy chains For the happy meadows.

She stoops to set the stream With scented elder bushes, And with the rainbow gleam, Of iris and the rushes, She scatters columbines, And scarlet columbines.

Al! June, my lovely lass— Sweet heart, dost thou not see I may to watch thee pass— What hast thou brought to me?

Thy mystic ministries Of glorious far skies, Thy wild rose sermons, sweet, Like dreams profound and fleet, Thy woodland harmony Thou givest me.

The vision that can see, The loving will to learn, How fady the skies may be, What in thy robes burn, Thy secret harmonies— Ah! give me these!

Ellen Muelbay Hutchinson.

COLLEGES FOR WOMEN.

Colleges for women are a significant feature of the present century. They point to the coming time of equal rights and opportunities. They are springing up rapidly, almost too rapidly, as it would, no doubt, be better to have fewer and better equipped and endowed institutions. Besides, in a few years all the old established universities, like Columbia and Yale and Harvard, will be accessible to our young women, and then a condensation of colleges will be desirable.

We have been asked to give some account of the leading colleges, of which the first is SMITH COLLEGE AT NORTHAMPTON, MASS.

This College, endowed by Miss Sophia Smith, of Hadley, has for its President Dr. Seelye, assisted by a large number of professors, male and female, including many of the faculty of Amherst College. Dr. Seelye says: "The college was started with the design of furnishing young women as good opportunities for liberal culture as young men enjoy in our New England colleges. From that purpose the trustees and officers have never been diverted. They determined at the outset that the intellectual work should be what the name implied, that the standard of admission and the courses of study should be equal to those adopted in the majority of our best colleges for young men. This plan has been steadfastly carried out. Only those students have been received who are able to carry on collegiate work. The college opened with fifteen students; it has to-day two hundred and fifty. . . . The only essential difference between the courses of study here and those in male colleges is the greater prominence which we give to music and aesthetic work. These are made parts of the regular college course, and work done in these departments is as truly estimated as that done in the other electives with which they are associated."

We would add that a classical course is obligatory upon the students. Around the central academic building are a congeries of smaller ones, each of which is intended as a home for its inmates, having a matron in charge. The grade of scholarship is high, and the health of the students uniformly good. Morning prayers are the only religious exercises held in the building. There are several flourishing college societies, held for intellectual training and social amusement.

WELLESLEY COLLEGE.

in a town of the same name, near Boston, was founded by a Mr. Durant "for the development of Christian character and the training of girls to become Christian workers." This college is well built and finely situated. At one side is a lake where the girls row and swim in summer, and skate in winter. The grounds are ample, the halls and rooms spacious, and the general arrangements commodious. But a strong orthodox gloom is diffused over the institution. Attendance upon Sunday services, Bible classes, and prayer meetings is strictly enjoined. To reduce the expenses of students, each is required to work in some part of the house, one hour daily. This work comprises all parts of domestic economy, from dusting to the making of bread. The girls wait at table, and some of them do their own laundry work. Beside this labor, they are expected to spend one hour in out of door exercise, such as archery, boating and lawn tennis. Every thing is for the real, little for show, thus reversing the order of some of the old fashionable boarding schools.

VASSAR COLLEGE.

which was founded and endowed by Matthew Vassar, is situated near the city of Poughkeepsie, on the east bank of the Hudson river. The commodious brick buildings overlook a vast sweep of magnificent scenery, including long vistas of river and mountain. The grounds contain three hundred acres divided into parks, gardens and farm, and containing a lake which is the resort of students, winter and summer. Exercise is also found in lawn tennis and croquet, and the gymnasium.

The five hundred students come from nearly every state in the Union, and their course of study, as far as it goes, is as thorough as that of Yale or Harvard. The class rooms are large and ample in number, but the private rooms are badly planned. One large central parlor is used by four or five girls in common, and their sleeping rooms are situated inside, dark and small.

There is a very good gallery of art at Vassar, and museums of botany, geology and natural history, while the handsome library is filled with about 15,000 volumes. A separate building is devoted to the study of Astronomy, in which Prof. Maria Mitchell dwells. From its observatory on cloudless nights, she and her enthusiastic pupils can be seen far into the small hours, or before the dawn, watching the grand sweep of planet or distant star, taking measurements and observations for day work.

The students have their dearly beloved societies, literary, social, or devoted to the fine arts, to the study of Shakespeare, etc. Yet the tone and teaching of Vassar, with all its splendid opportunities, is superficial and fashionable. Dress is allowed to an extent that is ruinous upon an ordinary parent's purse and the influences of the school are not entirely such as the more earnest, practical and sensible people would desire to see their daughters imbibe.

THE LASSELL SEMINARY

at Amherst, Mass., ten miles from Boston, has introduced some innovations into its curriculum. Among these are instruction in cookery, in dress-making and millinery, given special courses. Mrs. Helen Campbell and

Miss Parloa have each had charge of the household department of this school, and the former, as well as Mary Safford Blake of Boston, has given a valuable series of lectures on subjects of prime importance to every woman who would be well equipped for the exigencies of life. This seminary seems to have great regard for the physical welfare of its students, discourages show and inordinate dress, and provides excellent lecturers upon science and art as well as hygiene.

From the "Handiwork Department" of Lassel, we extract the following explanation of its working:

"It is to be remembered that the brief period of residence at a boarding-school is usually succeeded by the practical duties of a woman's life, and the necessity is pressed upon us to consider the preparation which has been made, and is to be made, in its relation to the life which is soon to try all fitness by severe practical tests. For the large majority of women, the occupations and interests of home are to be the permanent and engrossing interests of life, and school training must have a direction in harmony with this fact. The drudgery of routine, the ever recurring, practical duty in domestic, not less than in professional life, is more or less wearing in proportion as it is seen to have a spirit within the wheels—a relation and purpose beyond and above the task itself.

"The woman should know how to make her occupation enriching to her own intellect and spirit; to make of household duties an ever developing art; to bring to it all the training of education; to enlarge and adorn her sphere with all the acquisitions of school; to feel no painful incongruity between these and the duties of her life.

"To do this well, we think that a complete scheme of girls' education can not exclude preparation for the chief employment of life—the life-long interest and care of home. A work occupying two or three hours of Saturday afternoon, or some other recreation afternoon, makes no marked inroad on study hours; nor does a work kept by itself interfere in the general order of the house. It has no connection with the domestic service of the institution; it is as completely separate as any other department of instruction. On a low platform, in a lecture room, is a cooking stove of the best modern pattern; near it the demonstrating table, tools and material. The tools are the best cooking utensils; the materials are as they are sent from the market.

"Here, Miss Parloa prepares the various dishes set down in the order of the day, preparing her work with a recipe, which is copied into the note-books of her pupils. No better lesson could be given in the value of keeping a "level head," than is given by this quiet, self-possessed lady, who talks clearly, connectedly and without weariness, explaining all her processes as she goes on, giving no place to luck in the exact and uniform methods of her work. The soup keeps on that verge of boiling which is essential to perfect flavor; while vegetables are "timed" by their various qualities, fowls dressed, stuffed, trussed, and committed with other roasts to the oven near."

BOOK REVIEWS.

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

KANT'S CRITIQUE OF PURE REASON. A critical Exposition by George S. Morris, Ph. D., Professor of Ethics, History of Philosophy and Logic in the University of Michigan, and Lecturer on Philosophy in the Johns Hopkins University, Baltimore. Chicago: S. C. Griggs and Company, 1882. Price \$1.25.

Messrs. S. C. Griggs & Co., Chicago, according to announcement, have begun the publication of a series of "German Philosophical Classics for English readers and students," under the general editorial supervision of Geo. S. Morris, Ph. D., Professor of Logic, Ethics and the History of Philosophy in the University of Michigan, and Lecturer on Philosophy in the Johns Hopkins University, Baltimore, and with the co-operation of the eminent scholars named below.

Each volume will be devoted to the critical exposition of some one masterpiece belonging to the history of German philosophy. The aim in each case will be to furnish a clear and attractive statement of the special substance and purport of the original author's argument, to interpret and elucidate the same by reference to the historic and acknowledged results of philosophic inquiry, to give an independent estimate of merits and deficiencies, and especially to show, as occasion may require, in what way German thought contains the natural complement, or the much needed corrective, of British speculation.

It is intended that the series, when completed, shall consist of ten or twelve volumes, founded on the works of Leibnitz, Kant, Fichte, Schelling, and Hegel. It will thus furnish in effect a history of the most conspicuous and permanently influential movement in the history of German thought, and its general object may be stated to be to render reasonably accessible to the intelligent English reader—a knowledge of German philosophic thought in its leading outlines, and at the same time to furnish the special student with a valuable introduction and guide to more comprehensive studies in the same direction.

The volumes now contemplated, together with the names of their authors, as far as at present determined, are as follows: "Leibnitz's New Essays Concerning Human Understanding;" "Kant's Critique of Pure Reason" (the Editor); "Kant's Ethics" (President Porter, of Yale College); Kant's Critique of Judgment, Aesthetics and Natural Theology" (Prof. Robert Adamson, of the Victoria University, Manchester, England); "Fichte's Science of Knowledge;" "Schelling's Transcendental Idealism" (Prof. John Watson, of Queen's University, Kingston, Canada); "Hegel's Logic" (Dr. W. T. Harris, Editor of The Journal of Speculative Philosophy); "Hegel's Philosophy of Religion;" "Hegel's Aesthetics" (Prof. J. S. Kidney, of the Seabury Divinity School at Fairbairn, Minnesota); "Hegel's Philosophy of History and of the State."

The volumes will not necessarily be published in the order above given. The first one on Kant, is just published, and will certainly meet with a cordial reception from those interested in philosophical classics. The author says:

"To the special student of Kant, the difficulties which must attend the attempt to furnish a summary account of special substance and purport of the 'Critique of Pure Reason' are well known. Not the least of these difficulties arises from the circumstance that Kant's work marks and conspicuously illustrates a stadium of transition in the history of modern thought. It is far more eminent in the story of a process of inquiry and demonstration than a didactic exposition of furnished results. And with reference to this process the terminus a quo and the terminus

ad quem are widely different. Hence; as the inquiry proceeds, words and phrases acquire, and have attached to them, new meanings. This produces an air of variability and uncertainty in the use of words, which Kant, owing, doubtless, in part, to the haste with which his work was written, has not taken care to reduce to a minimum. Add to this the fact that Kant's intellectual attitude, in some of its most essential aspects, remains, to the end, thoroughly confused, and the reader will have some conception of the hindrances which lie in the way of an attempt to produce a clear and attractive statement of what Kant has to say. These things are mentioned, not to excuse any deficiencies in the work of the present author, but that the critical reader may not at the outset form a wholly unreasonable notion of what may justly be demanded in any professed exposition of Kant.

"The author has had at his disposal a copious collection of works, old and new, relating to Kant. But as his primary object in the preparation of this volume was not to make a new contribution to 'Kant philosophy,' they could not serve him, or influence his judgment, in any such conspicuous measure as to make further, specific mention of them necessary. His best and most earnest wish is that this volume, and the series which it inaugurates, may serve the end of promoting genuine philosophic intelligence."

The author sets forth that "Kant demonstrates, first, that time and space are ideal forms of knowledge or of sensible consciousness, and not what we, in our undisciplined thought, choose to call material-substances or attributes of such substances. This their ideality is their reality. Secondly, he shows, that time and space, as forms of knowledge, owe their existence to an activity of intelligence or mind. Indeed they exist only through such activity, and in no sense independently of it. Nevertheless this activity is, on the part of the individual subject, a 'blind' or unconscious one. Man, knowing, sensitive, imaginative mind, the alleged subject agent of this activity, works the miracle of time and space spontaneously, without conscious purpose and without knowledge,—the rather, as a pre-condition of the possibility of all his knowledge. Thirdly, Kant finds that the conditioning forms of our sensible knowledge are the conditioning forms of all objects of our sensible knowledge. All such objects presuppose space and time. And not only so, but all such objects are really intelligible to us, as sensible objects, only by virtue of, or in and through, their time and space relations. Still further, it is only through our consciousness of objects in such relations that we become conscious of these forms—space and time—which we are taught to look upon peculiarly our own. We find our objective consciousness, so far as it concerns space and time, to be self-consciousness, and our self-consciousness, to be in this respect, equally objective consciousness."

There is a fascination in connection with this work, that can not fail to attract the student of Philosophical Classics and illuminate within his mind various subjects of which, perhaps, heretofore he has known but little. We predict for the series of works in hand, abundant success.

SPIRITUAL AND MAGNETIC FORCES, by Charles Holman, Ph. D., author of Pre-Adamite Races of Men, etc. New York: Ass. K. Burtis, 1882.

The author well claims that Spiritualism is a science, but not like the science of geology or chemistry, which deal simply with inanimate nature, while Spiritualism brings one soul in direct contact with another soul, teaches a personal immortality and enters the realm of the Divine. In the discussion of Spiritualism as a science, he associates therewith "animal magnetism," as it is usually called, using the term only in contradistinction from inert or metallic magnetism; in the latter case it is magnetism obtained from, or communicated through, inert matter; in the former it is through matter vitalized into life, quickened and kept alive by the activity of spiritual forces, and reasoning therefrom the author is forced to the irresistible conclusion that mind, soul, or spirit, is the actual power which governs, influences and controls all nature whether animate or inanimate. Even a person can not write a letter without leaving the impress of his or her general character upon the sheet, unconsciously communicated by the outflow of the subtle fluid through the hand, and the same can be read by a person who has developed the psychometric faculty to a sufficient degree. The magnetic-electro fluid which passes from one to another, is but the soul's carpenter, sent to repair the decaying tenement of a brother's soul, and sympathy, affection and love ever stand ready to send forth this messenger of good on errands of mercy. The author critically examines the nature of dreams, materializations, and healing. The book is permeated throughout with a fine vein of spiritual thought, and although containing only 45 pages, it will be instrumental in doing a good work.

Magazines for June not before Mentioned.

MAGAZINE OF AMERICAN HISTORY. (A. S. Barnes & Co., New York.) Contents of the latest number: Robert Cavalier De La Salle, of Rouen; The Origin and Development of the Municipal Government of New York City; Peckskill during the Revolutionary War; An Old Mohawk Valley House; The Franklin, Rochambeau and Force papers; Extracts from Merchants' Letters, 1781-1785; The Boston Martyrs; The Tragedy of Stephen Ball; The Death of General Huger; Eagles and Fish-Hawks on the Hudson; Notes; Queries; Replies; Societies; Literary Notices. Subscription price \$5 per year, single numbers fifty cents. For sale by the publisher.

NATURE. (Macmillan & Co., New York.) Contents: Tonnage Legislation; Myth and Science; A Primer of Art; Our Book Shelf; Letters to the Editor; Cyclones; The Gizzard; Contents of Some Oceanic Birds; Recent Discoveries in the Planet Mars; The Cause of Tuberculosis; Deep-Sea Exploration; Some Primitive Ideas on Meteorology; Notes; Our Astronomical Column; Geographical Notes; Some of the Dangerous Properties of Dust; The Influence of Temperature on Certain Seeds; University and Educational Intelligence; Scientific Serials; Societies and Academies.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Department of Theory and Practice; Correspondence; Notes and Queries; Examination Department; University Department; Book Table.

NEW CHURCH INDEPENDENT. (Weller and Son, Chicago.) Contains interesting articles on Swedenborgianism, etc.

BABYLAND. (D. Lothrop & Co., Boston.) An illustrated magazine for very little folks.

(Fall River, Mass.) Daily Herald.) Barnard Manufacturing Company. Mr. Isaac L. Hart, Superintendent, No. 3 Ashton street, says: I have used that superior remedy, St. Jacobs Oil, in a severe case of rheumatism, in my arm, and its effect was wonderful, having banished, after a thorough trial, all pain, leaving my arm as well as ever.

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Religio-Philosophical Journal

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Entered at the postoffice in Chicago, Ill., as second class matter.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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 17, 1882.

NOTICE TO SUBSCRIBERS.

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The Mysteries of Divine Providence as Manifested in the Physical Organization of Man.

The efforts of scientific men to prove that the physical organization of man is simply a vast menagerie or reservoir of animal life, seem to be crowned with complete success. Dr. W. Paine, a successful physician, claimed twenty-five years ago, that nearly all chronic diseases—such as catarrh, bronchitis, consumption, dyspepsia, liver complaint, kidney disease, neuralgia, epilepsy, diarrhoea, skin disease, scarlet fever, measles, small pox, all forms of fever, scrofula, cancer and tumors, are produced by infinitesimal organic germs of vegetables and animals introduced into the system through the lungs and skin, into the stomach with the food, and in various other ways.

Those who have the catarrh furnish evidence of the wonderful performance of Nature in the domestic economy. Their noses are the receptacles or homes of myriads of frolicsome, sportive animalcules. With no rent to pay, no taxes coming due annually, and no improvements to make, if they are not perfectly happy, it is because the sufferer is constantly introducing into his nostrils some noxious liquid, which, while it does not kill them, makes them very angry.

plants dispute for space, as Bismarck and Napoleon did; each particle of dust has its proprietor; each drop of water is tenanted with a dense population. We swallow myriads of animalcules in our food and vast quantities of mushroom organisms are inhaled through our lungs.

The vegetable parasite, sarcina goodserii, produces chronic vomiting after eating; the oidium albicans cause diphtheria. Cataract of the eye is caused by a minute worm. The New York World says that it is a well-known fact among men of science, and especially among physicians, that there exist in the air myriads of reproductive organisms representing the lowest forms of animal and vegetable life. They are abundant at all seasons, but especially during the hottest part of the year.

Messrs. Pasteur and Jaubert, in the course of their experiments, have detected several species of bacteria in drops of water taken from the Seine; they assert, too, that the most carefully distilled water contains germs of animalcules, if the vessels in which this water had been collected, were not purified beforehand; but spring water taken as it issues from the earth, and free from external influences, contains no germs.

The revelations of science with reference to the physical organization of men and animals, are of the most startling character. The microscope has unfolded a new world to the astonished vision; it has lifted the veil to a certain extent between the visible and invisible; it has disclosed the border-land wherein the infinitesimal animalcules live, sport and enjoy themselves in accordance with a law as divine, no doubt, as the one that evolved the human race and permits it to exist. Notwithstanding this fact, however, whenever they seriously interfere with the health, happiness and prosperity of man, they are indiscriminately slaughtered if any agent can be found of sufficient potency to accomplish the destructive work, totally regardless of their divine origin, and without for a moment considering the "wise end" in view in their creation, or that God, as the Creator and Preserver of all things, had anything to do with bringing them into existence, or that in their wholesale destruction mankind is infringing or violating a law to "prevent cruelty to animals."

Dr. Bedell sets forth that the bacteria germ, which may be found in every tissue of the body, in the air we breathe, the food we eat and the water we drink, is only about a hundred-thousandth of an inch in diameter, being much smaller in size than one of the blood cells, of which the body is supposed to contain an almost infinite number, each of which, as may be seen, might afford a home for a small colony of bacteria germs and still have plenty of room. Some scientists claim that each blood corpuscle or cell is a prolific animalcule, circulating in the human system, and imparting vitality and strength thereto. Dr. U. R. Piper, whose microscopic researches have proved invaluable, has demonstrated that the average size of a corpuscle from the organization of man, "is 1-3,200 of an inch; that is to say if you take 3,200 corpuscles and place them in a line, they will occupy just the space of an inch in length. If you multiply the number by itself, you get the number in a square, and multiply that by 3,200, and by five, since it takes five corpuscles to make the thickness of the diameter of one, you get the number in a cubic inch—1,638,400,000."

If blood corpuscles are animalcules, as claimed by some, how wonderfully prolific, for J. W. Draper, M. D., LL. D., asserts in his elaborate work entitled "Human Physiology" that at every beat of the pulse nearly 20,000,000 of "these organisms die, and are replaced by others which are being gradually developed." This marvelous reproduction is in accordance with the demand of the organic structure, and shows that its prolific nature has not been arrested in the course of its transit from the food it eats, water it drinks, and air it breathes. Take, for example the soil, and how thoroughly impregnated with vegetable life, to say nothing of the myriads of animalcules that make their home therein. Darwin says: "I took in February three table spoonfuls of mud from three different points beneath water on the edge of a little pond; this mud when dried weighed only 6 1/2 ounces. I kept it covered up in my study for six months, pulling up and counting each plant as it grew; the plants were of many kinds and were 537 in number, and yet the viscid mud was all contained in a breakfast cup."

As the scientist extends his investigation, new wonders and revelations constantly greet his vision. Life—animal and vegetable life—everywhere! No dead or inert matter in all of God's vast universe. The meteorite that comes flaming through the air, a messenger of light from some distant clime, a fragment of a lost world, or a disrupted

planet, perhaps, imparts a glorious lesson, brings tidings that nature is prolific everywhere—unceasing in her labors and varied in the results she desires to attain. Grand, indeed, the glorious lessons it imparts! Light comes 95,000,000 miles from the sun, bearing on its gentle rays fruitful lessons for humanity to learn, but meteorites, for aught one knows to the contrary, may have traveled a much longer distance, to convey to the mortals of earth an idea of the immensity of creation, and the unceasing activity that pervades every molecule of matter, it having been demonstrated by the eminent scientist, Dr. Hahn, of Berlin, Germany, that many of them contain the organic remains of plants and animals.

Mrs. Emma F. Jay Bullene in Chicago.

This most estimable and talented lady began her engagement with the Second Society of this city last Sunday evening. A good audience assembled in the beautiful hall to listen to the address. Among the audience were many of her old-time friends whose debt of gratitude to this medium they feel never can be repaid. Their warm welcome and enthusiastic delight must have been extremely gratifying to Mrs. Bullene. Her lecture was a fine effort, equal to that of any of her able predecessors, which is saying much.

Now that Mrs. Bullene is once more in the lecture field, it behooves Spiritualists generally and her friends in particular, who already know her ability and worth, to make every exertion to enable her to remain before the public. She can, with the aid of superior intelligences from spirit-life, do a work unsurpassed and of immense benefit to humanity. She commenced her lecture last Sunday evening with the following beautiful invocation:

"Oh! thou great and ever loving Spirit of divine truth, with grateful hearts we would enter into thy temple, the inner sanctuary thereof, and commune with the divine influence which thou art able to impart—the spirit of purity, the spirit of love, the spirit of harmony. Oh! how grateful are we that the human spirit is capable of soaring aloft into the realms of the Divine, and gathering up the golden beams of supernal light, by which it may be enabled to find its way into the great universe of the hitherto unknown, and through the light and glory of which the great and loving spirit of the Over-Soul may descend to each one and reveal to the embodied and disembodied the divine truth that we are one with God. Oh! holy angels, ministers to earnest seekers after truth, come very near to us at this hour and enable us to ask the vital questions which pertain to our immortal peace and advancement in holiness and happiness; and beneath this light shall we continue to unfold as the flowers of dawning summer time, until the fragrance and perfection of an exalted life shall induce us to honor and glorify our Father, who art above all and in all."

Mrs. Bullene will lecture again next Sunday at Martine's Hall, and those who fail to hear her, will miss a rare treat.

Religion Metamorphosed in a Hideous Effigy.

In this country the Salvation Army is considered a great nuisance. In Great Britain it seems to flourish. A new national hall, at the expense of \$75,000, has been purchased, and \$40,000 has been expended in fitting it up. It is stated that in a single evening the army raised the sum of \$20,000 for use in paying off its debts. Hardly an important centre remains in England to which the army has not now extended itself. It has 301 branches, 641 officers, and every week holds 5,000 services, in which 290,000 persons are provided with seats. In Chicago, the Salvation Army have metamorphosed religion into a hideous effigy. It has pitched a tent on a vacant lot on Sangamon St., and one living near by, says:

"We are now compelled to listen to their crazy methods of revival work, consisting mostly of a succession of fanatical, blood-curdling shrieks, groans, and exclamations which are kept up well towards midnight. What is supposedly the worship of Almighty God is to us outside the tent degraded to the level of a sacrilegious and hideous orgie. The neighborhood questions the right of these people to change what was once a respectable locality into a very bedlam, and this principle it will soon have asserted in the form of an injunction restraining such disgraceful and unseemly performances."

"Capt. Harry," of this branch of the Army, has an intensely orthodox view of heaven. He says:

"When we get above there will be a grand meeting and an unbroken shout of hal-le-lu-jah. We are only men and women down here, but there we will be angels, and arch-angels, and cherubim, and seraphim—the redeemed spirits of just men made perfect; and they will join in one great song of hal-le-lu-jah worthy the Lamb: 'To Thee power, and honor, and glory and dominion forever and ever.' So he said the one in the tent was the quietest kind of a meeting. When they had gone up to glory—got to Heaven—having passed from time to eternity, there would be one ceaseless song one day after another forever, in a place where they would not need a candle or the light of the sun, but would have God's light."

Brevity, Conciseness, Perspicuity.

We are always glad to have our readers send us communications upon subjects within the scope of the JOURNAL, but from time to time we are obliged to ask that more care be taken in their preparation, making them as compact, clear and concise as possible. These remarks are especially applicable to those contributors who write upon abstract, metaphysical or scientific subjects,

and those who are engaged in discussions. It is a daily occurrence for us to have letters of apology accompanying long articles, saying the writer had no time to properly prepare the article and hoping we may be able to fix it up. No article upon any of the subjects above alluded to should be sent off for publication until it has been gone over with the greatest care by the writer, and everything struck out that will not affect the sense. In more than one half the manuscript received, one-fifth to three-fifths could be stricken out and leave the article stronger than before. It takes time and discipline to avoid crudity, but the result of the effort more than compensates the writer. An article of one column or less in length is far more likely to be read and make an impression than a longer one. Nearly every subject can be divided into several parts and treated separately in different articles. Stick to the point. Don't digress nor lug in collateral issues.

Current Items.

The Living Church wonders how clergymen can denounce the Sunday concert in a beer garden, and then turn around and advocate Sunday school exhibitions, pious panoramas, and "moral" shows on the Sabbath.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.50.

Miss Allie Best, daughter of Mr. Robert Best, a wealthy farmer of Coles county, a very intelligent young lady having apparently a bright future before her, has all at once lost her reason, and will be taken to Jacksonville. It is thought that a protracted religious meeting in her neighborhood, at which she professed belief, excited her mind and was the primary cause of her terrible misfortune.

Psychological influence is illustrated in hundreds of different ways. Two convicts in the California State prison took delight in torturing a timid fellow, whose cell was between their own, by pretending at night that they saw ghosts. They talked to each other about it, describing the most awful sights, and counterfeiting excessive fright. A week or two of this treatment drove the victim crazy, and he imagined that he was haunted by the creatures which they conjured up.

On hearing of the death of Garibaldi, the Pope remained silent awhile, then, raising his eyes to heaven, he said: "There has gone another figure of the revolution. Oh, God, be merciful to him!" The Vatican organ, Voce Della Verita, says: "Garibaldi was one of the most determined, but also the frankest, of our adversaries. Not from him came the heaviest blows and bitterest troubles. He was no hypocrite. May the prayers of his pious mother have smoothed the last moments of her son's agitated life."

Warden Crocker, who has the immediate charge of Guiteau in the Washington jail, when asked what his demeanor would be on the scaffold, said: "That depends upon circumstances. If there shall be a large crowd present, it will nerve him to Spartan firmness. If, on the contrary, he shall be executed in that corridor over yonder [pointing in the direction of the scaffold], with no spectators beyond the prison authorities, he will die like a craven, and we will be compelled to drag him from his cell."

The question of opening museums and art galleries on Sundays, came up in the English Parliament recently and was defeated by a vote of 208 to 83. The principal arguments made against it were that if the public museums and galleries were opened the next step would be to throw open the theatres, music halls and dancing houses, and the galleries would compete with Sunday schools, refreshment booths would have to be established, and intemperance would be directly encouraged.

The Chicago Tribune says that the Rev. S. J. Dillon, colored, of Cincinnati, made a pastoral call on Mrs. Gaines, and accepted an invitation to remain for supper. He went up stairs to brush his hair, and Mrs. Gaines remembering that the sum of \$39 was in that room, thought it discreet to go up and lock the trunk which held the coin. But she did not act quickly enough. After the minister's departure she missed the money. This time she moved with celerity, and he was arrested, with the plunder in his pocket.

The Medium and Daybreak says: "The mind through which a message passes from the Spirit-world, is a mass of previously acquired impressions. The intensity of these impressions during control, or the uncontrolled action of any brain organ, due to the presence of such impressions, must vitiate the communication at the time being given. We have seen a medium in a towering passion; in a state of exultation; in grief, or under other feeling, and the effects have been palpable in the conduct of the spirit. In these cases the mind sphere controls the spirit, not the spirit, the medium."

The will of the late Ralph Waldo Emerson was found among his papers, and has been filed for probate. He gives all his real estate, with the exception of his house and homestead estate in Concord, equally to his three children, Edward Waldo Emerson, Ellen Tucker Emerson and Edith Emerson Forbes, wife of William H. Forbes, of Milton, and their heirs, the pastureland and woodland in Concord, being given subject to certain rights reserved for the benefit of his wife and his daughter Ellen, as hereinafter mentioned. His library he gives to his three children equally, and also his manuscripts and writings to them and their survivors in joint tenancy. The

copyright and plates and ownership of all his published writings he gives to his son Edward, and he also assigns to him for his own benefit all his contracts for their publication.

A special to the Tribune sets forth that Political circles are very much animated in Milwaukee, Wis., over the quarrel between the Hon. Arthur Bate and the Roman Catholics. In the legislature last winter Mr. Bate supported the Church Taxation bill and other measures which were opposed by the Catholics, thus bringing down upon his head the bitter condemnation of the whole denomination. Mr. Bate is a trenchant writer, and the controversy is ably handled on both sides. He claims that the followers of the Pope are bent upon overthrowing the public school system and eventually controlling this Government. The quarrel will be as protracted as it is bitter.

The decree regulating the liquor traffic in Russia, which has been recently signed by the Emperor, is of the most stringent character. There is to be only one liquor shop in a village; and where two or three villages are almost contiguous, the one shop must suffice for their combined inhabitants. The publican must be a native of the village, must be appointed and paid by the common council, and must sell food as well as liquor. If he allows any one to get drunk, he is liable not only to dismissal, but to fine and imprisonment. If any Russian village is reported to the authorities to be addicted to drunkenness, the sale of liquor may be interdicted for as long a period as may seem necessary.

Our Spiritual Exchanges.

Dr. Dean Clarke has a series of "resolutions" in Light for All. We extract the following:

Resolved, That Spiritualism having been demonstrated to be a scientific fact by such eminent scientists as Professors Wallace, Crookes, Varley, Zollner, Thurly, Percy, Butler, of Masses and Hare, and many more of the most learned savants of Europe and America; as it has been accepted as a most important truth by such distinguished statesmen, and rulers of nations, as Secretary E. M. Stanton, B. F. Wade, J. R. Giddings, Henry Wilson, Andrew Johnson and Abraham Lincoln in America, and such as Garibaldi, Mazzini, Castelar, Victor Hugo, Jules and Leon Favre, Emperors Napoleon, Alexander, and Queen Victoria in Europe, we may justly claim that it is worthy of the candid and earnest attention of everybody, and especially that it demands of the pulpit and the press such respectful consideration and treatment, as the vast number and respectability of its believers, and the transcendent importance of the subject entitle it to. We therefore respectfully ask of the said directors of public opinion, such amenities and courtesies as are due to all honest and intelligent truth seekers of whatever name or station.

Resolved, That we regard sin and suffering as cause and effect, inevitably associated, and commensurate in duration; that in the economy of nature, all punishment is for the good of the punished; that the suffering consequent upon sin is an indispensable means of reform; that there can be no vicarious atonement, for one person cannot suffer for another any more than he can eat or sleep for him, besides it would be a violation of every principle of justice to punish the innocent for the guilty; that death does not change man's intellectual or moral status, therefore every sinner who does not reform in this life, will suffer in spirit life till through suffering he is purified; hence every person must "work out his own salvation," which is gained through growth and obedience to the higher law of his nature.

Light, of England, has the following praiseworthy words for Zollner: "It is sad indeed to think of the loss we have sustained in the premature death of Zollner. Among those whose fame commands respect for statements which the world usually pooh-poohs, he stands pre-eminent for brave and unflinching proclamation of truth. His patient observation of phenomena, and acute philosophical suggestions of theory, led to the hope that he would illuminate a subject which is beset with difficulty on every side. Few have opportunity, and fewer still are mentally qualified to deal with the problems that Spiritualism presents. As time goes on and our experience widens, these press for solution, not merely as questions to be dealt with on the plane of science, but on that of morals also. Whether Zollner's suggestion of a four-dimensional space was or was not a true one, matters, after all, little in comparison with some other moral question raised. Zollner's facts are the important legacy which he has left us. Similar occurrences have no doubt, been observed by many others. But his compact series of thirty sittings enabled him to record with scientific accuracy a singularly complete series of phenomena, and his European fame gave to his appended name a weight that few others who could so testify can claim to possess, or can even hope to acquire."

The Herald of Progress well says: "Now what is life but a passing dream if the soul is immortal? What are all the past scenes of joy and happiness and human felicity attendant on this short journey of life, if the dark pall of oblivion is to swallow up the soul? What are all the cherished dreams and aspirations for immortality, if the dark veil of annihilation is to wrap its suffocating folds around our being? Where are the fruits of human intellect and the powers of the mind with which man is endowed, if an endless night is to close over his existence forever? To what reasonable or useful end are all the faculties with which life is propped and our being sustained, if the whole is to pass away and be no more forever? They are useless and unnecessary if annihilation is to be our destiny. Why is it that all conscious beings aspire to immortality if all are to be doomed to disappointment? The thirst for a never-ending existence is deeply implanted within the breast of every human being; not even the wildest barbarian among the most savage hordes is destitute of this thirst for immortality. It would seem as though the Creator might out of the plenitude of his pity and sympathy for the helpless victims of his creation, have foreborne this universal desire, the ever-cherished hope, if it was to meet with universal disappointment. The very fact, therefore, that the fond hope of immortality is so universally cherished, is the strongest and most convincing evidence that that hope is to

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Bacchus with his Pleasure Boat.

BY W. S. BARLOW.

The sparkling wine with subtle smile, Adorned in gay attire; Illures its friends by visions bright With its fantastic fire.

Washington Words.

Hon. Charles Case, of Washington, joins in Approval of the Journal, and Commends the Victoria Workers, Major Forster and Dr. N. Frank White.

From a long letter on general subjects we make the following extracts as of interest to our readers: Let me add a hearty "AMEN" to the sentiment of Davis and his forty odd co-peers, as published in your columns.

A Call.

To the Editor of the Religio-Philosophical Journal:

There's a cry going up from the South Side of this great city, a cry of longing for a better, a purer, a nobler, a more spiritual life.

The lecture in Apollo Hall, at 24th and State, a week or two since, could, if repeated there, all out, but an inferior audience, it not being calculated (in the opinion of your humble servant) to reach the cultivated portion of the South Side citizens.

Chicago, May, 1882.

"Hallucination."

To the Editor of the Religio-Philosophical Journal:

I have read with great degree of interest the articles under the head of "Hallucination" interest not only in the subject matter contained, but also from the fact that it came from the pen of the man who has always held a high place in my estimation, Albert D. Hager.

S. V. Smith, of Peru, N. Y., writes: The Journal is a beacon of light and a source of comfort. I am pleased with that soul-inspiring communication from our elder Bro. Jesus, which I am passing around.

A Massachusetts Medium on the Situation—Who Next?—Let Mediums Place Themselves on Record in This Matter.

To the Editor of the Religio-Philosophical Journal:

Accepting the invitation extended to the readers of the Journal, I send in not only bits of news, for the general fund of information, but also facts concerning the great theme which is at present agitating the world of investigators, viz, materialization without seeking for notoriety.

Now, while impostors like these may be disposed of, how is it with those who are situated in their own minds, and who are not aware of their own deception, and who are not aware of the danger to which they are exposing themselves?

The Spiritualists of Michigan—Statement for the Census Bureau.

The census bureau, through Dr. Henry R. Waite, having asked for statistics of Spiritualists for publication in the tenth census, the following facts have been ascertained:

DETROIT, MICH., May 27, 1882. DR. HENRY R. WAITE, SIR: I have before me your communication addressed concurrently to various persons asking for lists of Spiritualists.

But it would be wholly impossible to supply you with the names of the Spiritualists in this city, and I can only answer your request in a summary way. No list of Spiritualists societies that could be given would afford even an approximate idea of the number of Spiritualists in the country.

There is in Michigan an organization known as the Michigan State Association of Spiritualists and Liberalists. There are a number of local societies in affiliation with it, but it would be impossible to say how many, as no system of reports has been instituted.

Secretary State Association, Spiritualists and Liberalists.

Visit to Milwaukee, Wis.

To the Editor of the Religio-Philosophical Journal:

On Tuesday, May 23rd I visited the city of Milwaukee, Wis., where I spent the day in a most interesting and profitable way.

I was kindly received and entertained at the hospitable home of Mrs. Mary E. Van Horn, who is Vice President of the Society. Thursday evening, through the kindness of Mrs. Cameron, I gave a parlor lecture at her residence, meeting many friends whom I shall always remember.

The Independent, published at Oswego, Kan., says: "The lecture of Mrs. Stearns at the Court House last night was well attended, the house being crowded."

Miss Nannie Slayton.

To the Editor of the Religio-Philosophical Journal:

On last Thursday afternoon, Miss Nannie M. Slayton, aged 15 years, sat at her piano playing her favorite, "Home, Sweet Home."

She was clairvoyant from early childhood, and had often conversed with the brother and sisters who had preceded her to spirit-life. Her mother is a writing medium. In the funeral address the words, "Try to think of me as one of the blessed angels of light; try to feel that I am your daughter the same as ever," came to me through Mrs. Slayton's mediumship, over two years ago, as the first ray of light, to guide my mind from the gloom of the grave to the reality of spirit-life.

Not the slightest clash of discordant sentiment was noticed to disturb the harmony that prevailed during the first funeral day. In a message, through her mother's writing, Nannie has since mentioned it as the happiest day she ever saw.

Topeka, Kansas, May 23rd, 1882.

Endorsement of Dr. Crowell.

To the Editor of the Religio-Philosophical Journal:

From the shores of the Pacific I extend my hand in cordial greeting to Dr. Eugene Crowell, on the far away Atlantic shore, for his masterly ventilation of pseudo-Spiritualism against the genuine, in the Journal of May 20.

How to Secure Good Husbands.

Among the Zuni Indians, who have recently come to the front by coming east for ocean water, there is said to be a social custom that might be worth adopting in more civilized circles.

Communication from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Absent from the city, I have just returned to find several numbers of the Journal awaiting my perusal. To say I enjoyed a banquet of good things, is putting it mild.

A Promise Fulfilled.

To the Editor of the Religio-Philosophical Journal:

At Lake Pleasant, last summer, through the mediumship of A. H. Phillips I received a message from my friend, M. W. L., (who passed away in 1881 from Bennington, Vt.) reminding me of his promise to communicate, if he found it possible, I had entirely forgotten the promise, and told Mr. P. so, and that there must be a mistake. Then followed another message in these words:

MY DEAR FRIEND: I am trying to give you evidence that I am present. I find that life is indeed real and that you are not dead. It is not its goal. "Dust thou art, to dust thou shalt return," was not spoken of the soul." Do you not recognize me, my dear friend? M. W. L.

I then remembered repeating those lines to him in one of our last conversations, and that I asked and obtained his promise to communicate with me if possible. Mr. Phillips was an entire stranger to me, and this experience had been very convincing. I can assure you, although probably a common occurrence with you and many of your readers.

West Brookfield, Mass. N. FASSETT.

M. E. Taylor, of Fort Calhoun, Neb., writes:

I am a constant reader of the Journal, and feel that it is the best expression of advanced and scientific phases of Spiritualism that is being published in America, if not in the world. True, I have often wished there could be more harmony of sentiment and good feeling than is being manifested in the spiritualistic ranks, especially on the part of those who are endeavoring to write up the matter, but I say nothing to the conclusion that if we can't have harmony without a large and dangerous admixture of corruption and fraud, let the battle rage, for sure am I that the safety and prosperity of our cause depends upon a critical investigation of the claims of mediumship.

J. C. Bardwell, M. D., writes: Your have my full approval in the course pursued in the JOURNAL.

Geo. H. Hartman, of Menomonee, Wis., writes: Most and family think you are doing right in treating the phenomena from the scientific standpoint and giving your readers a careful analysis of every important question. May the JOURNAL continue in the good work in my prayer.

Notes and Extracts.

The divine delight in creation is perpetually renewed in perpetual re-creation.

We find evidences of a belief in immortality in man where the Bible is unknown.

Whitaker is most spiritual must be most refined and susceptible of the highest degree of cultivation.

It is beautiful and grand to watch the unfolding of a single flower; then, how much more so to observe closely the expansion of a soul.

There is a wondrous and enchanting beauty in seeing things at a distance, but when possessed, much that seems beautiful fails to charm or satisfy the soul.

The earnestness and accuracy with which we strike our blow is all important, but it matters nothing how far it echoes.

We need a gospel for the poor, that shall go to them with food for the soul in one hand and food for the body in the other.

All mediums are known to be sensitive to the influence of those they come in contact with; they even may be controlled by the will of a mortal as readily as by the will power of a spirit, for it is the power of spirit in either case.

A Remarkable Discovery.

A REAL SKIN CURE.

THERE IS ONLY ONE AND THAT WITH SIMPLE NAME.

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

RELIEF for all OVERWORKED BRAINS.

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

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

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Dr. C. W. Benson's Celery and Chamomile Pills are valuable for school children who suffer from nervous headaches caused by an overworked brain in their studies, and for all classes of hard brain-workers whose overtaxed nervous centres need repair and restoration. Nervous tremor, weakness, and paralysis are being daily cured by these pills. They correct costive bowels, but are not purgative. Price, 50cts or six boxes for \$2.50, postage free, to any address. For sale by all druggists. Depot, Baltimore, Md., where the Doctor can be addressed. Letters of inquiry freely answered.

A NOTED BUT UNTIRED WOMAN.

(From the Boston Globe.)

My dear friend: I am trying to give you evidence that I am present. I find that life is indeed real and that you are not dead. It is not its goal. "Dust thou art, to dust thou shalt return," was not spoken of the soul." Do you not recognize me, my dear friend? M. W. L.

I then remembered repeating those lines to him in one of our last conversations, and that I asked and obtained his promise to communicate with me if possible. Mr. Phillips was an entire stranger to me, and this experience had been very convincing. I can assure you, although probably a common occurrence with you and many of your readers.

Mrs. E. T. Stearns.

One of our greatest needs seems to be a better defined idea of God. Here the ever recurring question of the past, what and where is God? presents itself; this most important question has never, so far as I know, been satisfactorily answered, and yet it appears to me that if we commence right, it is as easy of solution as is the simplest problem in mathematics.

Wm. Thompson, of Marengo, Ill., writes: One of our greatest needs seems to be a better defined idea of God. Here the ever recurring question of the past, what and where is God? presents itself; this most important question has never, so far as I know, been satisfactorily answered, and yet it appears to me that if we commence right, it is as easy of solution as is the simplest problem in mathematics.

Louise L. Smith, of Blinsson, Dakota T., writes: I have finished reading Dr. Crowell's just and much needed article on "Fraudulent Mediums." I think him for it. I am glad to see this uprising of true and noted Spiritualists in defense of your course of the JOURNAL, and I wish to add my name to the list of hearty endorsers.

E. Raymond, of Agricola, Kan., writes: I am an old man, 73 years of age, with a trembling hand, and must soon join the loved ones gone before. I am still pleased with the course the JOURNAL pursues, and pray it may prosper.

For Kidney Complaint of either sex this compound is unsurpassed as a safe and infallible remedy. "Are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

It costs only \$1.00 per bottle or six for \$5.00, and is sold by druggists. Any advice required as to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as a safe and infallible remedy. "Are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

81 4 33 3

CAPT. DRISKO'S GHOST STORY. How the Good Ship Harry Booth was Saved from Wreck.

At a meeting of religious reformers held in the house of Mr. William H. Banks, East Boston, a few evenings since, Capt. C. P. Drisko, who is well known as an able and experienced shipmaster, spoke in substance as follows: "In the winter of 1865 I commanded the ship Harry Booth, bound from New York for Dry Tortugas, with a cargo of government stores and 200 mechanics and laborers to be employed on the fortifications then in the course of construction. When the ship reached the vicinity of Abaco the wind blew a fierce norther, with heavy rain; the sun had gone down, and the weather soon became quite dark. To haul oil was impossible, and the only rational course left was to incur the risk of crossing the Bahama Banks. The ship drew fourteen feet, and I could not expect that there was much more than fifteen feet of water on some parts of the banks. A foot is very little to spare under a ship's keel; but I resolved to take the chance, and accordingly squared away, that is, put the ship before the wind, and took my departure from Berry Island. Having seen every thing in order on deck, I left the chief mate, Mr. Peterson, a careful and trustworthy officer, in charge, and went below for a little rest. At 10:50 o'clock I heard a voice, clear and distinct, say: 'Go on deck and anchor!' 'Who are you?' I demanded, and sprang on deck, for I was not a man to take orders from any one. I found the ship going along her true course, and every thing as I could wish. I questioned Mr. Peterson if he had seen any person enter the cabin, but neither he nor the man at the wheel had either seen or heard any one. Thinking it may have been hallucination I went below again; about 11:50 a man with a gray great coat and slouched hat entered the cabin, and looking me straight in the face, commanded me to go on deck and anchor. He left the cabin deliberately. I heard his heavy tread as he passed before me. Once more I sprang on deck and found the ship all right. Sure of my course I was not disposed even with this second warning to obey any man or any thing else, no matter what appeared it might put on. Again I went below, but not to sleep, for I had every thing on ready for a spring on deck. At 12:40 A. M. the same man entered the cabin, and more imperiously than before said: 'Go on deck and anchor!' I recognized at a glance that the speaker was my old friend, Capt. John Barton, with whom I had sailed when a boy, and who treated me with great kindness. I sprang on deck, rounded the ship to, and anchored her with fifty fathoms of chain. All hands were called and the sails furled. Shortly afterward I felt the ship touch, but neither the mate nor any one else noticed it. A few minutes later, however, all hands felt it. I threw the lead first from one side then from the other, and found five fathoms (thirty feet) of water. I was perplexed, and asked myself what it could mean, when the same voice sang out, 'Throw the lead over the stern!' I did so, and to my dismay found only 13 1/2 feet. (The ship drew 14 feet.) I immediately set the mizzen topsail and spanker and backed her clear of the reef, against which she sheered every time she brought a strain upon her chain. The danger was past; the ship rode clear of the reef, and sustained but little damage where she struck. A ship which spoke me in the early part of the evening, and whose Captain was not familiar with the Bahamas, said that he would follow me, and for this purpose I hung a light over my stern. Watching my movements closely, he rounded to almost as soon as I did, and thereby saved his vessel. No doubt the norther had shallowed the water on the banks, and if we had continued in our course we both might have been wrecked. Will those who assume that the spirits of our departed friends do not take an interest in us please explain? What I have stated is true. It was the spirit of a departed friend, Capt. John Barton, well known as one of the best shipmasters in the country. He commanded among others, the ships Talleyrand and Superior, and was esteemed by all who ever knew him. My voyage in the Harry Booth was entirely successful."

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NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston, weekly, 8 CENTS. Medium and Daybreak, London, Eng., weekly, 8 CENTS. Light for All, San Francisco, semi-monthly, 10 CENTS. Olive Branch, Utica, N. Y., monthly, 10 CENTS. The Shaker Manifesto, Shakers, N. Y., monthly, 10 CENTS. The Theosophist, Bombay, India, monthly, 50 CENTS. Psychological Review, London, monthly, 25 CENTS. Psyche, London, monthly, 15 CENTS.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCER'S POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and negative powders," - so says J. H. Wiggin, of Beaver Dam, Wis., and so says everybody. Buy the Positives for Coughs, Croup, Colds, Bronchitis, Asthma, Dyspepsia, Diarrhoea, Liver Complaint, Heart Disease, Rheumatism, Neuralgia, Headache, Female Diseases, Nervousness, Sleeplessness, and all active and acute diseases. Buy the Negatives for Paralysis, Deafness, Amnesia, Debility, and Typhoid Fever. Buy a box of Positive and Negative Powders for Coughs and Fever. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

RUPTURES CURED. My Medical Compound and Rubber Elastic Appliances of 30 Years' Experience. See in what paper you see advertisement. Address: BRIDGEMAN & CO., Portland, Me., 111 33 20.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets, City Ticket Office, 56 Clark Street, Sherman House.

VOICE OF ANGELS. 8 pages, published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month. Price yearly, \$1.50 in advance. Six months, .75. Three months, .40. Single copies, .07.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. Notices set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL. Price, 25 CENTS, Postpaid.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular cost of the book will be required to prepay postage.

Table listing various books for sale, including titles like 'Genesis and Ethics of Conjugal Love', 'The Philosophy of Existence', 'Theosophical and Miscellaneous Writings of Thos. Paine', etc., with prices.

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A Medium's Reply to her Critic.

To the Editor of the Religio-Philosophical Journal:

Permit me through the JOURNAL to submit my reply to Mr. Kiddle's criticism in last week's JOURNAL of my letter which appeared in your issue of May 13th. In the first place, I will remark concerning the spirit which pervades the criticism, it is characteristic of its author, as I have studied him through his controversial articles which have appeared from time to time in the spiritualistic journals, only "a little more so." He complains bitterly of my being "so deeply exercised" on the subject of fraud, etc. How will he characterize his own state of mind when he indulges in such sharp language at me and others in assailing our position on the important question at issue? We have heard so much said about "peace," "harmony," "fraternal feeling," and against indulging in personalities and stirring up strife, from those sympathizing with his views, that we ought to be surprised at such an "indignant ebullition" from him as this criticism, had not experience taught us better. I make no complaint of his method. I love plain speaking, and heartily despise any effort to disguise hostility by smooth phrases and high sounding profession, which never succeed in deceiving anybody, but reveal the wolf's visage peeping out from under the lamb's covering.

Mr. Editor, I was "deeply exercised" when I wrote that letter, and always am when issues arise which intimately concern the good of "our cause," and I conceive I have a right to be, notwithstanding Mr. Kiddle's protest against it. It is nothing to me that he misconstrues my language and the spirit that dictated it, and talks of "willful sneers and reproaches," "scornful abuse," "railling," etc. I shall be judged by those who know me by my writings, and I am content to abide by their verdict. If my language was strong, I assure Mr. Kiddle that I meant every word I said and much more that I would have been glad to have said, had I dared ask the space to print it at that time. When I speak of what relates to Spiritualism and the principles pertaining to it, I always endeavor to make myself understood, and to be consistent with my published views.

In my letter reference was made to the prevalent doctrine that evil spirits have power to interfere with spirits and mortals as they please, to disturb manifestation, to obsess, infest, and make themselves generally busy for the dissemination of evil in human society. I said that the doctrine that evil disposed spirits have power to interfere when and where they will with mediums and manifestations, is bearing its legitimate fruit, etc. My critic says, "No one has alleged that evil disposed spirits have power to interfere with mediums when they will, but only when certain inharmonious, hostile and unspiritual conditions prevail." "Not so fast," Mr. Kiddle. A certain prominent advocate of this doctrine, and one who has done much toward educating people into it, has said: "The psychological power of evil spirits is superior to that of the good." Another has affirmed that, "In hundreds of cases" infested victims "have incurred the evil by simply seeking to escape from it." If these two statements are true, what is to prevent the interference, to say nothing of multitudes of others to the same effect which might be quoted as I have indicated? Holding the balance of power, as it must be admitted, they do according to this received theory, especially on earth where "inharmoonious, hostile and unspiritual conditions" are in the ascendant, what can prevent their using their advantage on all occasions for the accomplishment of their purposes?

But admitting that these "certain" conditions are necessary to open the way for the evil minded and prompt them to import "toggery" into a cabinet, there is no evidence that I have seen to show that any such conditions prevailed at the recent exposures, but rather the testimony is that the investigators were high-minded, truth-loving and seeking men and women, trying first to learn for themselves the truth of materialization, to see it demonstrated by mediums whom they trusted and after, when suspicion had been aroused, sought to prove the honesty or dishonesty of the actors. Are people of common intelligence and judgment to be told that persons actuated by these highest of motives, honest in their endeavors to establish a great truth, or expose a stupendous wrong, brought the conditions into the seances which invited evil spirits to play tricks with mediums, to deceive the public. Am I expected to believe any such thing however respectable the authority which presents the theory? As I understand the subject, the theory that the expositors must have brought the evil influences with them into the seances, or brought the paraphernalia and charged it to the mediums, has been devised to account for the frauds practiced without charging them upon the mediums. Talk of the duty of showing mercy to deceptive mediums—who has shown any to their honest expositors? There are scarcely any charges that have been thought by some too vile to be applied to those who have been attempting the herculean labor of cleansing the Augean stables among us. I have somewhere read about "casting the beam out of one's own eye" before attempting to "take the mote from his brother's eye." It seems to be an article in the creed of some that every one professing to have mediumistic gifts, and who at times may have produced genuine phenomena, must be sustained, however often they may be detected in fraud. Some theory must be hatched up to exculpate the "poor sensitives" who are such helpless victims of conditions!

My critic says: "When you have proved, not by *petitio principii* (no Mr. Kiddle, I shall never attempt to prove anything in that way; what I say shall be said in plain English) that the persons against whom you rail are impostors and tricksters, and that they have been guilty of bare-faced frauds, then there will be some basis for your over-righteous wrath." The proofs I have to offer for this are what I have received from reliable sources, and may be summarized as follows: First, the testimony of as good men and women, as good Spiritualists as there are anywhere, who saw the trickery and captured the masks, etc. Second, the finding of the paraphernalia on and with the mediums when they were in the act of using it. Third, the confession of fraud by the mediums themselves—by Mrs. Crindle, at Clyde, Ohio, and by others. What better proof is needed? I care not, though these confessions are wrenched from the mouths of the guilty actors and denied or excused, and sought to be used to the blame of the expositors. The facts are before the world. I have yet to learn that spirits are reduced to the necessity of wearing cretone flowers on to illusion in the preparation of the drapery they use in their manifestations. We are told that a portion of this prepared drapery did dematerialize in Mr. Hull's possession. No doubt it did. But it is safe to conclude that the portion which we are informed was sent to the JOURNAL office, will not, unless another conflagration sweeps over Chicago.

I am charged with judging on *ex-parte* testimony, on testimony scarcely analyzed or examined, on *prejudiced* testimony." I deny this whole accusation. That is not *ex-parte* evidence which consist of such confessions of the actors themselves before a court of justice and in presence of several witnesses, neither has it ever been shown that the expositors were prejudiced and incapable of analyzing testimony. For my own part, I have studied both sides of this question until there is no doubt in my mind on which side in this controversy my honest convictions of truth place me. I have no motive for misrepresenting or misjudging anybody. It is very unbecomingly to me to appear at all in a controversy, but I am in a position where I cannot shrink the duty of showing my colors. As I love the truth, I will be true to it as I understand it in a crisis like this, where so much is at stake—the honor of Spiritualism.

I will here state that I have never denied Mrs. Crindle and Mrs. Hull were mediums at all, or that they may on occasions have given genuine manifestations. But it is an article of my creed that one capable of fraud or of being made an instrument to perpetrate fraud by any power, is totally unworthy to be trusted, and should never be sustained or patronized by any having the good of Spiritualism at heart.

Such may be compared to what the prophet of old termed "the foxes, the little foxes that spoil the vines, for the vines have tender grapes." If there are no mediums so trustworthy that they can be relied on upon all occasions, let us have none. If the resources of the spirits are too meagre to allow them to supply reliable subjects through whom to demonstrate their truth, let us do without them, and refuse to be led by a will-o'-the-wisp into such dangerous bogs and quagmires as now threaten investigators. Spiritualism would be but an illusion and a snare—a truly debasing influence, according to the interpretations of it given lately by some of my critic's trusted authorities.

Mr. Kiddle professes to have discovered that in my late letter I have expressed sentiments in regard to the responsibility of mediums at variance with those stated in "Principles of Nature," vol. III, from which he quotes. I ask my readers to carefully read his quotation, which may be found on pages 56-7, of the book, remembering to note that where he has interpreted a passage thus—"not the mediums" he is wrong. It does mean the mediums operating in circles. The italicizing in the quotation is his own. I deny that I make myself an apologist for fraud or fraudulent mediums in the quotation, where the causes of deterioration of the moral character of subjects for promiscuous circles are presented. It is shown how others share the responsibility with the mediums for the evil committed. The subject under discussion is the influence of circles—not the responsibility of mediums in allowing themselves to become the victims of such debasing influences or in yielding to the temptation of fraud through circle influences, it does not follow that he is robbed of moral responsibility, or is less guilty for the wrongs committed than other people, whose characters have become debased from other causes. Some people are, must be, held accountable for their acts, and justly, by the public that reaps the consequences of evil or well doing. I have never in any of my writings or sayings intimated that mediums should be held irresponsible for their sayings or doings, as instruments of spirits, for I believe to the contrary. Assenting to the influence, yielding to the psychological control, fixes the responsibility. There is no safety in any other conclusion, either for the subjects or the public. If psychological control crazes a subject, making him, capable of immoral acts, the public should see to it that such an one is deprived of the power to deprade, instead of being petted and patronized in the practice of a doubtful morality. How is the public morality to be sustained or the sanctity of truth and purity of character guarded, if leave is given one class of people to transgress the law of right on the plea of irresponsibility? Do not Spiritualists become foes to their race by keeping this class of irresponsible mediums before the public? What sort of a character can that be, who, believing in her liability to be overcome by conditions and made to practice fraud (if we may suppose such a case) will persist in thrusting herself before the public? Is such a character safe to be trusted at any time? Such an one as will deceive occasionally because poor and needing money; as we are informed Mrs. Hull has confessed she has done.

Who has denounced truth loving investigators? As Mr. Kiddle asks me to name them, I will name one, Mr. Henry Kiddle, who has "pointed out as worthy of reprehension" (as per Webster) me and others. He stands in the category of apologists, for these mediums, and with those who go on testing them and commending them to the public confidence after their public confessions of fraud. He says, "Let her say who these truth-loving investigators are. Does she mean those who have set a hostile snare to entrap the mediums or grab the spirits?" Yes, if he means by these those who are so hostile to fraud that they will use the proper—the only means to entrap or expose—whichever you please—the trickster. I have no mercy and would have none shown to deceptive mediums, which would prompt me to have them shielded to the detriment of good order and the shame of Spiritualism, although my judge threatens me with the day of judgment. I have no recantation to make. I will here inform Mr. Kiddle that the "day of great accounting" for which I have most regard, is now when I hold myself accountable to the public for the opinions I propagate, the influence I cast. If his Christian Spiritualism prompts him to put off this day to some indefinite time in the future, I deem it an unsafe guide to man.

It never hurts an honest medium to be watched and tested, neither would it discommodate a real spirit to be "grabbed"; but, unfortunately, it usually happens that spirits which are grabbed are the embodied spirits of the mediums, and hence the woful consequences. What a shelter for fraud is the sentiment that close scrutiny for the purpose of testing the genuineness of phenomena is inadmissible because it "injures the medium," "spoils the conditions," etc! The public have learned that in nine cases out of ten these excuses are the subterfuge of fraud. Those who have tested the power of controlling spirits to guard conditions and their subjects, well understand that they cannot be taken at a disadvantage by any plots conceived in the flesh, especially if they are worthy to control at all, know that what they attempt to do thoroughly to demonstrate a truth will be so done, for the means are not wanting to provide for emergencies nor the ability to use them. A materialized spirit can dematerialize in the embrace of a skeptic and the medium's forces be recalled so instantaneously that no harm can result, for under the direction of spirits controlling, the law of spirit force accomodates itself to the exigencies of

every possible case that may arise where demonstration of spirit power is intended. The controlling agencies in this matter are not the weaklings they are represented to be, as is demonstrated when skepticism of the most pronounced type is confounded in the presence of honest mediums. The great danger in "grabbing mediums," "disturbing conditions," etc., so much talked about and held up as a bugbear to deter investigators from mundane interference at seances, is to the "craft" of the actors whose occupation should be gone once they are detected in fraud.

I will here remark concerning test conditions, that I entirely agree with the following among other "Hints to Investigators," published some time ago in the JOURNAL. It is pertinent to the subject in hand, "To establish extraordinary facts, the proofs should be extraordinary, and the medium, unless he be either a simpleton or an impostor, will admit and set up to." There is a whole sermon in a few words. It would seem that intelligent people must agree with the principle and act upon it. To be more tender of mediums who unreasonably decline to submit to every necessary test than of the public weal, which demands actual demonstration of spiritual truth, is a misplaced and doubtful benevolence.

But, skeptics—what rights have skeptics according to the prevailing philosophy? Do they not invariably carry "hostile conditions" and evil demons into seances, and should they not be carefully excluded? Of course they should! Seances and manifestations of remarkable spirit phenomena were intended solely for believers, by the spirits who produce them, because, poor souls! they have no power to manifest unmistakably to any other! Nowadays it is to those who are "well" to whom the "physician" comes, and not to the "sick"; and the shepherd leaves the "poor lost sheep" to wander in the wilderness, while he tenderly cares for the safe "ninety and nine," whom he provides with nourishment until it becomes a drug upon the market, and appears to disinterested outsiders like a commodity so cheap as to be worthless. I am not saying these things in a careless or fault-finding spirit. I have observed what has been going on, and I am free to confess that my spirit has been "deeply exercised" when I have reflected how "my father's house is being made a house of merchandise"—how needy adventurers, so-called mediums, are trafficking in the sacred things of the spirit.

Mr. Editor, pardon me for wearying your patience. I will just add in conclusion that I shall await with my usual "philosophical coolness" the next threatened onslaught of my critic, and if I do not survive it, I commission you to write my epitaph.

MARIA M. KING.

Our Foreign Exchanges.

FRANCE.

The *Revue Spirite* for April has for its first article a communication from one who signs himself "Martin," giving an account of his labors as an expounder of Spiritualism—a work confided to him by the "Comité des conférences," which he accepted with pleasure. He thinks that by no other means is any truth so successfully propagated as by talking it to the people or preaching it. St. Paul had great faith in the "foolishness of preaching" as a means of converting men to Christianity. "Speaking," says Mons. Martin, "does not stop at the surface; it is a sword that pierces and leaves deep and lasting impression in the heart and soul of him who is touched. In a long experience with Spiritualism," he continues, "I have become convinced that phenomenal Spiritualism alone rarely produces persevering Spiritualists. They are convinced while they remain under the impression of the facts which have excited their interest; and if solid instruction, the results of careful investigation or verbal teachings do not come to seal this conviction, and corroborate it, they are seen little by little to remain aloof from our reunions and to fall into a state of indifference, with respect to our doctrines, bordering upon doubt. But few persons are capable of making serious and deep research by themselves. For this a preliminary knowledge is necessary, which to the great majority is wanting, and even those who possess it are often prevented from putting it to use either on account of business cares or the exigencies of every day life. Lectures, on the contrary, require no preparation, no strain upon the minds of those who listen. The speaker does the work for them. It is he who selects the nourishment, prepares it for them and adapts it to the needs of his hearers; and, if he understands how to instillate himself into their affections, to reach their understanding, to make himself their friend, his words will be listened to with interest and the harvest will be abundant.

It is by preaching that the apostles of Christ have converted the world to his doctrine; it is by preaching that Catholicism has been propagated and by which Catholic and Protestant missionaries have spread the first ideas of civilization among the aborigines of the New World. What they have done with success we can do still more successfully, for the doctrine that we preach is more rational, more logical and consequently more truthful; and besides, it is sanctioned by spirits themselves who come to confirm it by unexceptionable phenomena."

In a former review we gave extracts from a lengthy article written by Prince Adeka, of Russia, respecting the status and prospects of Spiritualism in that country. The April number of the *Revue Spirite* contains a second article from the same source, which we deem of sufficient interest to reproduce entire, entitled:

SPIRITISM IN RUSSIA.

"Since my last letter upon Spiritism in Russia, a little progress has been made which is favorable to it. During the month of October a Sunday paper made its appearance, sanctioned by the censorship, entitled "*Les Rebus*," with its programme annexed, in which Spiritism receives very little attention, it is true, but this is something. The editor of this sheet, Mr. de Perbitkof, is captain of the marine, a man of the world, and whose wife is an excellent medium for physical manifestations.

Mr. de Perbitkof openly declares himself a Spiritualist in the fourth number of his journal, and makes no mystery of it; this is a great deal for Russia.

Mr. and Mrs. de Perbitkof belong to the coterie in my preceding article I designated as the Asakof or American school, not adhering to re-incarnation. It is doubtless to be regretted that the first numbers of the journal have not been entirely up to the height of their subject, not being able to treat of spirit phenomena too openly for fear of the ridicule of other journals. The editor, however, has admitted an article which treats of certain spirit manifestations, though in a manner rather too jovial and playful and in a style rather more vulgar than literary; nevertheless, although a feeble beginning, it is still a beginning, and Mr. de Perbitkof certainly deserves the praise and ac-

nowledgments of all Russian Spiritists for the great courage he has had in speedily publishing a paper with spiritual proclivities, and for the sacrifice he has made of all his time to this publication without any pecuniary benefit to himself. We desire for this first-born of spirit journalism in Russia, still very tender, a happy future; we hope that all Russian Spiritists will sustain it, but alas, this is not the case. It is a striking fact that among the subscribers to this sheet the clergy figure far more than one half! Is not this a sign of the times?

I pass to another article which has just appeared in the *New Times* No. 2016 (*Novoe Vremya*) the largest political journal in Russia, with the exception of that of Moscow, since the suppression by the censorship of the paper called the *Goloss*.

"This article is from the ready and attractive pen of one of our illustrious professors of the St. Petersburg University, who is certainly one of the best men among the Spiritists of this city. He belongs, like Mr. de Perbitkof, to the American school of Spiritualism with its physical phenomena. I speak of Professor Nicolas Wagner whom Mr. Rossi de Giustiani forgot to mention in his 'Spiritualism in history,' after the names of d'Asakof and Boulerof.

"Prof. Wagner became convinced of the truth of Spiritualism a few years since, only, and through his friend the Academician Boulerof, one of the most distinguished savants of Russia. Mr. Wagner is certainly the one of all contemporary savants who has labored most, since his conversion, for the propagation of this science in Russia. His last article, of which I wish to speak, is an account of the English book of Robert Dale Owen, entitled, 'The Debatable Land between this World and the Next,' translated into the Russian language and published under the title 'Between Two Worlds,' by M. Poliansky, which is but a pseudonym. The scissors of the censor have had a busy time with this manuscript which aspired to appear in the Russian language before the Russian public; they have mutilated and injured it greatly as Mr. Wagner very justly remarks; nevertheless it reads well and is of great interest to the Russian public. Mr. Wagner is an accomplished writer and a thorough Spiritist, and he commences his article by doubting that he will see it published and by excusing himself, so to speak, for taking any notice of Spiritism; but at the same time he places all the seriousness of the question in bold relief, and we must acknowledge that he does it with great tact and with the hand of a master, giving but little place to the gross humor which is generally so much to the taste of Russian journals. Thus the article published by Mr. Wagner has produced a great impression, or as the English have it, a great sensation among young people of intelligence. So far as I know, there has been no fastidious criticism given to Wagner's article; even the very reverend father Paliscadof, the bitter enemy of Spiritism, has nothing to say against it, though it is true that the reverend father is very busy at this moment with the metropolitan of Serbia, Michael, and has but little time for chasing up Spiritism or Spiritists.

"At any rate the translation of Mr. Owen's book into Russian and the publication of Wagner's article, opens up a new era in our literature and journalism, and Spiritists are under great obligations to the *Novoe Vremya* for having received the said article into its columns. It once again makes prominent the fine intelligence of the editor-in-chief of that journal, Mr. Souvorine, who begins to comprehend that Spiritism is very far from being a jest, and let us hope that it will not be the last and only time.

"Now, as the best of all, I will announce a great and good piece of news to all our friends, which is the publication, at no distant day, of the work of our dear master in the Russian language, entitled 'What is Spiritism?' The manuscript has already passed through the hands of the censor and is now being put in type. It is an immense victory for Spiritism in Russia and up to the present time is the sole and only book in the Russian language which treats the question of Spiritism understandingly. A sacrifice to the exigencies of the censorship has necessarily to be made by omitting all the second part of the book (for the present at least), and first of all the name of Allan Kardec, which for the Russian clergy and the Holy Synod is synonymous with satan, and anti-Christ. The name of the master is substituted by the word 'Spiritist.' The author of this work, whose name I will withhold for the present, since he has not decided yet to make it known, is a thorough Spiritist, an excellent magnetizer and belongs to a circle not very numerous in St. Petersburg, of Kardecists. The style of the book is excellent and the publication, as far as I have been able to judge from the proofs which I have seen, is perfect. Much praise is due the author for not having suffered himself to be discouraged by the difficulties he has encountered with the ecclesiastic and civil censorship. He is laboring at this moment with the translation of another spiritual work, moulding it after the manner exacted by the censors who have a horror of everything which in their opinion may be damaging to the dogmas of the Russian orthodox church.

"A sad thing it is, in the full light of the nineteenth century and of civilization, to see a great nation that composes a part of Europe, fear the light of spiritual science.

"Let us hope that the spiritual guides of the Russian nation will know how, in their own good time, to lead her into the path of progress in everything." ADEKA.

St. Petersburg, Nov. 14th, 1881.

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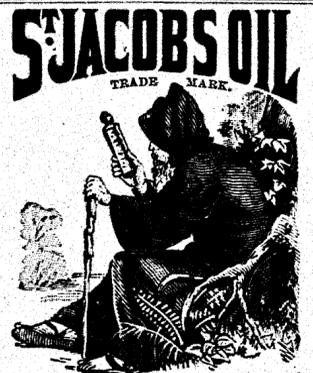
"The Hollow Globe Theory" has, we think, been discussed all that is essential either for the profit or pleasure of our readers.

Spinney Speaks.

Dr. A. B. Spinney, of Detroit, late President of the Michigan State Association of Spiritualists and Liberalists, also an Inspirational Lecturer, Defines his Views on the Situation.

To the Editor of the Religio-Philosophical Journal:

You call for an expression of opinion in relation to the subject of mediumship, frauds, etc. To-day is the first day for two months that I have been able to get an hour's spare time from my professional duties. I have spent the whole day in reading the JOURNAL of the past two months. The pure golden thought shines out in every page. While I heartily endorse your bold, brave and unswerving course in exposing all frauds, knaves and impostures, I equally commend the charity you exhibit toward all who confess their errors and give promise of reform. I have said to many who seek to condemn your course, does not he give all a chance to defend themselves, and give the proof they possess of their innocence? It is your willingness to hear all sides, to open your columns to your critics, and your firm determination to elevate, redeem and save the glorious truth of Spiritualism, that I prize the JOURNAL for. I have just carefully read Dr. Crowell's article in the JOURNAL of May 20th. I wish it could be read by every adult person in the land. It is truth, practical common sense, which every careful, experienced Spiritualist must endorse, unless superstition and prejudice has clouded his reason. Continue, my brother; stand firm, critical, yet charitable, loving truth more than fame; the right more than all else. Detroit, Mich. A. B. SPINNEY.



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