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

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The Future Life in the Light of Spiritual-

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 Hindoos, 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 mys-tics and of Egyptian priests culminated in those prophetic utterances of Hebrew seers which have not lost their vitality even to this They stood on the mountain top of inspiration, and their fevered brows were fanby the cooling breezes of heaven. By and through the mysterious influence exert ed by inspiration the most uncouth and illiterate have been enabled to confound and as tonish 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 Eze-kiel, 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 revellers, for in the writing was a prophecy which was speedly 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 intercommunion 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 gen-erally, while only a privileged few standing on the watch-towers of time could perceive the glories of the promised land. That dark-ened condition which preceded the birth of Christ and wilfully rejected the vision of prophets and all manifestations of spiritpower, 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 Spir-

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 experi-ences 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 elairvoyant 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 screne light of heaven and his garmants, were as white as the snew and 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 vail 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 exclain, "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 Je-

of spirit communion. The appearance of Jesus many times after his body had been buried in the sepulchre, and especially his ap-pearance unto his disciples when all avenues of approach were closed, and his sudden disppearence without any one seeing or being conscious of his method of escape; the gift of of wisdom which made the illiterate Peter discourse cloquently upon the day of Pente-cost, and the "cloven tongues" which caused many to speak in languages entirely un-known to them, making it possible for the different nations who were then gathered toether to hear the gospei in their own dialect; the deliverance of the apostles from our materiality. "Flesh and blood" cannot prison by angels; the sudden conversion of enter there. The change described by St. 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 Pat-mos, as recorded in the Apocalypse, form one conclusive chain of argument demonstrating the presence and communion of the gone-be-

A careful study of history reveals to us the fact that all ages have had spiritual mani-festations and all nations their prophets and seers. The Yogees of India, the Parsee fireworshipers of Persia, the priests and seers of Egypt, the prophets of Judea, the mystic philosophers of Greece and the sibyls of Cumaæ and Delphos, were not all impostors and frauds. In speaking of the Delphian oracle, licero 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 ex-perienced the truth of its prediction." The perienced 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 pyragent does not glow the faller mit 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 mournful bler.

"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 fath ers 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 adown 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 flimsy 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

But what has this glorious new religion of I onward from one victory to another. Since

The spiritual world lies all about us, and

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

TOSE OBIV 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 height 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 employ-ments suited to the highest aspirations of the

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 y Longfellow:

"Our to-days and resterdays, 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 dark-ened 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 fruer 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 Tennyson:

"That nothing walks with aimless feet; That not one lifeshall be destroy'd, Or cast as rubbish to the vold, When God hath nade the pile complete." The march of the luman race has ever been

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 philosophy forces upon our minds. The spiritual philosophy forces upon our minds. The spiritual philosophy forces upon 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 experiences of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future incress of his every day lifet therefore the future increased in that of the contorted dreams of antedeluvian theologians.

The spiritual world lies all about us, and is anot divided from this world "save for the lifet him of the contorted dreams of antedeluvian theologians."

The dawn of historie, times, humanity has moved desolution in first fell over was so great that I had all the light and intelligation of the present with its orit 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 the world of effects; the spiritual the 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 boson of the great Over-Soul, await us when life's battles are ended and its victories won. Then shall we find while we are denizens of this world, let us floor. She had seen the teakettle filled with the so-called dead at times present them-

"And palpitates 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 in- reporter, "Louie," looking as if she expected spiration that carries with it the power to to see a "spirit," opened the door. She is a 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 work, 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 patiently for that day, we also know that 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 build ing 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 unaccount able freaks of their furniture. Their door-bel would be rung violently when no one could be found hear the door. Loud rappings, as if some one were belaboring 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 noth-

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 ter-rific rapping within two feet of where he stood. The detective goald, not find the avstood. 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 unusual ly 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 it-self. Then the rappings began as though Bedlam had broken loose. Mr. Everett's lit-

water and placed on the range. Five min-utes later there was no water in the kettle, and it was filled with towels and disheloths. Clothes-sticks had jumped over portieres, 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 hell by the In answer to a ring of their door bell by the 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 annoyers. 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 clams it 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 every-thing 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 1876, 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

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, seientists, 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 socalled 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 my being 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.

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 hus-

I outgrew the orthodox faith before I left the church, or had gained any satisfactory knowledge of spirit com- and thus it appears how the powers above seized their munion. 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 rend "Hugh Miller," his effort to reconcile the Scrip tures with geology. I was psychologized by the import ance 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 indispensible 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. Timq 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 through the ordeal without the co-operation of my husband, more than I could have labored since without it; 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, percept-

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 scances, 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 "cabbages 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 patient-ly 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 diakka; 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 critcism of my mention of "warm ocean currents from the coast of Japan sweeping diagonally across the

cism 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.

Methinks, 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 Behrings Straits" (which is only true of a portion) it must run north-east-erly across the upper end of the northern Pacific, "diagonly" to the meridians and parallels of latitude. Only a part of it enters Behrings 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 physand 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 Behrings 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.

just then, for if he had, it would have spoiled their sport. But I must tell him, as Mr. Coleman told some uninformed, wordy disputant, "You cannot make your ignorance the measure of my accurate knowledge." pears 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 own 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 per-

ceive the same misconceptions in all your writings. The attraction of gravitation is mutual and universal between particle and particle, 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 infinitesmal 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 vutings, you have not yet arisen to. Why, sir! every fortfall, every heart throb, by the universally binding power of gravity, shakes, however unappreciably, the whole universe of worlds. How do we know this? may

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 latchets 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 as 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 cabbages" 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 tingers 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 Schehalien 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% 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 the country of nent 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 185,000 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 rack, Brother Lyon! your economy of material dodge has no part in this connection. The material is on your hands—the weight of 5% 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, s you say, 1–40 of the earths contents? Will you crowd it all into that—two worlds of solid granite into the fortieth 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 "Sacramento cabbages" and. like a patient, intelligent man, spend your old 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, unearth in infinitesmal 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
toutings, you have not yet arisen to. Why, sir! every
footfall, 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

Woman and the Household.

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

JUNE.

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

She stoops to set the stream With scented alder bushes, And with the rainbow gleam, Of iris 'mid the rushes, And scarlet columbines

Ali. June, my lovely lass-Sweet heart, dost thou not see I say to watch thee pass—: What hast thou brought to me?

Thy mystic ministries 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 fair the skies may be, What in thy roses burn, Thy secret harmonies-

Ah! give me these!
Ellen Mackay 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 Colall the old established universities, like Col-umbia 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 was started with the design of furnishing for ing 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 col-leges 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 esthetic 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 congerie of small-er 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. Mornheld 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. Attendence 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

VASSAR COLLEGE,

which was founded and endowed by Matthew Vassar, is situated near the city of Poughkeep-sie, 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 LASELL SEMINARY

at Auburndale, 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 process the terminus a quo and the terminus

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 Lasell, we extract the following explanation of its working:
"It is to be remembered that the brief peri-

od 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 fitnesses 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 acquirements of

"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 mar-

"Here, Miss Parloa prepares the various dishes set down in the order of the day, prefacing 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 Relieio-Pullo-SOPHICAL JOURNAL.

KANT'S CRITIQUE OF PURE REASON. A Critical Exposition by George S. Morris, Ph. D., Professor of Ethies, 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 iniversity of Michigan, and Lecturer on Philosophy at 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 ac-knowledged 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 specu-

lation. 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" (Pres-ident Porter, of Yale College); Kant's Critique of Judgment, Æsthetics and Natural Theology" (Prof. Robert Adamson, of the Victoria University, Manchester, England); "Fichte's Science of Knowledge;" "Schelling's Transcendental Idealism" (Prof. John ung'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 Esthetics" (Prof. J. S. Kidney, of the Seabury Divinity School at Faribault, 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 diffi-culties which must attend the attempt to furnish a summary account of 'special sub-stance 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 eminently the story of a process of inquiry and demonstration than a didactic exposition of fur-

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, ow-ing, 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 statment' 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 co-pious 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 philology, 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 con-scious 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 Holland, Ph. D., author of Pre-Adamite Ruces of Men, etc. New York: Asa K. Butts. 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 Spiritnalism brings one soul in direct contact with another soul, and enter: 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 48 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; Peekskill during the Revolutionary War; An Old Mohawk Valley House; The Franklin, Rochambeau and Force papers; Extracts from a Merchant's Letters, 1781-1786; The Boston Martyrs; The Tragedy of Stephen Ball; The Death of General Huger; Eagles and Fish-Hawks on the Hudson; Notes; Queries; Re-plies; Societies; Literary Notices. Subscrip-tion 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 Intel-ligence; Scientific Serials; Societies and Aca-

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 Swedenborganism, 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

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Sometimes the image of the sun in water seen, Is tremulous with the undulations of the pool; But not the orb itself is shaken thus, I ween.

An Old Lady's Testimony.

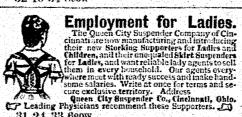
An old lady writes: "I am 65 years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used little more than one bottle and feel as well as at 30." See other column.

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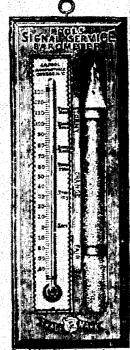
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CHICAGO, ILL, Saturday, June 17, 1882.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit invisible; it has disclosed the border-land or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

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, diarrhœa, 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. He says that the animal germs hatch and the animalcules feed upon the cryptogamous plants; of these there appears to be several thousand varieties. Many of them become parasites during the cycle of their development and feed upon the living tissues. Not only does the Doctor contend that the human system is the legitimate, (and illegitimate, too,) home of a great variety of animals, he also establishes the fact that it is a vast field for the growth of plants of the cryptogamous order. Of course the microscopic animalcules would not be completely cheerful, contented, happy and healthy, if they did not have a forest of cryptogamous plants—to them immense trees—in which to seek pleasure when not engaged in causing some painful disease of the vital organs. That man "is fearfully and wonderfully made," is now through the aid of chemistry, physiology, and the microscope, being fully established. He is never alone. Even the solitude of Alexander Selkirk and Robinson Crusoe was to a certain extent a myth. Had their ears been acute enough they could probably have heard the evening songs or morning anthems of the 'eysticerci as they frolicked around in the brain.in the eyeballs. in the heart, and in the substance of the bones, as well as in the spinal marrow. If their stomachs had been badly deranged they might, perhaps, have heard the croakings of the bothriocephalus (tape worm) as it regaled itself on the luxury of some dainty food admitted for its inspection; or had their sense of feeling been sufficiently fine, they might have felt it when it was taking its daily peregrinations and sports for amusement.

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 frolicksome, 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. They, too, through some wise ordinance of Nature, showing the complete adaptation to the ends in view, demonstrating design-perhaps-on the part of some Creator, are provided with miniature forests and meadows, which furnish them with the requisite food and prevent dissatisfaction. This may not be a pleasant condition of the human system to contemplate by the aspiring mind, yet it is nevertheless apparently true. As claimed by Pas-

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 goodscrii, produces chronic vomiting after eating; the oidium albicans cause diptheria. 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 myrkads 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. These sporules and germs—as algæ-fungitorulæ, bacteria, vibrios, and the like-though invisible to the naked eye, are now recognized as not only the great causes of fermentative changes, putrefaction, and decay, but also as a prolific source of many of the inflammatory and purulent diseases. When imperfectly preserved food is received into the stomach, the septic germs are planted, and rapidly propagated and disseminated throughout the system until their presence is manifested in tumors, ulcers, cancers, and many inflammatory diseases.

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 revealments 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 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 anvthing 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." Man, in his strenuous efforts to regain health when sorely afflicted, does not quibble over divine laws | perfection of an exalted life shall induce us for methods—the end to be gained justifies the to honor and glorify our Father, who art means—therefore his conscience is not bad- above all and in all." ly troubled, providing 1,000,000,000,000,000, 000, more or less, of rapacious animalcules are destroyed, and he feels relieved thereby.

Dr. Bedell sets forth that the bacteria germ. which may be found in every tissue of the body, in the air we breath, 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 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 corpuscies 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% 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

As the scientist extends his investigation, new wonders and revealments 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, | cable to those contributors who write upon |

plants dispute for space, as Bismarck and | planet, perhaps, imparts a glorious lesson, | and those who are engaged in discussions. where—unceasing in her labors and varied in the results she desires to attain. Grand, indeed, the glorious lessons it imparts! Light comes 95,0000,000 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 lec ture 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

Mrs. Bullene will lecture again next Sun day 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 have plenty of room. Some scientists claim 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 260,000 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, bloodcurdling 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 halleluah. We are only men and women down iere, but there we will be angels, and archangels, and cherubim, and seraphim—the redeemed spirits of just men made perfect; and they will join in one great song of hallelujah 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 appliteur, of France, Lilliputian animals and a fragment of a lost world, or a disrupted abstract, metaphysical or scientific subjects, and their survivors in joint tenancy. The most convincing evidence that that hope is to

brings tidings that nature is prolific every- 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 erudity, but the result of the effort more than compensates the writer. An artiele 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 clergy men 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 \$2.80.

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 ac quired 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 universally cherished, is the strongest and

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 legisture last winter Mr. Batesupported 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, Zöllner, Thury, Perty, Butlerof, 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 the higher law of his nature.

Light, of England, has the following praiseworthy words for Zöllner: "It is sad indeed to think of the loss we have sustained in the premature death of Zöllner. 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 Zöllner'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. Zöllner'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 vail 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 xistence 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 evercherished hope, if it was to meet with universal disappointment. The very fact, therefore, that the fond hope of immortality is so

be gratified. Any other conclusion is attributing to Deity the harshest cruelty to his creatures. His purposes of creation could just as well have been answered without implanting this pope within us, if the doctrine of annihilation be true. I am led to believe therefore that his hope so universally cherished is a sure guarantee of an order ly cherished is a sure guarantee of an end-less existence beyond the grave."

GENERAL NOTES.

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

Mrs. Shepard-Lillie is speaking at Worcester, Mass., this month.

C. Fannie Allyn will speak at Peabody Mass., June 18th and 25th. A number of letters are lying in the Jour-

NAL office for Dr. J. K. Bailey. Mr. F. A. Heath, the blind medium will be

at the Onset Bay camp meeting. H. P. Fairfield's lectures have been excit-

ing deep interest at New Haven, Ct., and Putney, Vt.

Hon. Wm. Coit will lecture Friday evening, June 23rd, in Brooklyn Institute, N.Y. Subject: "Spirit Obsession."

D. M. Cole will lecture in Brooklyn (New York) Institute, Friday evening, June 16th. Subject: "The Ministry of Angels."

A. B. French, speaking of the temperance lectures of J. H. Harter, says: "They are grand!"

Capt. H. H. Brown has been giving some lectures in Berkley Hall, Boston, that are complimented highly by a correspondent. Mr. Edgar W. Emerson will be at the New

Hampshire State Convention of Spiritualists the 16th, 17th and 18th of this month. Mr. Chas. Bright lectured by invitation for

Mr. A. J. Davis and his Society, in Steck Hall, New York, Sunday evening, June 11th. Dr. J. M. Peebles has been lecturing at Odd Fellows' Hall, Cincinnati, on "The Mistakes

of Ingersoll." The hall was crowded with

eager listeners. Mr. Charles Bright visited the Brooklyn Conference and made some remarks on Friday evening, also at the Harvard Conference

Meeting Sunday evening. E. D. Root, of Forestville, Connecticut, has been appointed General Agent for the New England States for Zell's Encyclopedia. He will also sell Worcester's Dictionary.

Mrs. Abby W. Burnham of Boston, will lecture at Brooklyn Institute, N. Y., Sundays 18th and 25th, at 3 and 7:45 P. M., and also give soul-readings and tests of spirit presence.

Mr. Lyman C. Howe lectured at East Randolph. N. Y., June 11th, and will speak at the Lily Dale Camp Meeting, Saturday and Sunday, June 17th and 18th, and at Clarendon, N. Y., June 25th.

Capt. H. H. Brown speaks in Princeton, Mass., June 18th; the 26th of June being his 42nd birthday, and baby Brown's first birthday, it will be celebrated at their home in

G. H. Brooks has paid a visit to Rockford and Belvidere, Ill., in the interest of Spiritualism. This week he will extend his labors to Rock Island, Davenport, Cable and Orion. He will lecture and give psychometric tests.

Mrs. Isa Wilson-Porter held a circle at her residence No. 560 West Lake St., Thursday evening, June 8th, for the benefit of the Chicago Spiritual Progressive Society, 994 Milwaukee Avenue. Mr. Carlton, president of the society, informs us that the tests given were excellent. Several other mediums were present, who contributed in rendering the occasion pleasant to those seeking after light.

The fifth annual meeting of the Iowa Association of Unitarian and other Independent churches is to be held at Algona, June 29th to July 3rd. Our old friend and correspondent, Maj. J. B. Young, of Marion, is on the programme for Saturday, July 2nd, at 2 P.M. The subject of his essay is. "The Relation of Spiritualish to the Church of the Future." Maj. Young is able to do the subject full justice and we hope his professional duties will not interfere to prevent his doing the part assigned him.

J. H. Harter, who for many years was a Universalist clergyman, and one of the most talented and eloquent in that denomination. is now and has been for many years, an earnest and faithful advocate of Spiritualism. His lectures are paragons of wit, wisdom and pathos, and never fail to attract the closest attention. The County Chief, a paper published in New York, says of him: "Rev. J. H. Harter gave an excellent lecture at Cortland, N. Y., on the 27th of Feb., on the subject of Temperance. Some say that they would rather hear him than John B. Gough," which is saying a great deal in his favor. Mr. Harter will answer calls to lecture on Temerance or Spiritualism. Address him in care of this office for the present.

During the remainder of Mrs. Bullene's engagement the Second Society will hold two services each Sunday at 10:45 A. M., and 7:45 P. M. At the morning meetings the speaker will answer written questions that may be handed to the Chairman by the audience. This plan of questions and answers is one of the most interesting methods of spiritual culture. The questions should be prepared with care, and be germane to the subject of Spiritualism. Avoid compound questions and write them legibly. The public is slow to turn out to a morning service, but we hope those interested will make an effort and the habit once formed will become easy to continue. Allow us also to suggest that promptness is essential to the best interests of the meetings. Frequently several hundred attentive listeners are disturbed by those arriving when the lecturer is far along with | in suppressing the hebdomadals he doesn't the discourse.

The Hon. C. Case of Washington, D. C., writes: "In my letter of the 30th ultimo, in speaking of the services of Dr. N. Frank the close of his last lecture (Sunday evening, of whom were present. the 28th ult.) the audience adopted unaniunqualified language their sympathy with the lecturer, and their high appreciation of his labors. These resolutions were ordered to be signed by the President and Secretary of the Society and forwarded for publication to the Religio-Philosophical Journal and Banner of Light,"

The Second Annual Convention of the New Hampshire State Spiritualist Association will be held in Liberty Hall, Keene, N. H., on Friday, Saturday and Sunday, June 16th, 17th and 18th. There will be three sessions daily during the convention, commencing at nine o'clock A. M., and two and three o'clock P. M. The time will be occupied in conference, invocation, addresses, poems, public tests and other exercises. The list of speakers contain some of our best mediums and workers, including Dr. H. B. Storer, Mrs. Annie Middlebrook-Twiss and Miss Jennie B. Hagan.

M. Pasteur a Spiritualist.

Under the head of "Our Spiritual Exchanges." last week, we made an extract from Light. We should have stated in connection therewith that the eminent French scientist, M. Pasteur, was the author thereof. He is a Spiritualist. In a late address on the character and labors of M. Littré, before the French Academy, he said:

"The Greeks understood the mysterious power of the unseen world. They have left us the noblest word in our language 'enthusiasm'-en Theos-an inner God. The greatness of human deeds can be measured by the inspiration that gives them birth. Happy the man who has an inner God within him, an ideal of beauty, and who obeys his behests. The ideal of art, the ideal of science, the ideal of country, the ideal of the virtues of the Gospel—those are the great living sources of great ideas and noble deeds. They are illumined by a gleam from the Infinite M. Littré had an inner God. The plea that filled his soul was the passion of work and the love of humanity. It has often happened to me to picture him to myself seated beside his wife, as a picture of the early times of Christianity, he looking towards the earth full of compassion for those who suffer, she, a fervent Catholic, her eyes turned towards heaven; he inspired by all terrestrial virtues, she under the influence of Divine greatness; both uniting in one common impulse and one common heart the two hallowed virtues that form the halo round the head of the Man-god, hat which proceeds from devotion to what is human, that which emanates from ardent love of the Divinity; she a saint in the canonical sense of the word; he a saint, but a lay one. This expression is not my own; I heard it from the lips of those who knew

Mrs. Helen M. Slocum-Resolutions.

At a meeting of the Trustees of the First Society of Spiritualists of the city of New York, held on the evening of June 7th, the following resolutions were adopted.

WHEREAS, Our esteemed friend and coworker, Mrs. Helen M. Slocum, having been removed by death from this active sphere of her labors, to the unseen yet none the less real world above, therefore

Resolved, That we, the Trustees of the First Society of Spiritualists, of which she was a most worthy member, extend to the bereaved husband and children our sincere sympathy in this their darkened hour.

These sorrowing friends have a consolation in the bright memory of her upright and well spent life, the noble example of a selfsacrificing wife and mother, her out-spoken truthfulness and untiring labors in the reforms of the day. She was no stranger to the land she has entered, and although we shall greatly miss her visible presence, vet we know that in spirit she is with us still.

Resolved, That a copy of these resolutions be forwarded to the family of our arisen sister: also to the Religio-Philosophical Jour-NAL and Banner of Light.

Henry J. Newton, Henry Kiddle, J.B. Webb, G. W. Wheat, Henry Van Gelder.

The Theosophist for May is received, and as usual contains interesting articles upon Oriental Philosophy, Art, Literature and Occultism, embracing Mesmerism, Spiritualism and other sciences. Price, single copies, 50 cents. For sale at this office.

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

We have a few copies of the "Masculine Cross and Ancient Sex Worship." Price, paper, 50 cents; cloth, 75 cents; 3 cents postage extra. Those wishing a copy of this valuable work will order at once, as it is now out of print and no more can be had.

Many years ago, it is related, Emerson and Theodore Parker were walking in Concord, when a well known leader of the Second Adventists rushed up to them in great excitement, "The world ceases at midnight!" he cried out. "Well," replied Parker, coolly, "I am not concerned; I live in Boston." "As for me," added Emerson, equally undisturbed, "I can get along without it."

"Radical Rhymes," by Wm. Denton. This volume is dedicated to those laboring to remove the evils that afflict humanity, and should be read by all. Price \$1.25, postage 8 cents.

The Times says that a Baptist minister said to be of Chicago, a Mr. Hanson, Henson, or Hickson, or something, proposes to abolish all other than religious newspapers. What particular method Mr. Henson will employ stop to indicate.

A. B. French arrived in Chicago on Monday, from Stone Bluff, Ind., where he delivered three lectures on Sunday last, the one in White I neglected to mention a fact which the evening being delivered by, especial reshould have been made prominent: that at | quest from the young people, a large number

Just from the press, "Six Interviews with mously, a series of resolutions expressing in Robert G. Ingersoll on Six Sermons by the Rev. T. DeWitt Talmage, D. D." Price \$2.15, cloth bound, and \$1.08 paper, postpaid. For sale at this office.

> "Visions of the Beyond," by a Seer of today: or, symbolic teachings from a Higher Life. Price, cloth bound, \$1.25, postage 8 cents. For sale at this office.

> J. McLeod, residing at No. 271 West 12th St., N. Y., has invented a "yielding mast" for yachts and all sailing crafts, which is said to admirably answer the purpose for which it is intended.

> "What I Know about Farming," by Horace Greeley. Price \$1.00, postage 10 cents. The retail price is \$1.50, but we are selling out what we have at the above low price.

> "The Devil's Pulpit or Astro-Theological Sermons," by the Rev. Robert Taylor, B. A., with a sketch of his life and an astronomical introduction.

> "Guide Posts on Immortal Roads," by Mrs. Jacob Martin. This interesting pamphlet is for sale at this office. Price 27 cents postpaid.

> A household need free.—Send address on postal for 100-page book. "The Liver, its Dis-eases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspensia, Malariia, etc. Address, Dr. Sandford, 24 Duane St., New York.

> Before starting off for the summer get a bottle of German Corn Remover. It will pay you. 25c,

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Dr. Price's Cream Baking Powder, is of superior strength and uniform quality, and contains no un-

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

Dr. Price's Perfumes are superior in persistency and rich, fresh, flowery fragrance, to any that comes

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

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

If Dr. Price's Vanilla, Lemon, Orange, Rose, Almond, or Nectarine Flavoring Extracts are once used, they will always be used.

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

CURES EVERY CASE OF PILES.

Spiritualist Meeting in Northern Iowa.

The Spiritualists of Northern Iowa will hold a two days Meeting at Cresco, Iowa June 24th and 25th. Dr. G. H. Geer and Geo. P. Colby have been engaged as speakers, and others will probably be in attendance. A general invitation is extended to all friends of progress to join with us. Parties wishing to inquire can address fra Eldridge, Secretary of the Association of I. Salishing President. Cresco, Iowa, June 5th, 1882.

Grove Meeting in Oregon.

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

E. C. COOLEY. peakers and mediums. Woodburn, Oregon May 2, 1882.

The Niantic (Ct.) Camp Meeting.

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

Willimantic, Conn. The grounds will be open on and after June 12, 1882. The

Lake George Spiritualists Camp Meeting.

No stages! Railroad now clear to Lake George Camp Meeting from July 8th to August 20th, 1862. The first public speaking on the Camp Grounds, will occur aly 8th and 9th. The regular exercises of the Camp Meeting will commence July 15th.

nt Speakers have been engaged for the Meetings. Eminent Speakers have been engaged for the Meetings.
A number of RELIABLE MEDIUMS will be present, by whom
the different phases of the SPIRITUAL PHENOMENA will be
presented including GENTINE SPIRIT MATERIALIZATIONS.
Further particulars will be given in the next issue of the
spiritual papers. For any information regarding this Camp
Meeting—rent of tents, cyttages, board and lodging, railroad
fares, purchase of lots, etc.—address A. A. WHEELOCK,
Secretary and General Superintendent. Baiston Spa, N. Y.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Pleasant from July 30th to Sept. 3rd, 1882.

MEDUMS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass.,—three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures: Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23rd of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23rd to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

SPEAKERS. SPEAKERS.

SPEAKERS.

Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrnes. Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham. Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. N. J. Willis, Cambridge-port, Mass.; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, the 9th, Prof. J. R. Buchanan; Thursday, the 10th, Giles B. Stebbins, Detroit, Friday, the 11th, Cephas B. Lynn; Saturday, the 12th Mrs. E. L. Saxon, Beivldere, N. J.; Sunday, the 13th, Mrs. R. Shapard-Lillie, Brooklyn, N. Y., and Prof. Henry Kiddle, New York City; Tuesday, the 15th, A. B. French Ciyde Olhic; Wednesday, the 16th, Mrs. R. Shepard-Lillie; Thursday, the 17th, Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fietcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, the 20th, J. Wm. Fletcher, and Mrs. Helen L. Palmer, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23th, J. Frank Baxter, Chelsea; Friday, the 25th, J. Frank Baxter, Chelsea; Friday, the 25th, Mrs. Fannie Davis Smith, Braudon, Vt.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler, J. Frank Baxter, Chelsea, Freeident, Greenfield, Mass,

Greenfield, Mass,

Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ada Street. Mrs. E. F. Jay Bullene, of New York, will lecture the remaining Sundays of June. Services at 10:30 A.M. and 7:30 P. M.

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

The Chicago Progressive Lyceum convenes at 12:80 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 8 o'clock P. M.

Meetings are held each Sunday at 7:30 p. m., at 994 Mil-waukee Avenue. G. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

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NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

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THE FIRST SOCIETY OF SPIRITUALISTS helds services at Republican Hall, No. 58 West 33rd St., thear Broadway; every Smolay at balf-past ten, A. M., and half-past seven P. M., Children's Progressive Lyccum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 p. m. Seven blocks from Fulton Ferry, June 23rd.—"Spirit Obsession." Hon, Win, Cost. June 30th.—Mrs. H. M. Rathbum.

Abby M. Burnham will sneak and give tests Sundays of June Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 71 g. M., sharp, All Spiritual Papers sold at all our Meetings, S. B. Nichols: President.

Lassed to Spirit-Life.

Passed to spirit-life at St. Clair, Michigan, May 20th, Mrs Sarah B. Carleton, aged 82 years and 8 months; at Kimbail. St. Clair County, June 1st, Teranna V. Carleton Smith, wife of Wm. H. Smith, and daughter of Chester and Julia A. Carleton of St. Clair, aged 31 years.

Mrs. Carleton was a pionear settler, well-known and highly esteemed for her personal worth; her kindness to the sick; her fine social qualities and intellectual and spiritual culture; well-known, too has was her husband samuel Carleton as a Spiritualist. Her last hours were peaceful.

Mrs. Smith was beloved by all who knew her; full of motherly devictiones, and of tender affection for husband and parents, family and friends. She was known as a Spiritualist, without guile and without fear, and her last days were full of unfaltering trust and inner light. Her fureral was at her father's house—the home of her childhout on the banks of the beautiful river St. Chair. On both occasions G. B. Stebbins snoke, and notwithstanding severe storms the houses

spoke, and notwithstanding severe storms the hous

Passed to spirit-life on Monday, May 15, 1882, Minnie Bird, daughter of Mr. and Mrs. J. S. McLuen, aged 2 years of month and 23 days.

Why should the angel come this way To hear my loved child away, And why from mother's fond embrace Hile from her sight its lovely face?

Why not in life's dear offering give To me my durling child to live? Were not chough with loving eyes Impartalised in other skies? Do not the flowers in spring bloom And the garden's rich performe, And little birds with lovely song And little violets still live on?

Must I, my little Birdle dear, Listen in vain your voice to hear, And see your little vacant chair, And sadly must I miss you there?

Soft whisperings from her spirit comes Back from her new angelic home:
40, mother, do not mourn for me.
My beautious home you cannot see "No tles are broken that will bind

Our hearts together as before, I am your guardian angel now, I live to love you still the more. "My little play things you held dear Mementoes of my leve will be, And as you see them think how near Your darling child still clings to the." L. N. B. CARPENTER, Guthrie Center, Iowa, June 8, 1882.

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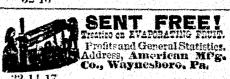
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Baechus with his Pleasure Boat.

DY W. S. BARLOW.

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

Thus Bacchus with his Pleasure Boat, All fashioned in his pride; Invites the aristocracy In all their pomp to ride.

A morry multitude set sail With Bacchaualian glee; But unawares are sent adrift, Upon an unknown sea.

The breeze is fair with placid waves, While swiftly out they glide, No star nor magnet marks their course, Borne on by wind and tide.

When lo! as midnight darkness lowers, A thunderholt is seen, Whose forked tongue thrust out its fauge, And licked the darkness clean.

Unmindful of impending ill, In vision's airy flight; They rise above the midnight gloom, On wings of wild delight.

The gath'ring storm no longer waits, To crush them with despair; And death's dark curtain lashed with fire, Is pictured in the air.

The hoat is tost by mountain waves; In vain is all appeal. No captain worthy of command; No pilot at the wheel.

Destruction sounds its dread alarm Too late to count the cost: Where yawning waves reluctant wait, To doom them with the lost.

Their cries and groans in frenzy wild.

But soon, heart-rending fears and tears, Forever will be past. But hark! amid tempestuous roar, Through lightning's vivid flame,

Add terror to the blast:

A life-boat on the maddened waves. To their deliverance came.

Its canvass is the Temperance Pledge;
Its hull, is Prohibition;
Its captain is the Law Enforced,
Their safety, is Submission. Paterson, New Jersey.

A Medium on Mediumskip.

To the Editor of the Religio-Philosophical Journal:

Nearly all of us who are mediums now, and who for 30 years or more have been making Spiritualists, began our investigation with others, but not as mediums. We all desired to learn comething of the nature of spirit power. Our mediumship as a profession was forced upon us. We have no Spiritualism with law of spiritualism with law of spiritualism with law of spirit in ression was forced upon us. We have no spiritualism which is not founded upon the law of spirit intercourse, or the facts evolved by earnest, candid investigation, and if 50 per cent. of mental mediumship should be resolved into psychical results between mortal and mortal, it gives a base for such expositions of human power as may survive death, and build up the law of mertal clairvoyance and sympathy, and we so state and teach. Let investigators and Spiritualists come together to seek this power and Spiritualists come together to seek this power was being developed by private sittings as a physical medium. I was lecturing in Jonesville near by when he started out to give public scances, but he never visited that place on my lecturing days. I learned that no test conditions whatever were imposed upon him by the Spiritualists. When first caught in his tricks, he claimed unconciousness as an excuse therefore. When he became an exposer of mediumship I met him in Pennsylvania, where was working as State Missionary; he then stated that he had prepared himself for this fraudulent work, and that his frauds were swallowed by Spiritnalists as genuine, their worst swallow being a belief in his unconsciousness and that he was a medium, and the counterfeit part was enforced by spir-Some told him that dodge would not answer,

and then he cleared out.

Mrs. Stewart, of Terre Haute, acknowledged eight years ago or more in Chicago that she deceived. Her manager had offered a reward for the detection of fraud on her part. Anthony Higgins turned over her cabinet and some twelve or more persons heard the explanation of the methods of her deception. If she is true to-day her own word and that of twelve witnesses or more commit her to having practiced fraud in the past. There is no cause that justifies me in abusing the exposers of such. She had been examined by a committee of ladies, but on starting for the scance room, stated that she wished to re-turn for a handkerchief and no one followed her.

It seems to me there is a higher power, or the pos sibility of such being at work with the exposers, and those who have put the facts before the public should meet with a just consideration. Honest difference of opinions as to methods of obtaining spirit in-fluence will obtain, but for one I am not in favor of making a pack-horse of the Spirit-world, (we are spirits) every time a fraud is detected. We are not called upon to make them devils, and some of our most disinterested workers, unfaithful and dis honorable.

If there are devils we have entertained, who have more power than the angels, let us be fearless and seek their influence. It is spirit manifestation that we are all desirous to obtain. I think that we mortals are in our own native element, and as such the superior power (if either be superior), and we are only being just to that power to protect it from counterfeit and false estimates. The power to-day does not manifest dogmatically; we are left to co-

I am against frauds, and desire to protect truth and mediumship, against dogmatism, and in favor of freedom, but freedom is not license. Let us exchange experiences without indulging in offensive personalities and thereby obtain the best methods personalities and thereby obtain of understanding untried forces.

Mrs. H. T. Stearns.

Lakin, Kansas, May 14th, 1882.

Wm. Thompson. of Marengo, Ill., writes: One of our greatest needs seems to be a better de-fined 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. When we think of God, immortality and kindred subjects, our thoughts seem to fly off at once into the realm of mystery, and with Paul we think that great is the "mystery of godliness," when in reality there is no mystery about it.

Loraine L. Smith, of Blinsmon, Dakota T. writes: I have finished reading Dr. Crowell's just and much needed article on "Fraudulent Me-diums." I thank 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. Sometime since I saw in the JOURNAL an article from Mr. A. J. Davis, most highly commending your course. I was glad, for I consider his opinion of great value. Surely, your earnest and unwearied efforts for truth

E. Raymond, of Agricola, Kan., writes: I am an old man, 78 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 persues, and pray it may prosper.

Washington Words.

Hon. Charles Case, of Washington, Joins in Approval of the Journal, and Commends the Veteran Workers, Major Forster and Dr. N. Frank

From a long letter on general subjects we make the following extracts as of interest to our readers: the sentiment of Davis and his forty odd compeers, as published in your columns. As a closing word, let me do an act of simple justice to a deserving veteran, by acknowledging how much the Spiritualists of Washington are indebted to Dr. N. Frank White, for his series of lectures delivered before their social for his series of lectures delivered before their soci-ety, commencing in December last, and closing Sunday evening, the 28th inst. You know their restrum was occupied for a time, and was to have been for the season, by that pioneer of the cause, "the noblest Roman of them all," Thomas Gales Forster; but just when his steadily increasing audiences were becom-ing profoundly interested in his well timed and well digested discourses, learning to prize his utterances, even as they loved the man, physical infirmities so completely prostrated him, that he was compelled at once, and for good, to cancel his engagement. This was a bitter disappointment to the Washington Spiritualists, and felt the more keenly because their organization, as a society, was yet in embryo, and with limited pecuniary means at their command, there was but faint hope that the vacant rostrum could be filled. It was in this emergency that older members recalled the labors of Dr. White in earlier years, and earnestly besought him to take the place made vacant by the illness of Bro. Forster, for the balance of the season. Nor were they more carnest in their appeals than was necessary, for in the heginning the Doctor would scarcely listen to their request; and this, not because of indifference to the situation, nor from any lack of devotion to the cause, but rather from a fear of failure, after remaining for so many years silent. Relying as he always did, when in the field as a lecturer, upon the aid of the invisibles, he was now apprehensive that no such assistance would be at his command. And so his first answer was "No, I dare not mand. And so his first answer was "No, I dare not make the attempt." But the friends persisted, and he at last reluctantly yielded. I have neither space nor time now to speak of his lectures in detail. Indeed, to my mind the entire series was so superior that I would not like to say which was best. Evidently, on each occasion, his spiritual aids were with him, and, after a few of the opening sentences, assumed and held complete control to the end. Some of his listeners may have heard other trance lecturers more satisfactory and edifying to them, but I have to say in all candor, such has not been my good fortune. To me, every lecture was a delightful surprise, and I am confident that his audiences generally were more than content with what they saw and heard. On several occasions spirits would rap in approbation of his utterances, and so loudly that the sounds could be, and were, heard in any part of the hall! But I must stop, right here and now.

CHAS. CASE.

A Call.

To the Editor of the Religio-Philosophical Journal:

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, if not loud, begging for a crumb of the spiritual feast so bountifully spread on each returning Sabbath day, hefore the well-fed souls of the West Side. How is it that we have no mediums, no lecturers, no healers? Is it that the atmosphere of the south side is too chilly, the people too paor in purse? or how, or why is it, that this field is barren of teachers and leaders? To a lonely old mortal like the writer of this, and there are many here, I assure you a good medium would be a god-send, and a good lecturer a greater one. send, and a good lecturer a greater one.

To be sure we have, at Central Music Hall, once a week, a "discourse" by "spirit" So-and-so, but, unfortunately spirit So-and-so generally goes off in a fight of fancy that we, who are yet of the earth, earthy, find it next to impossible to follow. and Spiritualists come together to seek this power more freely, independent of mediums. Let us seek mediumistic powers collectively developed by the methods of the past. Individuals now put them selves into training with a cabinet in private for three, six, or ten months, and too many counterfeits stand in the way for genuine power to gain ascendency. McQueen, the prince of humbugs, practiced one year in order to become an expert counterfeiter of mediumship. He lived at Hillsdale, Mich., during the time of his practice; he told Spiritualists that he was being developed by private sittings as a physical mined to understand the drift of the lectures there delivered. Two months more of such effort on the part of your humble servant, would have landed her in the asylum for the incurables. At first there was a placid, half-confused sensation, as though one was unconsciously, hilarious to a limited extent. Afterward came a still more uncertain feeling and with it an unsatisfied sensation, a sensation similar to the one we have all felt, at times, upon arising from a friend's table, upon which there was an abundance, but in which abundance there was lacking those substantial and essential articles of food so necessary for the sustaining and building up of the human sys-tem, to say nothing of satisfying the appetite at the present time. As the returning Sabbath days brought us around to our "first-love" again, each time we left that hall more and more bewildered. Finally, the time came when we had to decide (much, very much against our inclination to do so) this, to us, momentous question, are we hopelessly incapable of understanding Mrs. Richmond's spirit discourses, or are the discourses hopelessly impossible of being under-

stood? There was but one thing we found it safe to do, and that was, to stay away from Mrs. R.'s lectures, and now, dear JOURNAL, where can we go, where find the food our hungry soul longs for? Few of us can make the long, long trip over to the West Side The early morning services are too early for us house keepers, with our families to look after-or their comfort, I mean—and again, the evening services bring us home later than it is safe or pleasant for us

The lecture in Apollo Hall, at 28th and State, a week or two since, could, if repeated there, call 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.

Can not you, as the friend of true Spiritualism and the true friend of good Spiritualists, everywhere, send us one of the many mediums of whom you know but truth and purity? We do so need some one over here. With all good wishes for the success of the Journal, I remain,

SOUTH SIDE. 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. Although unacquainted with him myself, I can remember as a child, standing by my father's side in the Museum of the capitol building in Vermont, while he discussed strata and mineral de-posits with our State Geologist, Mr. Hager. I think I am not mistaken in the person, and am glad to say our Mr. Hager (meaning our state geologist, when I, too, was a Vermonter) was a man we were proud to own. This will seem unnecessary to Mr. Hager's friends, but to those entirely unacquainted with the name, it may be of interest. It is a trait of human nature, I believe, to be interested in the personal

Mr. Hager says: "Had it been a reality I think I would have met some spirit friends that I once knew on earth." To me this fact does not in the least prove that the vision was an habituitation, as his own prove that the vision was an habicination, as his own words elsewhere explain. He says: "I was furthermore told that wherever I willed myself to go, or whatever I desired to see, an invisible force would take me there,"..."I desired to see the most interesting points in paradise," And when he "wished that" his wife and little boy were with him, he opened his eyes and they were together. Mr. Hager no where tells us that he desired or willed to see no where tells us that he desired or willed to see spirit friends; does this not explain why he did not meet them? Was it not more a tour of investigation than an opportunity to visit friends? We only wish there were further chapters to follow.

MAUDE MEREDITH.

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

A Massachusetts Medium on the Situation-Who Next?-Let Mediums Place Themselves on Record in This Mat-

To the Editor of the Religio-Philosophical Journal:

Accepting the invitation extended to the readers Accepting the invitation extended to the readers of the Journal, to 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, I yet desire to add one more voice to the many who are using every effort to suppress wrong and uphold the truth. I am quite well aware that I am subjecting myself to criticism and disfavor by taking this stand, for I know many true and noble-hearted Spiritualists who are yet tender on this point: so sacced do they who are yet tender on this point; so sacred do they hold all that pertains to the subject, that to touch any who bear the name of medium with anything like reproach, is to wound and offend. Now, while they are to be commended for their zeal and con-stancy, ought they not as valiant defenders of so just a cause, seek to remove from its name everything which tends to detract or sully its fair fame? When such disgraceful scenes as were those in the name of Spiritualism held last Sunday evening in Lynn, Mass, are allowed, is it not time something should be done to suppress such disgraceful proceedings. Posters were thrown around advertising largely that Slade would produce wonderful materializations and slate-writing in full gaslight. A large and intelligent audience gathered, many of them under the impression that it was Dr. Slade of New York, just the idea intended, when after a few meagre tricks, it was discovered the manager who was to perform, had disappeared with the money and left the two assistants to play the part of mediums. They were exposed by some "committee" too smart for them and taken to

Now, while impostors like these may be disposed of, how is it with those who are situated in their own scance chambers, trifling with the most sacred feelings, and pretending to produce ad libitum, in musty veils and gaudy toggery, our precious ones. A medium myself, I would not disclaim the power of spirit to manifest itself under proper conditions to our senses, but do those conditions require the medium roped off, a guardian at either side with a rattan to rap the knuckles of any who venture too near. Yet such are the conditions imposed by a Boston medium in her "sanctum sanctorum," and calling in hum-bers at a dollar a head; and this a medium who has once been most thoroughly exposed by Spiritualists themselves; but exposed mediums are very much like weeds, the harder it rains, the faster they grow. Accident threw in my way a gentleman who claims

to have travelled four years with two of the most noted materializing mediums ever in the field, and he declared to me that every one of their manifestations was a trick, and further more he explained many of them to me.

What are we to conclude from the great array of evidence set before us? Trust not to appearances— they are deceptive. While to gain the almighty dol-lar is the ultimate, we must expect the spurious ar-

ticles to fill the market.

Not an honest medium in the country, nay, in the world, but will uphold your fearless declaration for the suppression of fraud, and he with you heart and hand. A voice from Lynn.

M. C. C.

The Spiritualists of Michigan—Statement for the Census Bureau.

The census bureau, through fir. Henry R. Waite, having asked for statistics of Spiritualist societies for publication in the tenth census, the following communication has been sent in reply by the secre-tary of the "State Association of Spiritualists and Liberalists."

DETROIT, MICH., May 27, 1882. DR. HENRY R. WAITE: SIR: I have before me property of the tenth census can elicit only expressions of the tenth census can elicit only expressions of the tenth census can elicit only expressions of commendation, and the Spiritualists of Michigan, for whom in a degree I am privileged to speak officially, will appreciate the spirit of justice which gives them recognition as a factor in the social state.

social state.

But it would be wholly impossible to supply you with information in the form asked for that would be of value, and I can only answer your request in a summary way. No list of Spiritualist societies that could be given would afford even an approximate idea of the number of Spiritualists in the country, which I suppose is the object sought. There has always been a strong repugnance among. Spiritualists to organization, and where organizations have been maintained they are purely of a business character. There are perhaps two principal reasons for this. One is a fear that organization may crystallize into dogma, and the other that Spiritualists do not wish to be classified in any sense as a religious sect, hold-ing that the spiritualistic philosophy should perme-ate the whole body of society, and being unwilling, for that reason, to accept a position that would define them as a special or isolated part of so-ciety. While some Spiritualists still cherish the word religion, and retain some semblance of religious forms in their exercises, I think the majority of them will hold that Spiritualism is not a religion at all, but imply a newly opened door leading to a great realm

of discovery beyond. There is in Michigan an organization known as the Michigan State Association of Spiritualists and Liberatists. There are a number of local societies in affiliation with it, but it would be impossible to how many, as no system of reports has been instituted. Of the membership co-operating with the organization, probably about 20 per cent, are not Spiritualists, but are known generally as liberalists. But the organization does not in any considerable degree represent the Spiritualists of the State, for the reasons before given. Spiritualists are in every hamlet and in almost every school district. Large numbers of them are associated with the churches from social considerations, especially those churches representing what is called liberal Christianity. In a late desultory resolution of the State Association. the number of Spiritualists in Michigan is assumed to be in round numbers, 40,000, which I feel well assured is not an over estimate.

With respect, S. B. McCracken. Secretary State Association, Spiritualists and Lib-

Visit to Milwaukee, Wis.

To the Editor of the Religio-Philosophical Journal:

On Tuesday, May 23rd I visited the city of Milwaukee, Wis. I went there in behalf of Spiritualism, well knowing that the Spiritualists there would feel an interest in a paper that would not in any way bow before the shrine of ignorance or superstition. Nor was I disappointed, for on all sides I was met with the statement that the Spiritualists of Milwaukee had been duped until some of them had begun to lose their faith in the phenomena. They were more than willing to admit that the JOURNAL was taking the right course, for only in that way could the ranks be cleared. Had they taken at first a more rational view of the subject, such as is presented in the JOURNAL, they would have been saved all of their

I was kindly received and entertained at the hos-pitable 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. Friday I attended the regular social of the society at the parlors of Mrs. Spencer, through whose unselfish labor it has been built up. Through her efforts the cause of Spiritualism is tak-

ing a deep hold in Milwaukee. I had a sitting with Mrs. Dickinson, who writes automatically and obtained one of the best tests of my life, and I can cheerfully recommend her to invest gators. There are some mediums developing there who, with proper care, will be of great use to the cause. I shall visit Milwaukee again ere many weeks In the meantime I shall visit Belvidere, Rockford Madison, Moline, Rock Island and Davenport.

The Independent, published at Oswego, Kan., says "The lecture of Mrs. Stearns at the Court House las night was well attended, the house being crowded. The committee to select a subject, wrote the same on a slip of paper and handed it to the lady as she went on the rostrum. Her subject was well and ably handled, she confining herself closely to her text. She is truly a wonder and will certainly draw large audiences. She lectures again on Tuesday and Friday evenings."

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 plano playing her favorite, "Home, Sweet Home." Suddenly she reached her hands toward her father and cried, "I am dying, dying!" She was placed on the sofa, medical aid called, but in forty minutes the slight form lay tenantless and cold.

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. You will see from the papers that Epis-copalians and Spiritualists united in the funeral sercopanais and Spiritualists united in the inneral ser-vices. Bethany College mourns the loss of a loved pupil, and claimed the right to perform a share of the burial services, which was willingly assented to by the parents. The result is a better understanding by the Episcopalians and their college chaplain, of the philosophy, aims and consoling power of Spiritualism. Reside the coffined form of one so loved by all, prejudices were toned down, and a larger charity filled all minds. Many afterward spoke of the song, "Where the roses ne'er shall wither," and other songs from the "Spiritual Harp," as the most beautiful they had ever heard. "The sentiment more than he music," some said; so beautiful and winning is

truth.

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

the happlest day she ever saw. On the morning of the funeral Mrs. Slayton saw and conversed with her spirit daughter, and was so greatly comforted that many feared there might be greany component and many rearest there might be a reaction of great grief and depression; she feared it herself. On the following morning she became controlled and wrote a beautiful communication; al-so two poems. [We would be glad to publish them if we had space.—Ed.]

Well may they who are so blest, ask, "O, death, where is thy sting?"

MRS. M. L. WOOD. 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 as against the genuine, in the Journal of May 20. It is a calm, dignified presentation of facts and sound logic, replete with that sturdy common-sense and enlightened reason, so de-ficient, alas! in many prominent in our ranks. Upon materialization Dr. Crowell's head is level, let us be thankful; and as a sharp, shrewd investigator, in the detection of bogus phenomena he is admirable. We sally need a few more of just such clear-headed thinkers and investigators among Spiritualists, to counteract the pernicious influence of credulous dupes like Kiddle, Newton, Hazard and Company. As long as we have those among us who can think, act and write as Dr. Crowell has done lately, there's come have for a retional gamman-sense Spiritual some hope for a rational, common-sense Spiritualism. Let the friends of honesty, fair play, and good sense in Spiritualism take courage, in the light of recent events; the outlook is encouraging, the skies are brightening. Again I feel to thank Dr. Crowell for his excellent vindication of honesty and good sense versus fraud, folly and credulity.
WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

How to Secure Good Husbands.

Among the Zuni Indians, who have recently come Among the Zum manns, 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. In Zumland the houses belong to the women instead of the mon, so a man can marry without first being obliged to buy or hire a house. Marying men are therefore abundant among the Zunis. On the other hand, a man who marries can occupy his wife's house only during good behavior, the wife having always the right to put an unsatisfactory husband out of doors. This is a privilege that would raise many an American wife from meet slavery to the rank of e ai darmer in *u* jugal firm. But, whether for husband or wife, the Zuni plan is an advantageous one; it encourages early marriages, assures every woman of a home, so that she need not marry merely to get one, and it keeps husbands in order, for almost any man will behave himself if by so doing he can avoid the oner ous duty of paying house rent .- New York Herald.

Communication from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Absent from the city, I have just returned to find everal numbers of the JOURNAL awaiting my perusal. To say I enjoyed a banquet of good things, is putting it mild. Without stopping to particularize amid so grand and noble a display of philosophical and literary talent, I deem the reprint from the Olive Branch, on the responsibility of fraudulent mediumship timely and decidedly well written, easy, logical, truthful. I derived much pleasure also from the letter of Mrs. F. O. Hyzer. I regret to hear of her late illness, yet how protracted and ably have the higher powers kept this blessed organism in the best work of the spiritual philosophy. My heart leaped responsive to the prayer at the close of her letter, "That our truly, pure, refining, resurrective science and gospel of life may sweep on, covering as the waters cover the sea, all dark rocks and burning sands of false zeal and chilling bigotry that now deform the social surface of earth." W. D. REICHNER.

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 1880, 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 unstake. Then followed another mesthere must be a mistake. Then followed another mes sage 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 earnest, and that the grave is not its goal. "Dust thou art, to dust returnest, was not spoken of the soul." Do you not recognize me, my dear friend?

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 has been very convincing, I can assure you, although probably a common occur-

rence 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 the 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 have come 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 de-pends upon a critical investigation of the claims of

THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, has for years been a leading spiritualistic jour-nal. It is in fact the best paper of its class in the United States, and we are glad to note its recent new dress as a proof of its success. It is a large 8 page quarto, and deserves the support of every Spiritualist, while others will find it a very readable paper. Star Spangled Banner, Hinsdale, N. H.

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

Geo. II. Huxham, of Monomonee, Wis., writes: Myself 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 con-tinue in the good work is my prayer.

Notes and Extracts.

The divine delight in creation is perpetually re-

newed in perpetual re-creation. The meeting of friends just after passing to spirit-life is especially delightful.

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

Whatever is most spiritual must be most refined and susceptible of the highest degree of cultivation. The bee preceded the architect and the spider preceded the engineer, in the achievements of their itmost skill.

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

Mediumship, when rightly comprehended will be welcomed by all classes, regardless of rank station, or previously entertained religious opinions. "Fis but a step in life's journey from the cradle

to the grave, 'tis but a moment of calm repose leaving one state of existence, until we awake in an-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 notoriety of our work is of no consequence. The earnestness and accuracy with which we strike our blow is all important, but it matters nothing how

A charitable untruth, an uncharitable truth, and an unwise management of truth or love are all to be carefully avoided of him who would go with a right

foot in the narrow way. 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. The religion of the helping hand is the only one that will save our great cities

from relapsing into barbarism. All mediums are known to be sensitive to the ineven 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.

| From the Home Journal. |

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AND THAT WITH SIMPLE NAME.

Beware of imposters, 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.

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

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

Beware of imitations, or the various articles which have been advertised for years or struggled along, having ho 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. Rengan's Skin Care. Bach package and bottle hears his likeness. Internal and external remedy, two bottles in one package. Price \$1.00, get at your druggists.

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Dr. C. W. Benson's Celery and Chamomile Pills are valuable for school children who sufter from nervous headaches caused by an overworked brain in their studies, and for all classes of hard brain-workers whose overtasked nervous centres need repair and sedation. Nervous tremor, weakness, and paralysisare being dally cured by these pills. They correct costive ness, 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.

C. N. Crittenton, New York, is Wholesale Agent for Dr. C. W. Benson's remedies.

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A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.]



Messrs. Editors:-The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," assome of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhea, irregular and painful Eenstruction, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permentes every portion of the system, and gives new life and vigor. It removes faintness, flatulency. destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Siceplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law

that governs the female system.
It casts only \$1, per bottle or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored 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 abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Billiousness and Torpidity of the liver. Her Blood

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CAPT. DRISKO'S GHOST STORY.

How the Good Ship Harry Booth was Saved from Wreck.

(From the Boston Traveller, May 18.) At a meeting of religious reformers held in the house of Mr. William H. Banks, East Bos-ton, a few evenings since, Capt. C. P. Drisko, who is well known as an able and experienced shipmaster, spoke in substance as fol-

lows:

"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 off was impossible, the wind blew too fresh to carry sail, and the only rational course left was to incur the risk of crossing the Bahama Banks. 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 charge and as 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 appearance 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 12:50 A. M. the same man enteron deck. At 12:50 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 ship touch, but neither the mate nor any one else noticed it. A few minutes later, how-ever, 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 foundonly 13½ feet. (The ship drew

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 familiar with the Bahamas, said that he would follow me, and for this purpose I hung a light over my stern. Watching my move-ments 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."

(Indianapolis Indiana Farmer.)

Every Body Right.

When every one says a "thing is so, it must be so." On this point Mr. A. H. Lyman, Druggist, Manistee, Mich., writes: Every one who tries St. Jacobs Oil, says that it is the best remedy ever used for rheumatism. Mr. White, a customer, after having employed every known specific for rheumatism was cured by St. Jacobs Oil.

Yes, thank God! there is rest-many an interval of saddest, sweetest rest—even here, when it seems as if evening breezes from that other land, laden with fragrance, played upon the cheek and lulled the heart. There are times, even on the stormy sea, when a gentle whisper breathes softly as of heaven, and sends into the soul a dream of ecstasy which can never again wholly die, even amidst the jar and whirl of waking life. How such whispers make the blood stop and the very flesh creap with a sense of mysterious communion! How singularly such moments are the epoch of life—the few points that stand out prominently in the recollection after a flood of years has buried all the rest, as all the low shore disappears, leaving only a few rock-points visible at high-tide!—Robertson.

Hope for Drunkards.

My husband has drunken habits he could not overcome until Parker's Ginger Tonic took away his thirst for stimulents, restored his old energy of mind and nerves and gave him strength to attend to business. Cincinnati Lady.

The remembrance of a tender word will last long after you are in your grave. A little ragged bootblack fell on the icy streets of Chicago one winter's day. A cheery young lady passing said, as she helped him up, "Did you hurt yourself?" His whole face beamed as, after her departure, he said to his companions: "I'd like to fall a dozen times if I could have her pick me up like that."

*Bloating headaches, nervous prostration and spinal weakness cured by Lydia E. Pinkham's Vegetable Compound.

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We labor to awaken and rebuild the slumbering, creed-bound teachings of the immortality of the soul or spirit; to prove the truth of the grand scheme of eternal progression, in the spirit as well as in the body; to prove the value of good deeds in this life as a preparation for the future life, and to that end we call the attention of inquirers to our Spirit Message Department, wherein will be found communications from spirits who were once dwellers on the earth we inhabit, tending to Prove the Immortality of the Soul. Tickets to Weekly Free Circle sent on application to the

Editors.

This journal is published bi-weekly (every two weeks), at the low price of \$2.00 per year in advance.

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12:05 pm +	Council Blux's Fast Express	† 2:45 pn
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11:00 am *	Dress	* 8:15 pm
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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 jour-nals, 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 ebulli-tion" 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 sound-ing profession, which never succeed in de-ceiving 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," "railing," etc. I shall be judged by those who know me by my writings, and I am content to abide by the regulatory of the regular terms of the regular terms. 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.

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 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 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 "inharmonious, 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" condito oben 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 scances 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 exposers must have brought the evil influences with them into the scances, 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 exposers? There are scarcely any charges that have been thought by some too vile to be applied to those who have been aftempting 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 attempt-"take the mote from his brother's 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? 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 exposers. The facts are before the world. I have yet to learn that spirits are reduced to the necessity of sewing cretone flowers on to illusion in the preparation of the drapery they use in their manifestations. We are fold 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 conflagra-tion 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 consists 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 exposers were prejudiced and incapable of analyzing testi-mony. 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. have no motive for misrepresenting or mis-judging anybody. It is very uncongenial to me to appear at all in a controversy, but I am in a position where I cannot shirk the duty of showing my colors. As I love the truth, I will be true to it as I understand it in a crist 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'-thewisp into such dangerous bogs and quag-mires as now threaten investigators. Spirit-ualism 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 senti-ments 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 quotes. I ask my readers to carefully read his quotation, which may he 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 italicising 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 detarioration of the moror traudulent mediums in the quotation, where the causes of deterioration of the moral character of subjects for promiseuous 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 temptaselves to become the victims of such debasing influences or in yielding to the temptation to fraud. Because one becomes capable
of fraud through circle influences, it does not
follow that he is robbed of moral responsibilty, or is less guilty for the wrongs committed
than other people, whose characters have become debased from other causes. Sane 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 nevconsequences 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 sefety in any other conclusion of the is no safety in any other conclusion, either for the subjects or the public. If psychologpable of immoral acts, the public should see to it that such an one is deprived of the power to depredate, 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 over-come 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 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 medi-ums 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 shield ed to the detriment of good order and the shame of Spiritualism, although my judge threatens me with the day of judgment. 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 discommode 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 | ning, it is still a beginning, and Mr. de Per- | been discussed all that is essential efforce accommodates itself to the exigencies of bitkof certainly deserves the praise and act the profit or pleasure of our readers.

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 is septicism 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 scances, is to the 'craft" of the actors whose occupation should

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 this the medium, unless he be either a simpleton or an impostor, will admit and act 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 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 scances, and should they not be carefully excluded? Of course they should! Scances and manifestations of ramarkable spirit phenomena were intended

they not be carefully excluded? Of course they should! Scances 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 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 "philosophic coolness" the next threatened onslaught of my critic, and if I do not survive it, I commy critic, and it i to how mission 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 conformes" which he account with planting work confided to him by the "Comité des conferance," 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 pression in the heart and soul of him who is touched. In a long experience with Spiritism," he continues, "I have become convinced that phenomenal Spiritism alone rarely produces persevering Spiritists. They are convinced while they remain under the impres sion 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 insinuate 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 Rerue 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 Ocober a Sunday paper made its appearance sanctioned by the censorship, entitled "Lec 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 which in my preceding article I designated as the Asakof or American school, not adhering to re-incarnation. It is doubt-less 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 begin-

knowledgments 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 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

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 Vrémya) the largest political journal in Russia; with the exception of that of Moseow, 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 Snirit-

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'Aksakof and Boutlerof.

"Prof. Wagner became convinced of the truth of Spiritualism a few years since, only, and through his friend the Academecian Boutlerof, 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

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 pseudonyme. The seissors 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 without the substance of the result of the Russian public. complished 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 hold relief, and we must acknowledge that he does it with great tact and with the hand of a master, 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 Servia, Michael, and has but little time for chasing up Spiritism or Spiritists.

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 tar 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 great and good piece of news to all our friends, which is the publication, at no dis-tant 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 neces-sarily 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 magnitizer and belongs to a circle not very numerous in St. Petersburgh, 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 Rus-

sian 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." St. Petersburg, Nov. 14th, 1881. ADEKA.

There is no link in the chain of railway across the American continent, from the Atlantic to the Pacific oceans, that has played so directly an important part in that great continental railroad, as the link of 500 miles com-posing the Chicago & North-Western Rail-WAY, from the inter-continental metropolis— Chicago—to the Missouri river at Omaha. In starting westward from Chicago, it was the pioneer to connect with the Union Pacific Railway; it virtually made that road practicable, and was substantially the father of it. It thus earned its well deserved title, "The Old Pioneer." Thus much for its past history. It is now the model railroad. In proof of this note the following important items: Gravel ballast, white oak ties, steel rails, stone culverts, iron bridges, first class engines, coaches that are airy and elegant for comfort, having Miller couplings and Westinghouse steam brakes, and attached to each train is one or more of those marvels of splendor, the Pullman Palace Drawing Room Sleeping Cars in which the traveler rides and sleeps in more luxurious apartments than Old World poten-tates ever dreamed of. The celebrated "North-Western" Dining Cars are also run in connection with these trains.

"The Hollow Globe Theory" has, we think, been discussed all that is essential either for

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 Jour-NALS 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 conthe 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 suenced Spiritualist must endorse, unless su-perstition 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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