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

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

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Dr. Crowell in Reply to Mr. A. E. Newton.

To the Editor of the Religio-Philosophical Journal:
"It is never good to bring bad news. Give to a gracious message an host of bouquets, but let ill tidings tell themselves."

This is a prudent worldly maxim, and the reception that my previous communication to the JOURNAL has met with, from certain Spiritualists, shows that it cannot be violated with impunity.

My latest assailant is Mr. A. E. Newton, who, in the last issue of the JOURNAL, gives free expression to his pent up feelings in an article occupying three of its columns. The gentleman does not attach much importance to the testimony upon which I based my opinions of Mrs. Hull's pretensions to mediumship. With little or no knowledge of its nature, he characterizes it as "consisting of the gossip, suspicions and conjectures of persons who had attended unsuccessful seances, and had failed to be convinced." Mr. Newton has here reached his conclusions with even less evidence than he possessed when he made up his mind that Mrs. Hull was the champion medium for materialization. I would refer him for information on this point, to my rejoinder to Mr. Kiddle in the last issue of the JOURNAL, where I replied to a similar objection made by that gentleman.

But when Mr. Newton says, "I do recollect distinctly, that repeatedly in referring to the case of Mrs. Hull he [I] spoke of the testimony of his spirit friends to her fraudulent character as conclusive with him, rendering any personal investigation on his own, or even my part, unnecessary," he draws upon his morbid imagination and defective memory, for I unhesitatingly deny that I ever said that the testimony of my spirit friends was conclusive in this matter, for I never at any time regarded it as otherwise than simply confirmatory, and as to my saying,—"or even imagining, that their testimony rendered personal investigation unnecessary, this is equally incorrect."

What were truly my sentiments at that time upon this, and similar questions, may be ascertained by referring to the issue of *The Two Worlds* of Dec. 10th, 1881. It will there be found that I said of my spirit friends "It has only been when they were able to convince my reason that I have followed their advice, and I have frequently rejected it to my advantage. Their mission is not to direct, but to counsel and advise. Their power is limited, and in worldly matters we should depend on our own judgment and reason for guidance. Where, from long acquaintance, our confidence in their honesty and intelligence is justified, consult them, if we please, on important matters, but reject their advice if it conflicts with the dictates of our own judgment. Regard them as friends who are desirous of assisting us, and whose advice is worthy of consideration, but not as beings of superior wisdom, whose dictates we should unhesitatingly obey." These were my deliberately formed and declared opinions in December last, when the question of Mrs. Hull's mediumship was a frequent topic of conversation with Mr. Newton and myself, and when they were published the gentleman must have known them to be my true opinions, and had I maintained, as Mr. Newton alleges, that the testimony of my spirit friends to her fraudulent character was conclusive to me, rendering any personal investigation unnecessary, I must have contradicted myself, and Mr. Newton would have pointed out the inconsistency of my holding opposite opinions upon the same subject. It thus happens that my present declaration that Mr. Newton is entirely in error in this matter, is confirmed.

When conversing about Mrs. Hull, with Mr. Newton and others, I invariably said that I condemned her, partly upon the testimony of her own friends, and partly from a careful analysis of the published reports of her seances. The confirmation by my spirit friends, of my opinions, thus formed, was regarded as only incidental and confirmatory.

In relation to the foreign medium whom Mr. Newton was in such haste to place under the patronage of *The Two Worlds*, he says he had several interviews with him before I saw him. This is probable, for by this time Mr. Newton had learned that I could not be persuaded to place confidence in the cunningly devised and false stories that so readily took him captive, and it required considerable outside pressure to bring him to the point of seriously proposing that I should accept them as truthful.

Mr. Newton says he has *conclusive* evidence which he obtained, and still has in his possession, that a large number, if not all of the prominent Spiritualists in this medium's native country regarded him as an innocent victim of persecution, in the case referred to. The gentleman, I am aware, has the testimony of the medium himself to this effect, and doubtless has the testimony of certain other well-known Spiritualists confirming the medium's assertion, but I am surprised to learn that he has evidence that even a majority of these regard him "as an innocent victim of persecution." I supposed I had some knowledge of this subject, and it is directly at variance with such an assumption. I know that the editors of the two most ably conducted Spiritualist journals in that country regard him as I do, but if Mr. Newton possesses this "conclusive" evidence, it would seem to be his duty to the medium, whose cause he so zealously espouses, as well as to the public, to publish it widely, so that justice, though tardy, may be done him. I was aware that Mr. Newton was an impractical man, but I did not before regard him as so extremely unpractical as this course on his part seems to indicate. Should the gentleman now fail to produce his "conclusive" evidence some, at least, will be compelled to believe that his estimate of its importance is greatly exaggerated, and that this evidence, like that upon which he bases his opinions of materializing mediums, is not by any means conclusive.

And here is the proper place to refer to an act of Mr. Newton's, which, as it was publicly performed, is a fair subject for criticism. I was unprepared to believe him capable of stooping so low, as he did after J. M. Roberts's castigation of him in *Mind and Matter* of March 25th, as to hastily recant, and abjectly apologize to Roberts for having offended, by expressing, in an unguarded moment, a truthful and sensible doubt of the honesty of Mrs. Reynolds. He here proved himself to be sadly deficient in manliness of character, and as it appears to me, in fidelity to his convictions in relation to a question vitally affecting the best interest of Spiritualism.

And here I entertain opinions of Roberts and his scurrilous sheet, similar to my own, and knowing this, it seems to me to be censurable for him to recognize and afford encouragement to Roberts and his organ, by writing for the latter, over his own signature. But considering the character of the communication, that journal, doubtless, was the appropriate vehicle for its presentation. In view of the possibility of Roberts reviewing Mr. Newton's past record of spiritual vagaries, it is reasonable to suppose that he felt he could not afford to offend him by dissenting from his opinions of Mrs. Reynolds.

Verbum Sap.
My condemnation of two false mediums has been the ostensible excuse for Mr. Newton's personal attacks, but this was only the opportunity which he was eager to improve by venting his rancorous feelings against me.

His reply to my article in the JOURNAL of June 24th is principally made up of these personal thrusts. Excepting two or three instances, he does not attempt to reply to the many arguments I advance against the genuineness of the mediumship of Mrs. Reynolds and Mrs. Hull. If he expected to influence the opinions of intelligent Spiritualists upon this question, he should have devoted at least a moderate share of his attention to these arguments, but in his impatience to vent his ill-feelings he lost sight of the main object of the discussion, while at the same time, by raising this dust, he hoped to blind the eyes of Spiritualists to the main issue.

It is to be regretted that Mr. Newton should devote his communication almost exclusively to personal attacks, as he thus compels me, if I reply at all, of necessity, to confine myself principally to what relates to personal matters. Unlike Mr. Newton, I have no taste for such work and would gladly leave it for him to perform were it not that the vindication of my character demands that I shall refute his charges.

Mr. Newton has had no sufficient reason that I am aware of, to entertain toward me feelings otherwise than friendly, as I always under all circumstances, while we were associated in the publication of *The Two Worlds*, with one solitary exception, where a different course was absolutely necessary—studiously endeavored to avoid even the semblance of authority, and at the same time I endeavored to impress him with a sense of the kindly and fraternal feelings that I entertained towards him.

But, previous to our parting, I was compelled to believe it was one of his vagaries that it was my bounden duty, notwithstanding my failing health, to continue the publication of *The Two Worlds* for his especial benefit, and he felt that I deeply wronged him in discontinuing it. It is evidently princi-

pally owing to his disappointment in this respect that in his reply to my article he accuses me of "natural hardness of disposition," and this compels me, much against my inclination, to state the following facts in refutation, so that my friends whose good opinion I highly value, may judge what degree of truth and justice there is in the accusation.

On the 14th day of last July, when I engaged Mr. Newton, I sent him a check for \$100, as a free gift. He did not enter upon the discharge of his duties until the first of the ensuing month. In his letter, acknowledging receipt of the money, he said: "I can hardly command words in which to express the surprise and gratitude which this unexpected proof of your generosity, confidence, and earnestness has occasioned," and more to the same effect. In a previous letter he said: "I have long felt that you ought to have a paper devoted to Spiritualism of a somewhat different character—more truly spiritual, religious, philosophical and reformatory than any we now have."

The agreement between us provided for the payment of a monthly sum of \$100 for his own services and those of Mrs. Newton. On the 1st of August, instead of \$100, I paid him \$125, and a like sum September 1st. On October 1st, to his surprise, I voluntarily raised his salary to \$150, and he was lavish in his professions of gratitude for my unexpected kindness, as he termed it. A like sum he received each month thereafter.

The 22nd number of the paper—that of February 11th—intended should be the last issued. It went to press on the 9th, and I then expected all editorial labor to terminate, but Mr. Newton cherished the delusion that some party or parties, with abundant means, would come forward to continue the publication of the paper. I knew from previous inquiry and told him that there was not even a remote probability of such an idea being realized, but he entreated me so earnestly to issue another number, principally on the ground that by so doing I might possibly afford him an opportunity of remaining in his position of editor, that, against my judgment, and simply to gratify him, I consented, and by so doing I incurred a needless expense of \$50. At the end of February I placed in Mr. Newton's hands a check for his salary, one hundred and fifty dollars, being the full monthly payment for services that actually terminated on the 8th of that month. I also presented him with another check for one hundred dollars, as a token of my friendship and good will. But to this amount—a free gift—he demurred, and expressed his opinion that the amount should be increased to one hundred and fifty. I attempted to reason with him on the subject, but he continued firm in his demand, and I declined to increase the amount.

Here was another grievance for Mr. Newton to brood over, and for this, together with my failure to continue the publication of the paper for his benefit, he became as his course since then has proved, my enemy.

The gentleman was engaged in editorial labor on *The Two Worlds* six months and eight days, but was entitled to his salary for seven months. According to the agreement between us he should have received seven hundred dollars, while, in fact, he received twelve hundred and twenty-five, the difference, five hundred and twenty-five, being in excess of what he expected to receive and a voluntary gift on my part.

Whether my treatment of Mr. Newton evinces a "natural hardness of disposition," on my part, as he charges, or an unnatural want of gratitude and manliness on his, I leave the reader to decide.

And this is the man who accuses me of being untruthful. I regret that he should be so rash as to make this charge, not for my own sake, but for his, for those who know me well will hereafter hesitate in crediting him when he asserts anything on his own unsupported authority. Untruthfulness is not one of my many faults, and no person who knows me as well as Mr. Newton does, has ever attributed it to me. It has remained for his unprejudiced and discerning mind to make the discovery.

I have never for a moment entertained a doubt of the sincerity and good faith of any of the prominent defenders of Mrs. Reynolds and Mrs. Hull; not even of Mr. Newton's until he so suddenly changed his opinion of Mrs. Reynolds under the gentle stimulus and coercion of Roberts; but even here I would rather attribute his change of base to his utter lack of experience with genuine materializing mediums, and his want of knowledge of the facts and philosophy of materialization itself, which left his mind free to embrace either side which the evidence at the moment seemed to favor.

It may suit the gentleman's mood and purpose to have this discussion of a vital question degenerate into an acrimonious, personal controversy, but not mine. Should Mr. Newton see fit to discuss the question of fraudulent mediumship, excluding personal matter, I will be pleased to meet him on that ground, but otherwise the controversy with him now terminates, so far as I am concerned.

EUGENE CROWELL.
196 Clinton Ave., Brooklyn, N. Y.

On the last day of May eight steamers landed at Castle Garden 5,395 immigrants, the largest number ever received in one day. Among them were sixty silk weavers from Marselles, and over a hundred millers from Hamburg. The total arrivals for May, 90,019, outnumbered those of the entire year of 1876 or of 1878.

The Problem of Evil.

BY ALEXANDER WILDER.

Numerous have been the inquiries, innumerable the endeavors to give some reasonable and satisfactory explanation in regard to the existence and office of evil. It appears repugnant to every thing good and beneficial, yet necessary and unavoidable, perhaps on that very account. To solve the riddle thoroughly is not within the power of human ability, which may not cope successfully with the effort to grasp and contain a problem greater than its own dimensions. Yet it is lawful to make inquiry, not only to know that we are able, but because the endeavor expands and insinuates mental qualities. So too, in the converse: it is not possible by searching to find out God, and to explore the Almighty to the utmost, yet the higher the ideal which we attain of the Supreme Goodness the better, purer and nobler do we become.

But the problem of evil cannot be the complement of the Supreme Right. As the latter is, from its inherent essence the end, the other of necessity is but a means. It is the servant that has no ulterior alternative except to do the will of the master. Whether this be rendered willingly is an indifferent matter; the necessity of it is the supreme law. However ill it may be to do evil that good may be the outcome, it is certain that in the event all wrong is destructive and suicidal and must lay down before the right, which alone is perennial and permanent. Evil is of the transitory, the evanescent and temporizing; good is the static, permanent, and eternal.

The personification of evil as a hostile power was of relatively modern period. It was more usual to refer to it as a negation, like darkness as the shade of the light, death as the extinction of life, the Underworld where the dead were as the converse to the celestial abodes of divinities, demons, heroes and ungodly souls. Our homely old Saxon-English language expresses by the idea of right that which is straight and direct; whereas the wrong is only that which is wrong, distorted, perverted, and so made crooked. There was, however, no personation of wrong in the principal classes of the earlier peoples. The devil was never such originally, but a god dethroned. Seth or Typhon was revered till the later Egyptians associated him with their Shepherd-oppressors; after which their sacred myths represented him as the brother and assassin of Osiris, and made his conquest by Horus, and the expulsion of the Great Dragon Hof into the desert, the figures of human redemption. It was not unlike the Persian concept imputed to Zoroaster, who enthroned one supreme intelligence over all divinities and spirits; but when he brought this idea to contemplation as an object found the principle of polarity existent in it, which required an evil as well as a good mind—not as two personalities, however. That idea came later; as when the Judean colonies had been planted by the Persians in Syria, the Asideans and Pharisees personified the Hittite god Seth as Satan, the father of Lies, and Baal Zebul, the Overlord of spirits as the prince of demons, good and bad. In its origin as a mortal concept, and as generally regarded, the evil principle was an energy not wholly and absolutely wicked, but a perversion incident to the limitations of conditioned existence.

The conclusion would appear not only legitimate but indeed unavoidable, that the origin of evil is to be found in the anterior cause of existence. We are thus carried beyond the province of observation into that of speculation. While some regard this as the department of conjecture, others find it the world of clear vision. Our subjective condition as beings of intelligence will enable us to understand aright or otherwise.

That the alliance of the human soul to natural existence has been associated with the privation of good and the casualties and calamities of life, even to the extent of wrong doing and crime, is manifest to all. The first lapse from perfection would seem to consist in the susceptibility which rendered it subject to the attraction toward an objective mode of existence. It becomes a complete fall when the whole spiritual nature is submerged and overwhelmed in external conditions, phenomenal life and pleasures of sense. That which is we may always accept as the right; that which is in change, becoming, phenomenal, is more or less involved in evil and wrong. If the transitory assumes to be the actually real, the greater, and so the rightful lord, it becomes thereby malignant, the liar, the adversary of good, the arch-enemy of mankind.

The tendency has, therefore, existed among metaphysicians to regard nature and material condition as afar from light, purity and goodness. The bestments to selfishness and wrong doing, according to this sentiment, are corporeal. "The heart (or corporeal nature) is deceitful above all things," said the Hebrew prophet; "Yea, it is corrupt, who can fully know it?" "All evil things," says Jesus, "come from within, out of the heart of man, and they defile man." "I find a law in my body warring with the law of my interior mind," says Paul; "for with the mind I serve the law of God, but with the flesh the law of sin." Sokrates explains it in the same way to Theodorus: "It is not possible that evil should be destroyed, for there must always be a something antagonistic to good; nor can it have a place among the gods, but of necessity hovers round the sphere of earth and mortality."

Many curious beliefs have sprung from

this conviction. That it is inherent as well as incident in mankind to do evil, is the most pronounced among them. So long as human beings remain in the world they will be controlled by natural laws, it is asserted; and therefore will be evil, sensual, selfish and wrong doers. This is the belief of every Christian denomination, as well as of the various religions and non-religionists outside of the Christian body. It is to be regretted; for its tendency is to induce a laxity in morals, cruelty and disregard for justice. The bestial sentiment that physical might is the all of right, is justified by the reasoning that it is natural. We blame not the tiger for destroying helpless animals, and cannot by any logic condemn the man with a tigerish nature for acting according to it. This consideration leads statesmen to set aside all humanitarian sentiments and enact penal statutes of a merciless character. The Hebrew Sadducees were cruel in their jurisprudence, while the Pharisees were lenient and gentle. Both acted by their beliefs.

The Oriental mystic has sought to escape from evil by procuring release from the close alliance of spirit with body. The corporeal delights which make the present life attractive, were denounced as evil because they bound the soul to physical existence. It was regarded as needful to rear children to perform rites to the departed soul in order to free it from a suffering in the after life; but as material conditions involved the individual in evil, it was believed that the sexual relationship was impure, and to be shunned except under specific conditions. Marriage was a qualified evil, and furnished the purity of the soul. The aspirant for a purer excellence, as well as for a more tenacious physical vitality, regarded the attraction and pleasure of sex as destructive to the health of body and mind. Nor is the idea without its intrinsic truth. "He that is able to receive this," said Jesus, "let him receive it."

Under such a belief, the monastic life has been a religious characteristic for uncounted centuries. The Mithraic, Brahman and Buddhist countries are renowned for their celibates; the Essenes, Nabatians, sacerdotal tribes, and Pythagoras also had them, as well as various Christian communities. Other macerations of the body accompanied. Fasting, abstinence from the bath, and other privations were employed. It was the aim to trample down the bodily sense, in order that the soul might be emancipated from it, into the higher beatitude.

It is certain that many succeeded. They escaped physical disease in its protean forms, often living to an incredible age; and attained a life, a ken, and ecstasy transcending all that they had sacrificed. In the evolution of spiritual energy they also derived inconceivable benefit from their conserved and enhanced corporeal resources. The elimination of selfishness and sensuality from their circle of life was supplemented by the nobler boon of interior force and the bliss of disinterested love.

"We ought to fly away from earth to heaven as quickly as we can," says Sokrates to Theodoros. He further explains that "this flying consists in becoming like God as much as is possible; and this assimilation is the becoming just and holy by means of the interior wisdom." This assimilation is the enfranchising of the divine element of the soul.

But while the philosophers deprecated the mingling of the soul with the corporeal nature, they recognized the rightful place of the latter. Plotinus repeats the explanation, that the separation meant only purification from anger, desire and other perturbations; *yoga* or *nirvana* of the Eastern sages, not physical death. Indeed, dying does not of itself, separate the soul from the entanglement with nature. Spirits after death have and exhibit the like peculiarities as while in the fabric of flesh and blood; they retain a *lybic* nature and its characteristics till they are further purified. On the other hand, this purification may take place while the body yet exists. The soul, in such case, is not agitated by the appetite for food and drink, nor even to sexual appetite; but these are subordinate to it. The individual is in all respects in the world and yet at the same time is above it.

We are thus enabled to behold evil with its concomitants in its proper place and character. It is the obverse side of the great world-picture, the opposing pole, the servant of the right. It gives the soul necessary discipline to evolve and so eliminate impurities. A perfection is thus made attainable of which we would not be otherwise capable. The soul became a denizen of this world for the sake of experience and perfection. But it is none the less divine, however it may be obscured and eclipsed. It yearns for the truer life, and every lapse, pain or discipline which it undergoes has the same infinite end. There is no one so bad but that he can become holy and divine through goodness, and

Yet spake you purple mountain,
Yet said you ancient wood,
That night or day, that love or crime,
Led all souls to the good.

Messrs. Galloway and Abel have found coal dust to be an important factor in explosions of the gases in mines. A mixture of coal dust and air is not explosive, but a quantity of fire-damp too small to produce any effect when mixed with air alone causes the mixture to become violently explosive. Prof. Abel's experiments show that any kind of dust mixed with air containing a small quantity of fire-damp converts the mixture into an explosive compound.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

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CONTINUED.

To describe all the experiences of this period would be impossible, and altogether unnecessary for the purpose of this relation. Physical and mental alike were operated upon, to carry on the development of both simultaneously. I was impelled to lecture, with but the one auditor, my sympathetic husband, and when the words refused to come, to stand waiting for them, with mind on the strain to catch the shadow of a thought from the inspiring spirit to relieve the expectancy. Thus for hours I would be compelled to submit to a most trying ordeal, which I could not be permitted to resist, for the purpose of all this was to train my susceptibility, exercise me in concentrating my mind on a point, and keeping it there, and at the same time give the best opportunity for operating upon my physical system throughout, for withdrawing its magnetic ethers, preparatory to replacing them with a more spiritual grade. My voluntary forces were in complete subjection, so that I must stand or sit, stir or keep perfectly quiet, without the movement of a muscle, as suited the purpose of the operator. I would keep so quiet for hours, either sitting or reclining, that my husband would think me sleeping or entranced; but when he attempted to arouse me, I would stiffen my muscles or limbs, and thus oppose myself to being disturbed, without any other sign of consciousness, until permitted to stir or speak. This indicated the process going on with my body, which could not proceed with facility at this early stage, when the latter was in motion.

Sleep was dispensed with just as much as it could be and the functions of life remain undisturbed. I grew more wakeful as I approached the crisis, until for the last week, I slept almost as little as I ate during that time, which was literally but a piece of bread on the first two days and nothing on the other five. My food had been gradually reduced to the minimum of a small piece of bread daily, for some days, when the total abstinence commenced. I did not miss my food nor sleep. I was sensible of no diminution of strength, although I knew I was kept very quiet for some days, allowed but just sufficient exercise to stir my muscles a little.

During these weeks, while all this was in progress, and before this most severe treatment was commenced, my mind was exercised in the strangest possible manner. The sleepless vigilance of my attendants allowed no mental quietude, except during the brief hours of sleep; and it seemed to me that they grudgingly gave way for the few hours, and, at last, moments of quiet rest that were allowed me. There was an incessant effort to keep my mind concentrated on the work going on with me; as though the co-operation of my own thoughts, desires and aspirations, was a necessary accessory to the labor of unfolding my interior powers. And so it was. The current of thought directed to the object in view, or concentrated on the operators, was placing the mind *en rapport* with the forces at work; and keeping it thus, was preserving the condition most favorable for carrying on the process to a speedy and successful issue.

When I had become susceptible to the secret whispers of my attendants so as to converse readily with them, I was warned to be on my guard against repeating all their secret sayings, or all that might transpire in the privacy of our home, which was the sanctuary where the sacred law of spiritual development was being exemplified, and where no unhalloved influence was permitted to enter, or inquisitive mind to intrude, to volunteer advice or carry away erroneous impressions of what was being done or suffered. I was addressed in this language: "We shall say many things to you, and some of them will be true and some will not be; so you had better keep them to yourself." Why this, I was not informed, and could not understand at the time, unless it was to exercise me in guessing; and as it transpired, if this was the object, I did not prove, at first, an apt scholar. Then commenced the mental exercise, by means of spirit whisperings and impressions, and the psychological influence that was a perpetual spur to thought, which was of every variety of which mind is capable. By turns were aroused all the varied emotions; as mirth, sadness, joy, apprehension, sorrow, disgust, humility, reverence. I listened in silence, and with an absorbing interest, to the most extraordinary statements of the spirits. It was a thing so new, and out of the common track of mortal experience to be permitted thus to discourse and listen, that, of itself, it was a power to psychologize. I told very little of what was thus spoken to my spirit, but what was given in the way of writing or talking, that my husband shared. We committed some blunders, in revealing some things that were written through my hand, as it was quite natural we should, not comprehending, as yet, the law that made imperative the various emotional experiences that were brought about by tales of bereavement, sorrow and suffering, because they could be induced in no other way so effectually. I was allowed to share a few of these private experiences with a few near friends, for the purpose of arousing to intensity a certain set of emotions, when it should appear that I had blundered, sadly, in giving even this degree of publicity to what I had been, in reality, warned was just as likely to prove untrue as true. I learned by this mistake, that test mediumship was a hazardous role for me to attempt to enact. I learned, also, an important truth regarding tests—the power of identifying spirits communicating. I became convinced beyond a doubt, that spirits personate others, and individuals in earth-life, by gathering to themselves of the magnetic ethers of those they would personate and then impressing subjects with this magnetic presence, as though it were the individual himself. This was demonstrated, not only in my own experience, at that time, but in other cases that occurred under my observation in the same vicinity. "Tests" of the presence and identity of this, that, or another spirit, after this, became of little worth to me as demonstrative of anything but the presence of some spirit or spirits trying their power to effect some purpose with subjects or observers. Communicating by proxy, was thus early revealed to me as a common method among spirits. It will be understood by the reader, that I was learning many things experimentally, regarding the Spiritual Philosophy, that could be learned in no other way so well.

The activity of mind induced and kept up while that of the body was restricted more and more as the crisis approached, involved a philosophy besides that just pointed out. The whole process was based upon principles that interacted, the one dependent upon another, and all acting in unison for the furtherance of the object in view. Thus: Quietude of body was necessary as a means of permitting the operations in progress upon it, while at the same time it prevented the waste of

force that would have resulted from activity. Force was not to be exhausted by physical activity, but by the agency of the attractions and repulsions propagated among the finer ethers of the body by spiritual attendants, so as to create susceptibility to spirit forces while the physical system was being exhausted of a grade of physical force, or magnetic ethers. Interrelated to this process of regenerating the body was that whereby the mentality was undergoing the same. The activity in this department of the being corresponded to that among the physical magnetic forces, just described, and served a corresponding purpose. Besides, it served the further purpose of stimulating the flow of the blood, and the consequent mechanical activities of the structure, while the supply of food for nutriment was small and lessening by degrees. It is well understood how emotions stimulate the flow of the blood, and how a student will sometimes live upon the activities of his brain when utter exhaustion would ensue but for the energy of intellect and will, that keep the physical functions in active exercise in answer to the drafts made upon them.

It is not to be supposed that while partial and entire abstinence from food was the requirement, that the body needed and received no nourishment besides. "I have meat to eat that ye know not of," said one highly spiritualized. And they can say the same, to-day, who have been spiritualized by development. The susceptibility created by the developing process described was the means whereby the body was sustained in comparative strength for the many days when the actual food taken would have been insufficient for the purpose.

Fasting, by creating a sparsity of the grosser magnetic elements in the body, which are repulsive to the finer ethereal elements, gives room for the finer ethereal elements of the atmosphere, which are attracted to the body by virtue of a likeness there to them—an affinity they have for elements of the physical structure, which is increased as abstinence continues and the body is spiritualized by the spontaneous action of the forces. There are those with whom fasting for any considerable time is impossible, without complete physical exhaustion; from the fact, that they have not the inherent capacity to draw upon atmospheric currents for nourishment. Spiritualizing by the method above described is only working upon Nature's plan, to bring about results as natural as that the physical structure is built upon the plan that makes contact of the atmosphere with it essential. Pores for repelling effete matter and pores for supplying stimulus to the physical forces, is the plan; and when this foul matter is in excess in a system, and cannot find egress through the natural channels, there is a repelling force which excludes the finer incoming elements, and grossness is generated or perpetuated; whereas, proper habits of cleanliness, and living in pure, fresh air, are conditions requisite to spiritualization of Nature's superior kind.

In this case, digestion and assimilation attendant upon it, were suspended, that the body might be free from the disturbing elements of gross food when the culminating effort should be made, to rid the system of a certain grade of forces, and supply its place by a higher, more spiritual grade. This plan was in imitation of Nature's action in case of disease, when a patient has the inherent vitality to throw off the poisonous virus generated in the system; which effort of Nature exhausts the energies, frequently, to the very verge of dissolution. In cases of this kind, there is apt to be, with vigorous constitutions, and often with those of the opposite class, so complete a regeneration of the system that a new lease of life is taken, and greater power of resistance to disease created. Regeneration by the plan of spirits thus copied from Nature, in this case was to be as thorough as it could be without endangering life. Exhaustion of physical force by the plan of withdrawing it by spirit power after a certain status had been attained, which was susceptibility equal to the emergency, was resorted to as the culminating process of the first stage of development, whereby the climax of this stage was to be reached. This exhaustion once effected, there would be an inflow of strength, both by the natural, spontaneous action of the forces and through the aid of the spirits whose business it was to stimulate natural action, that recovery might be speedy and perfect, and to repel gross elements that might intrude into their sphere of operations, and surround their subject with those higher ones which it could attract on its new plane, which were of a spiritual grade, as fitted a mediumistic subject. As the result of this enforced method, the status of the whole system would be elevated, in the sense that, with the capacity to draw from Nature's superior vital currents, it would have developed a superior power of resistance to disease and weariness; and, besides, it would have become susceptible to spirit forces—magnetism and individual influence—in a superior degree. The attainment of all these objects by the spirit in control, was conferring unquestionable good upon his subject, as must appear to the reader.

As the crisis approached, the treatment increased in severity, as I could bear. My husband was prohibited from allowing any one—neighbor or friend—to enter, who might come to the door, so careful was my spirit controller to have the exact conditions observed which he deemed necessary to bring his work to a successful issue. I marveled within myself as to what would be the result of the strange, unheard-of method that was being pursued with me. We could get no information from our spiritualistic friends, for the most experienced had never witnessed the like. Mr. King consulted our "father in Israel" on the subject, and he gave us no satisfaction, having been put entirely on the wrong track by "the influence," as it appeared, from answers he gave as to my condition. We were to solve the problem by ourselves; and this did not trouble us, inspired as we were by the powers above with confidence to walk the mysterious way that opened before us as we proceeded, with no by-paths on either side that could allure us from it.

I was informed of a crisis approaching, and that passing it would be a severe ordeal, by which my magnetism would be changed; but in just what the severity would consist I was not clearly informed, but was left to imagine by the promptings of spirits, a thousand things in regard to it; this serving as a necessary spur to thought. I had abstained from food for four days previous to the crisis, during which time I had taken but little exercise, and spoken mainly in whispers when I spoke at all, which was seldom, for I was, most of the time, lying or sitting like one entranced and utterly oblivious to surroundings. Yet I was never more awake, and my mind was in ceaseless activity. Nothing which transpired around me escaped my notice, and my family was as much my care as ever, though in directing household matters I expressed myself by gestures and as seldom as possible. Never was I more sane, or more conscious of my condition, or what depended in an impending crisis. During the fourth day I was more than ordinarily quiet, leaving my bed at a late hour to take my position on a couch in my sitting room, where I sat or reclined for the remainder of the day. I was told that the crisis would come that night, and was impelled to tell my husband how to prepare for it. He was to watch with

me as with an invalid needing the most cautious care and treatment. I was to have plenty of fresh air, and a teaspoonful of water fresh from the well at intervals of fifteen minutes. He needed no more prompting to his duty. Other watchers—invisible ones—kept their station by him, as unremitting in their care as he, while my strength ebbed away. I became infantile in my weakness; but, sustained as it were by the power of Omnipotence, I could not be harmed. Omnipotent Law was asserting itself, under the direction of intelligence that did not err in one single calculation previously made. I listened to the secret whispers of spirits all the night long; lying, as it were, like a babe in the arms of my mother, who, as a spirit, ministered to me, as I believe, in this close association, as the intermediate connecting my spirit controller with me. (See "Principles of Nature," Vol. III., p. 31.) In the morning my eyes could not bear the light, and the room was darkened; my ears were so sensitive to sound that loud words pierced them like a sharp instrument; and the members of the family spoke in whispers. I kept my couch until about nine o'clock A. M., when I asked my husband to help me into an easy chair, which he did. In a few hours I asked him to help me rise to my feet, when, leaning upon him, I attempted to walk. It was like the effort of a weakling, but I persisted, and made several circuits of the room by his help. I then stopped short, let go my hold of him, and pushed him from me, staggering as I did so. But steadying myself, I commenced to walk alone, gradually gaining strength as I walked, until, in a few minutes, I strode around like a giant in his strength. My weakness was gone. I had indeed passed a crisis, and was coming out triumphantly. I could now exercise to my heart's content, not on the strength of food, for of that I had as yet tasted none; but on that superior strength that came, as it seemed, in an almost miraculous manner, so soon and so swiftly after the crisis was passed. I went about my household duties, but noise and light I could not yet bear. After the fifth day of fasting—the next day—I ate a small quantity of rice. After that I ate as usual, carefully at first, and never as much as ordinarily before the process commenced. My diet was from thenceforth as before, carefully prescribed as to quantity and quality.

The matter of diet with a subject of mediumistic development on the plane of mental manifestations, is of the utmost importance. The introduction into the system, in the form of food and beverages of various kinds, of elements at war with the process going on, is an unnecessary waste of force; a means of prolonging the process of development, and, indeed, of nullifying effort on the part of spirits to create susceptibility to forces of a high character. This can not be doubted by any who have any clear conception of what the process is. Magnetic elements of food are its life; and they enter into the constitution of the material and spiritual structure of the individual, deciding and perpetuating characteristics of races and communities, to an extent hardly as yet conceived of by the majority of thinking people. The axiom, that a people are like the food they eat, in a degree, is coming to be understood, however, by the enlightened, which will prove a powerful means of elevating the status of civilization where intelligence prevails.

Mediums have been ridiculed for observing rules of diet laid down for them, even by Spiritualists, who, it would seem, in so doing, lose sight of an evident law of Nature, and regard the indulgence of the appetite in every thing "Nature has provided" for food as lawful and appropriate for all, without regard to circumstances. There is a demand higher than that of a pampered stomach; as those believe who renounce the "desh pots of Egypt," to journey to a higher stand intellectually and spiritually. A medium who indulges a gross appetite will as surely fall short of a high development as that law is true to itself. Association of refined ethers of spirit with gross essences of material aliment, is contrary to the law by which spirits associate with mortals to develop mediumship. There are requirements in this regard that relate to the very essence of mediumship, and which, observed, make possible what is otherwise impossible.

TO BE CONTINUED.

The Persecution of the Jews in Russia.

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

Miss Cora Wilburn of Lynn, Mass., a lady of Jewish birth, who has long been known to us—another "peculiar people" called Spiritualists—as a medium, and a favorite writer for the *Banner of Light* during its earlier years, has of late published in the RELIGIO-PHILOSOPHICAL JOURNAL an "appeal to the generous-hearted, liberal-minded class of Spiritualists" in this country, in behalf of the "persecuted Jews of Russia"—and that class, whom we expect to find loving justice and freedom and hating injustice and slavery, cannot afford to let her appeal and that of her kindred, fall upon stony ears; for no one with a soul, can have read of the atrocities perpetrated upon that unhappy people in the Czar's dominions, without the blood boiling in his veins!

All those who have suffered persecution, or are likely to experience it, even if not carried nearly to the extreme visited upon the Russian Jews, must naturally unite against all oppression, if they allow their thoughts to reach beyond their own four stone walls, which it were unwise not to do; and as the receivers and promulgators of a new revelation to man, we have had enough exhortation in the past, let alone the "rods" in each of our states now "in pickle" for us, to cause us to extend our right hand to help the helpless, and our voice to warn all the world that the Eagle of America calls, and wills it that oppression shall cease in all lands under the sun. We, as a sect, not counting our other millions of Liberalists, Universalists, Unitarians, Free-religious, and Materialists,—are enough to raise a voice like the "rushing of mighty winds," that shall be heard to the four corners of the globe. And all these liberal friends will unite with us, and double the volume of our sound till it becomes the roar of the hurricane, and Russia shall heed our peremptory demand, in addition to that of other justice-loving nations, and "let her enslaved go free!"

Accident of fortune—I call it *good fortune*—has brought me into acquaintance and sympathy with many Jews. True, they have happened to be mostly persons of more or less culture—thinking, earnest men and women, but they have taught me to respect the Jewish people as a whole, to be interested in their history and their persecutions, to admire their patience, their purity as a moral people, their faithfulness to their families, their love for their race, for which they have "suffered all things, and endured all things," and for still persisting to exist as a race in the face of the dreadful past they have undergone. I suppose that all historians agree that no race, as such, has been so outraged and abused, so spit upon, and stamped upon, as these same Hebrews who now come to our shores to find and enjoy what they so long have sought in vain, a *home and a country*. And our Flag of the Stars and Stripes is broad enough to cover them, and our Declaration of Independence is glad to welcome them, and our hundred years of history has proved them not to be out-done in love of the country they have adopted, in peacefulness of life, in their interest as citizens, in the well-being of the land, in a love of independence that keeps them out of our almshouses, and of right-living that causes our jails to have no claim upon them—a respectable, orderly, industrious people. Literature and ethics are aided by their scholars, and philosophy

gains by their administration. What these men are to-day, here and in England, and in the schools and political life of Germany, the whole of their people may attain to, when for them the arts of peace may safely succeed the arts of self-defense; for the Jews are a pains-taking thoughtful, growing people. Such a race as this, older than our English-speaking ancestors can claim to be, is not to be extinguished in this year of '82, by the heel of a Russian despot who dares not place his crown upon his head, lest he and the crown go to pieces together. It is he who is responsible for all this butchery: first, in degrading his countrymen so low, that they do not know that their persecution of the helpless is a sign and seal of their own moral degradation; and, secondly, for not deceiving the safety of his Jewish subjects by his eternal edict which he might issue if he chose.

The *Popular Science Monthly* publishes in June and July an article entitled, "The Jews in Europe," by Doctor von Dollinger, and translated by Mr. Wm. M. Salter of Boston, which I wish could be read by every true-hearted American. Then we should have such an uprising for freedom, as would cause all the Russians to quake, and to give back to Israel her own, except, alas! what it has destroyed.

Meantime, let us remember that "good words amount to nothing, except they out-work themselves in good deeds." Sheldon Springs, Vt., June '82.

Episcopalian Orthodoxy.

It endorses the three "Heresies" of Dr. Thomas.

(Chicago Daily Tribune.)

The Rev. R. A. Holland, D. D., of Trinity Episcopal Church, Chicago, the leading pulpit orator of his denomination in the West, delivered a bold sermon before the Convention of the Diocese of Illinois on Tuesday, May 30. It was on "The Church of the Living God," and was remarkable alike for its renunciation of orthodoxy and its contempt for the Church of the past. He flatly denied the infallibility of Scripture, the orthodox atonement, and eternal punishment—the three "heresies" of Dr. Thomas—although the latter's views are but mild doubts compared with Dr. Holland's bold assertions. Strange to say, the Illinois Diocesan Convention, unlike the Rock River Conference, not only entered no protest, but, judging from the expression of its individual members, appears to be in accord with the preacher.

The Bible, says Dr. Holland, is an authority which "has lost its voice." Though a hundred sects give its ancient language a hundred different interpretations, it is dumb, and cannot decide which among them is correct. It is an authority, therefore, whose ultimate decision produces strife rather than peace, division instead of unity. Its final voice is claimed by those who profess to reverence and heed it, to be in favor of perpetual discord. Nay, we do not know exactly enough to make the knowledge authoritative what was its original and only utterance. In five manuscripts of the New Testament alone there are over 30,000 variations of text. How many more there would be should we discover a sixth and a seventh is a problem the very statement of which ends all possibility of faith in the Book as an absolute authority, for we know not what the Book says itself on any mooted question of doctrine; nay, we know not where it is. . . . To say that the variations are unimportant begs the whole question, for if the Bible alone be authority the Bible alone can determine the relative importance of its texts. But that first original Bible, which is the only true Bible, and would show which texts are variations from the tenor of its teachings as the pure, unadorned words of God, has no existence. There is no such book, no such authority extant in the world.

"Its Gospel and epistles were indited by her (the Church's) ministers—not as a series of infallible definitions nor as a formulated science of salvation, but as a plain story of Christ's love and as letters of exhortation to holy living, prompted by transient needs. No doubt other gospels were written and lost, and other epistles might have been written about principles and duties unmentioned in those we possess if the occasion had called for them. Her books are inspired only as the Church herself is inspired, and her inspiration is purely religious, poetic insight into Divine truth, the sympathetic instinct as to God's will of a social spirit that communes constantly with Him."

Speaking of the orthodox theory of the atonement he says:

"And all the evangelical denominations agree in maintaining certain theories about the atonement to be the very essence of the Gospel, which every Catholic, Greek, Roman or Anglican would laugh at as absurd, if the absurdity were not so pitiful in its unreason and so hurtful to the cause of Christ in the esteem of rational men who are so unfortunate as to identify Christianity with Evangelicalism."

The faith of the Church he says is capable of endless diversity and growth of formulation. "It has no dogmatic decrees about how and to what extent the Scriptures are inspired; about how atonement is made for sin; about the character of the devil, whether he be a person or a spirit of evil in many persons; about how the world is to be judged or how sin is to be punished, and to what length; or how and with what kind of organic chemistry the dead shall rise."

Dr. Holland gives a side thrust at the old-fashioned doctrine of hell in these words: "Mumbo Tumbo is as false as eternal punishment."

He does not look to the past, but, like Mr. Miln, to the future for the ideal of the Church. "Certainly no period," he says, "in the history of the Church can be looked back to as perfect, a pattern of doctrine, ritual, administration to all future time. Such perfection did not exist in the Apostolic age, for there were strifes then about doctrine and gross corruptions in worship. Note the dispute between Peter and Paul and the Corinthian debauch of the Eucharist. The age, that succeeded could scarcely be kept from running wild after the gobins of Gnosticism. Then followed an era when Christianity, by its absorption of paganism, became tainted more or less with pagan superstitions."

"The inclusion of pagan religions," he further says, "could not have been spared, for they gave to Christianity a variety of rites and traditions which enabled it to naturalize itself in many lands and become in fact as well as in spirit a universal worship."

Speaking of the Divine authority among us Dr. Holland says "that it can have no other than human or rational form, for reason is the essence of God in man, and there can be no higher proof than its reasonableness that any idea is from the Absolute Reason or God. This church, then, will be preeminently rational and free. It will encourage free thought and discussion, since thereby alone can it exercise that corporate reason which dwells in and must act through the reasons of all its members. Its God will be an inner God, whose life it shall manifest to humanity as humanity's own, thus proving this Church to be the social Christ—the fulness of Him who filleth all in all."

A Golden Dream.

The *Quincy Whig* gives an account of a very curious dream: "About a year ago a young man named Conover had a dream that a large lump of gold could be found in a certain place on the farm then occupied by his father in Lima township, but took no notice of the circumstance further than to tell his father of it; but about a week ago this young man again had the same dream, and in the morning again told his father. The young man remembered the exact location which he saw while dreaming, and the father proposed to the son that they investigate. They proceeded to the spot, and after striking the pick into the ground several times, struck what they supposed to be a rock. They dug it out, and sure enough it looked like a huge lump of gold, and when examined by those who professed to know, was declared to be solid gold. The find weighs nine pounds, and contains \$1,925 worth of the precious metal. It is probably some Indian relic, as the shape of it is similar to the stone hatchets found in the mounds in this vicinity. The lump has been seen by a number of people living in Lima township, and this find is particularly acceptable to Mr. Conover's family, as they are said to be poor people."

Woman and the Household.

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

SHARED.

I said it in the mountain path, I say it on the mountain side— The best things any mortal hath Are those which every mortal shares.

GENERAL NOTES.

Dr. Alida Avery of Denver, was the first resident physician of Vassar College. She is now Superintendent of Hygiene for Colorado.

The College of Pharmacy of Philadelphia has recently held an examination of a class of 106 students. Miss Bab, a girl from Maine, headed the list.

Mrs. W. K. Vanderbilt of New York, has given a house and grounds complete on the south shore of Long Island to be used as a place of summer resort for the poor children of that city.

A marble Statue of Harriet Martineau is soon to be set up in Boston; the plaster cast, by Miss Anna Whitney, having already been shipped to Italy, to be reproduced in stone.

Country papers are gradually having their departments "Concerning Women" following the tendency of the times. The Norfolk County Gazette, Hyde Park, Mass., has a very interesting column with this heading.

The seventieth birthday of Harriet Beecher Stowe, was recently celebrated in a pleasant manner at the residence of Ex-Governor Claflin, near Boston.

The association known as the Ladies Aid to the Garfield Memorial Hospital is endeavoring to raise funds for a general infirmary in Washington, D. C.

Bishop Gilmore [R. C.] of Cleveland, recently issued a card forbidding women to connect themselves with the Irish Land League.

Immediately after the ladies' branch met and resolved to stand by the league. Soon thereafter the president of the league, Miss Rowland, addressed an open letter to the Bishop, strong and eloquent, in defence of the action of the league.

HIGHER EDUCATION OF WOMEN.—CONTINUED.

One of the leading papers of New York City, the Sun, contained a few days since the following editorial:

"The President of Columbia College has argued for several years in favor of the admission of women, and now, at the request of some of the most cultivated matrons of the city, he has collected his various arguments on the subject and published them in pamphlet form. It seems that of the whole number of colleges in the United States, toward four hundred, one hundred and eighty-three were open to students of both sexes in 1879.

"At the colleges where young women are admitted the girls are found, according to President Barnard, to be remarkable for diligence and assiduity. During the first seven years after women were instructed at Cornell University, no young woman was dropped from the rolls through failure at examination.

"The President of Columbia College therefore thinks the time has come for throwing open its doors to women. The women, like the young men, would live away from the college, and could be taught separately, if advisable, as at the Harvard Annex.

"But the senior class of Columbia are much wiser than their president. They have spoken—let him be silent. Young women can not enter those venerable and classic shades, of which these striplings are the guardians.

"Resolved, That it is the fixed opinion and firm conviction of the senior class of Columbia College that the co-education of the sexes is undesirable from an educational as well as

from a social and a moral standpoint, and that its introduction here would be a fatal blow to the future welfare and prosperity of the institution.

VALUABLE TESTIMONY.

Prof. James H. Canfield of the University of Kansas, details in the Tribune his experience while acting-president with 275 students. From it we extract: "There are separate cloak rooms; beyond that no distinction appears. The only rule is this sentence framed and hanging in the corridors: 'The University expects of every student unexceptional conduct and strict attention to business.'"

On June 15th, Cornell University bestowed degrees on a class from various departments, numbering sixty-seven, mostly young men. The only one of these students specially mentioned by the papers at hand, is Ellen C. Brown of Ithaca, whose disquisition on "Handworkers and Headworkers, a Social Problem," was pronounced the most attractive feature of the exercises.

Unhappy Cornell! It is ignorant of the fact that such a student as Miss Brown is, in the language of the Columbia undergraduate, "a fatal blow to the welfare and prosperity of the institution."

occurred on the 13th, the meeting of the Alumni, an association numbering about 600 members, with about \$16,500 in the treasury.

The list of graduates numbers thirty-nine, with two post-graduates, who were candidates for the second degree in arts [A. A.]. One of these continued her studies abroad, while the other had an essay on general literature recommended as a text-book for the use of students.

There were essays in Latin, upon Science, History, Literature and Art, but the essay which carried off the honors of the day was that of the Japanese student, Miss Stamets Yamakawa. The subject was, "British Policy toward Japan."

"Miss Yamakawa spoke of Japan as standing last on the list of civilized nations, of England's professions of affection for her and interest in her welfare. So great is her love for Japan that she even wants to adopt this child. But her advances are not met with rapturous gratitude.

"The introduction of opium into Japan by British traders, because it added so many thousands of dollars to the British Treasury, is one of the greatest evils, yet we can not enforce the laws which prevent it. No British subject is bound to obey Japanese laws, and they have been acquitted when held for the offence of selling opium.

"We are on the verge of national ruin, and trade is being taken from us. Our exports are not half as large as our imports. We have no control over our tariff; we can not protect our own people. England's true policy toward weaker nations is shown in her manner of obtaining possession of Afghanistan, Cyprus and other of her latest acquisitions.

"The valedictory address brought tears to the eyes of the other listeners. Dr. Caldwell was himself visibly affected as he gave the closing address in Latin, adding a few words in English to these young ladies."

"Is Darwin Right? or, the Origin of Man," by Wm. Denton. In this volume the author presents to the public substantially what he has been presenting in his lectures for years, giving here, however, greater prominence to the spiritual origin of man.

"A New Basis of Belief in Immortality," by John S. Farmer. This is an exceedingly thoughtful and earnest work, clearly and forcibly written; only 30 cents. For sale at this office.

We have a few copies of "What I Know about Farming," by Horace Greeley, at the reduced price of \$1, postage ten cents, per copy. Those of our readers who are anxious to read what the author has to say on this subject, must order at once.

BOOK REVIEWS.

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

A TREATISE ON THE PHILOSOPHY OF PROGRESS, on the Calendar of Time and a Collection of Original Poems. By Moses Hall, of Montville, Geauga Co., O. Price, postage paid, 30 cents, single copy; or 4 copies for \$1.

This 78 page pamphlet does not, at least, lack variety. In the "Philosophy of Progress" no great degree of originality of thought can be expected, though much is said, and well said, that can hardly be repeated too often or remembered too well.

The only part of this "treatise" that set our teeth somewhat on edge is the affectation of wise generalizations on page 8. Our writers on the Harmonical Philosophy appear apt in this direction and seem to think that a liberal use of the hackneyed words, "Positive and Negative," is sufficient to make clear all things under the sun.

In fact are they not often of themselves incorrect and arbitrary? By what authority is "magnetism" for instance, named "positive" and "electricity" "negative"?

"Evil," classed by our author as a "negative," is not always a mere absence of "good"; but is often the positive thwarting of the law of harmony, as much as the latter is a fulfillment of and a working with the law.

"Part 2.—The Calendar of Time." Mr. Hall's statements in this instructive and amusing tract appear to be correct. The natural and obvious divisions of time are, first, days, second, months, or months, and third, years or the recurrence of seasons.

If the year had proved exactly 365 days long, how nicely 7 months of 31 days, 1 month of 30 days, and 1 month of 28 days, would have made up the 365 and brought us out even, for a fresh start.

Counting these odd hours, minutes and seconds as one quarter of a day, it became necessary, as Mr. Hall explains, to throw in a day once in four years to make the seasons and the calendar run together.

Throughout the dark ages, however, when the world seemed good to wreck and ruin, through too much blind faith in dogma, and too little money to grease the world's industrial machinery, all things seemed to run at "sixes and sevens"; and through careless observance of the intercalary days in forming leap years, the calendar got wrong amongst the rest.

About the year 1562 Pope Gregory the XIII. instituted the Gregorian Calendar or New Style, and singularly enough, was incited to it more as a means of regulating "Easter Sunday" than by aught else.

"At Dover, Dwells, George Brown Esquire, Good Caleb Finch and David Fryar." But the indices are a step in advance, and all amateurs in such inquiries had better buy our author's pamphlet, or the charts he soon proposes to publish on card board.

Magazines for July Received. THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Widower; The Pictures at Aston Rowant; A Treatise on Wood Engraving; Summer-Time; Wren and St. Paul; Professor Legros; "Die Wohl, Mein Lieben"; Fitness and Fashion; The Two Painters; The Story of a Failure; The Mountain Sprites; The Drawings of Albert Durer; The Exhibitions; Art Notes; American Art Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Care for the People under Despotism; Doctor Zay; The Bells of San Blas; Naval Courts-Martial and the Pardoning Power; Strong as Death; The Honesty of a Merchant Prince; The Political Economy of Seventy-Three Million Dollars; Dandolun; The Mate of the Daylight; Concord; Shall Members of the Cabinet sit in Congress? Studies in the South; Recent American Fiction; Bartolozzi; A Student's Library of Art; Lodge's Sketch of Hamilton; Proude's Carlyle; The Contributors' Club; Books of the Month.

THE YOUNG SCIENTIST. (Industrial Publication Co., New York.) A practical journal of Home Arts. ANDREWS' AMERICAN QUEEN. (The Queen Publishing Co., New York.) Devoted to Art, Literature, and Society matters. Magazines for June not before Mentioned.

THE MEDICAL TRIBUNE. (Robt. A. Gunn, M. D., New York.) Contents: Therapeutics of Podophyllum; The Treatment of Hemorrhoids by "Crushing"; Iodine and its Derivatives; The Cause of Tubercular Disease; Grindelia Squarrosa; The Micrococci of Lupus; The Electrolytic Treatment of Malignant Tumors; Diabetes Insipidus Treated by Ergot; The Fresh Air Habit; The Mirror.

TO CONSUMPTIVES. "Golden Medical Discovery" is a concentrated, potent alternative, or blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimple, blotch, or eruption, to the formidable serous swelling, or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrupulous affection of the lungs, may, in its early stages, be cured by a free use of the God-given remedy. See article on consumption and its treatment in Part III of the World's Dispensary Bine Series of pamphlets, costs two stamps, post-paid. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The small courtesies sweeten life; the greater enable it. (Glen's Falls, N. Y. Times.) A Card. GLEN'S FALLS, N. Y., Dec. 14, 1880. REV. MR. L. N. ST. ONGE. Dear sir, Will you please state below what satisfaction St. Jacobs Oil gives you, which you got of us some time ago, and oblige

Very effective. L. N. ST. ONGE. Is there any human experience broad enough to be worthy of the name, which does not include, among its richest and most powerful elements, sentiments and impulses of the heart both moral and passionless?

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THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editor: J. W. POFFEL. Editor: E. J. UNDERWOOD. CONTRIBUTORS: Margaret Fuller, Elizabeth Cady Stanton, Maria W. Chapman, M. J. Savage, P. M. Holland, W. H. S. Weeks, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Catherine D. Park, Mrs. Sara A. Underwood, Miss M. A. Hurd, Mrs. A. C. Underwood.

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IF, THEN, AND WHEN. FROM THE DOCTRINES OF THE CHURCH. By WARREN SUMNER BARLOW. Author of "The Voices," and other Poems. All who have read the author's "The Voice of Nature," "The Voice of a People," "The Voice of Supplication," and "The Voice of Prayer," will find this poem, just suited to the times. Price 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Our Spiritual Exchanges.

The Medium and Daybreak gives the following clairvoyant vision: The Northern Echo states that a strange "information" was brought the other day to the Darlington police.

The Herald of Progress has some excellent "Hints for Ladies;" could it not furnish some equally as appropriate for the gentlemen? It says: "In the morning use pure water as a preparatory ablution; after which they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness."

Light for All has a free circle, at which questions are submitted to the controlling spirit and answers given.

Q.—What is the highest mode of progression? A.—By always doing right.

Q.—Which is the greatest crime—murder or suicide? A.—Suicide. He who takes his own life endures darkness almost forever.

Q.—What is meant by "The Day of Judgment?" A.—There is no one day of judgment. You are judged every day.

Q.—When people are about to pass away do they judge their own deeds? A.—No; but a few do. Many spirits pass from the body in an unconscious state, and do not know anything about their transition.

Light, of England, says that the following communication has been forwarded on the part of the Council of the British National Association of Spiritualists to the family of the late Professor Zollner: "I am directed by the Council of this Association to express to you the deep sorrow with which the members have heard of your bereavement."

Belief and Conduct.

From those who have escaped from the intellectual bondage of dogmatic theology, we often hear the remark that it is of no importance what one believes, if his conduct is correct, and in confirmation of this view are often quoted the words of Pope, who, in contempt for "modes of faith," said, "He can't be wrong whose life is in the right."

An individual's acts appeal to the senses. His beliefs, with which his conduct may be glaringly inconsistent, manifest themselves in ways so numerous, subtle, and imperceptible, and frequently blossom forth and ripen into the fruit of action at periods and places so remote from those at which they were expressed that the connection between the beliefs and their legitimate effects generally escapes the ordinary observer.

A thought, a theory, a discovery, or an invention, whatever be the moral character of the individual who first announces it, may profoundly influence the conduct and modify the conditions of millions through countless generations. A political or social theory originating in the mind of one who is regardless of the conventional standards, and of even the just and reasonable requirements of morality, may prove a great benefaction to the race.

Clear thinking then is quite as important as correct living; and the man who helps to make men think aright thereby helps to advance not only intellectual, but moral progress, and to augment the sum of human happiness. He, on the contrary, however unappreciable his conduct and pure his motives, who helps to begot, mystify, and confuse the minds of men by his shallow, dreamy thought is quite as much the enemy of moral as of intellectual advancement.

The poison lurking in many theories is the more effectually hidden, like the serpent in a bed of roses, by the drapery of language and a false sentimentality, which while they charm often conceal the implications and absurdity of a belief; but time strips such theories of all that deceived and deluded men, and shows their real results in the moral rottenness as well as the intellectual deformity which they produce.

It is evident that he who, in laying stress on conduct, attaches but little, if any, importance to theory or belief, and judges men's influence wholly or mainly by the acts by which they project themselves out upon the field of active labor, ignoring or assigning to a secondary place the influence of philosophers and thinkers, takes a view of life that is narrow, and narrow in its tendency. It is not necessary to say that we in no way devalue the importance of conduct, or undervalue the efforts of those who appeal directly to a man's moral and philanthropic nature.

Light, of England, says that the following communication has been forwarded on the part of the Council of the British National Association of Spiritualists to the family of the late Professor Zollner: "I am directed by the Council of this Association to express to you the deep sorrow with which the members have heard of your bereavement."

M. Cailletet, the eminent French chemist who has made so much progress in the matter of liquefying gases, has recently added some interesting discoveries to those which have heretofore been connected with his name. He has first liquefied oxygen and ozone at a temperature of 105 degrees C., under great pressure, and then taken away the pressure. The liquefied gas being in a thin glass vessel surrounded by a strong envelope, he has next taken away the envelope and exposed the liquid oxygen and ozone to sight.

The wonderful immunity from accident and death, and the absolute freedom from danger of either upon the railroads of this country, demonstrate that railroad management here has practically reached perfection. It may be truly said that a passenger whirled through space at the rate of forty miles an hour in one of the coaches of the CHICAGO & NORTH-WESTERN ROAD is in less hazard and is less liable to accident than he would be in walking the streets of Chicago, and as safe from possible injury as he would be if seated at his own fireside.

Unless a man believes in something far higher than himself, something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams, of law beyond his comprehension, of beauty and good and justice beside which his own ideals are dark, he will fall in every loftier form of ambition, and ought to fall.

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THE NANTIC (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 present.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Umbagog from July 20th to Sept. 3rd, 1882.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and F. F. Jones of Lowell, Mass.—three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures.

Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Barnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, August 2nd, W. J. Colville, Thursday, the 3rd, Mrs. S. A. Barnes, Friday, the 4th, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, the 6th, Prof. J. R. Buchanan, New York City; Monday, the 7th, Mrs. H. M. Stone, New York City; Tuesday, the 8th, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, the 13th, Mrs. R. Shepard-Little, Brooklyn, N. Y., and Prof. Henry Kludde, New York City; Tuesday, the 14th, Prof. Wm. F. Feltman, 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 23rd, Mrs. Helen E. Foster, Elm Grove, Mass.; Thursday, the 24th, Frank Baxter, Chelsea; Friday, the 25th, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, the 26th, Mrs. E. C. Jones, Grandon, Vt.; Sunday, the 27th, Frank Baxter and Ed. S. Wheeler.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 7:45 P. M. Lecturer, Mrs. Ophelia T. Shepard.

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

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

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

Meetings are held each Sunday at 7:00 P. M., at 904 Milwaukee Avenue. G. H. Brooks, principal speaker.

Spiritual Meetings in Brooklyn and New York. NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Stock's Musical Hall, No. 11 East Fourth Street, near Fifth Ave. Discourses every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism in the country, holds its sessions in the Harvard Rooms every Sunday at 11 o'clock, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

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THE FIRST SOCIETY OF SPIRITUALISTS holds services at Regent Hall, No. 38 West 34th St., near Broadway every Sunday at 11 o'clock, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

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GUIDE-POSTS

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THE AUTHOR SAYS: "As a freely roaming spirit, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

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HOW TO MAGNETIZE. MAGNETISM AND CLAIRVOYANCE.

THE BHAGAVAD-GITA; OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN KRISHNA AND ARJUNA.

AFTER DOGMATIC THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion.

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With Mind as the Soul of Things, give Materialism full statement and criticism; to show it is a transient state of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give full statement of the Spiritual Philosophy; and a logical compendium of the facts of spirit-presence and clairvoyance to show the need and importance of psycho-physiology, and of more perfect scientific ideas and methods, to emphasize the INNER LIFE and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book.

Full of careful and extended research, of thought and spiritual insight, it meets a demand of this time clearer and deeper than the between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Consolation of One who Disbelieves.

In the bitter waves of woe, Beaten and tossed about, By the sunless winds that blow From the desolate shores of doubt...

Experiences.

To the Editor of the Religio-Philosophical Journal: Twenty-two years ago I was at work for a farmer in Northern New York, 16 miles from my home...

Last January I went to Dakota. For three weeks I made efforts to accomplish a certain purpose in a business undertaking, but could make no appreciable progress...

After some time had elapsed in wonder at the manifestations and as to who the two forms were in company with sister, I made the attempt to turn on to my right side...

What Shall We Do in Heaven?

Our departed mathematical friends are busy with figures yet; no place like heaven for figures; space to be surveyed, worlds to be measured...

A Baby That Sees Spirit.

A family by the name of Mack, residing in the north side of town, lost a daughter but a short time ago. She was between 6 and 7 years of age. A baby sister, who was a few months old...

Mrs. A. B. Arnold, of South Chicago, writes: I cannot afford to do without your paper; each week it grows better, if possible, and I find it takes my power to keep within halting distance...

H. Plowright, of New York City, writes: I am well pleased with the JOURNAL, and although you seldom hear from me, rest assured that my appreciation of that best exponent of Spiritualism is as complete as it will be.

Brooklyn. (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: An appreciative audience assembled on Friday evening, June 16th, to hear Dean Clarke's lecture upon the "Ministry of Angels"...

The Hebrews were prone to call all these "angel ministrations," coming direct from God, and when they heard the voice of the angels...

The members of the Christian church theoretically claim to believe in the ministrations of angels, but when we ask them to witness these ministrations, they cry, "The devil! The devil!" and reject this blessing...

All this they do unseen and unheard. But how much more than this do they do—seen and heard both. Nay, it is asserted by those whom we are bound to believe, that they appear to sight so clothed with matter, that those who have missed loved ones from their sites, can see and hear them...

When our friends whom we thought dead, stand before us as they were in life, why do they not that they know us, remember what we remember; when our senses are satisfied, we have the best evidence wanted: our intuition, our reason, our senses all agree, and we have the right to say, we know! Surer than word of friend, though he call himself God's messenger...

"What shall we work at? What shall we do?" Our thesis furnishes explanation. What do the angels do? Each does what he can, to help others; that is the brief statement of angel ministry. Brothers and sisters, you who have been instructed, comforted, and guided by words you have not heard, have you thought why the angels come. Have you thought whether you would desire to come?

You have pictured the glories of the Summer-land, and you have asked the angels what was the charm of the new life, the cause of the progression they exhibited in it. They told you it was not the possession of any power, but the power of love; not any wisdom, but the wisdom given by love, and love must manifest itself upon matter. All spirit force must be exchanged for other material bodies of finer fibre and of more exquisite sensitiveness...

could support, add, strengthen or encourage? give your help. These are angel ministrations; this their work. Are we learning the trade, finding out how to be angels? For our own sakes, we should seek opportunity for such ministry. Never before in all human history were such aids to true perception, such helps to high relevation, to be found.

What shall we do again I ask. If you would be angelic, do as the angels do. Wherever there is need, there they go. Their question not of race, color, rank or sin; of significance or insignificance. Wherever any can receive, they go. They are eager to give. The spirit that comes to us may speak what seems to be nonsense, but it is the best the spirit can do under existing conditions; it has grown by the unselfish effort to help others. I call upon you to work in this same way and spirit, and thereby really become ministering angels in the life here and now.

Onset Bay Notes.

Opening day for the season of 1882, was duly celebrated the 15th instant, about 500 being present. President Crockett called the meeting to order at 2 o'clock P. M., and in a few well chosen remarks, made all a hearty welcome.

Among the audience we noticed everybody's friend, (but not exactly the father of all Spiritualists, being a bachelor of the first water) the editor-in-chief of the "Banner of Light," looking hale and hearty.

The association are building a restaurant that will seat 200 people, to be ready for the coming camping.

Old Pan Cottage, Onset Bay Grove, East Wareham, Mass.

Sturgis, Michigan Yearly Meeting.

The twenty-third yearly meeting at the Sturgis Free Church, opened on Friday evening, June 16th, with an address by J. M. Peckler, who could only stop until the next afternoon. It closed on Sunday evening after seven sessions of some two hours each, its interest growing to the close.

Honest Mediumship Wanted.

To the Editor of the Religio-Philosophical Journal: Under the heading of "Metropolitan Martial Music" (dated April 20th) I find an invitation extended to all who have the good of the cause at heart—to express their views of the situation and their position in regard to methods and policy of the JOURNAL in defence of truth and regarding the situation. I think we are not in sufficient enough with the existing fraud to contend with. Regarding methods and policy of the JOURNAL, I cannot too highly commend your efforts to build the temple of Spiritualism upon the sure foundation of integrity.

I have too much regard for all true mediums to enable me to have much respect for spirits who would tamper with their feelings in so cruel a manner. I do not believe in "evil that good may come," either on the part of spirits or mortals. We have a society of Spiritualists here who are trying to "hold the fort for truth." ANNE WILSON, Monmouth, Ill.

Henry Marsal, of Richmond, Ill., writes: You can consider me a patron of the JOURNAL so long as you do as well as you are now.

Dean Clarke Heard From.

He Replies from his Experiences with Anna Eva Fay, Carrie Sawyer and "Circles" to Respond to the Journal's Invitation to Free his Mind.

To the Editor of the Religio-Philosophical Journal: As you have sounded the tocsin for the faithful to rally for a grand charge upon the "fraudulent and the unclean," and as forty dauntless veterans headed by the far-sighted Seer of Orange have already formed the skirmish line, and as San Francisco has sent on a large squad of recruits, under command of the doughty Wm. E. Colman, and as volunteers from far and wide are rushing to your standard, eager for the fray, I begin to think it is about time for me to put on the "war-paint" and "whoop" a little if nothing more!

Under all ordinary circumstances I am a "man of peace," but as an extraordinary emergency seems to have come when even the Prince of Harmonialism is obliged to doff his "quaker" and don a "scalping knife," I want to be "respectable" and so I will dig up my little hatchet and use it, and "rush to glory or the grave" in defence of truth, justice and—Persecuted Mediums! But what does all this marshalling of arms and flourish of trumpets that bear harsh discordant signifi? Who is the enemy that the gallant fray and their companions in arms are about to tomahawk? Is the enemy so numerous, so ferocious, so formidable and "quasi-respectable" as to call for all this clanging of gongs and blundering of war-chests? Who is it that has so disturbed the equanimity of the "Harmonial Brotherhood" and the good messengers of peace and good will, as to cause them to put on the "war-paint" and to join a crusade against the unwholy defilers of sacred things? I am as anxious as any one to be on the right side, to be if possible, enrolled among the saints, to become one of the "elect" and pensioned for gallantry, but if all the trophies and "spoils of war" are to be captured by sudden assaults upon defenceless females in an unconscionable condition, the right honorable "F. E. V.'s" (famous fraud-hunting volunteers) must please excuse me for not enlisting in their ranks, but allow me to be chivalrous enough to find the weaknesses and infirmities of class themselves as the "respectable" condemners of fraud and "spiritual wickedness" in general. No one hates real fraud and imposture in any and every shape, and especially the counterfeit-forging of spiritual gifts more than I do, and I have a right to say to those who may impugn my motives or condemn my course, no one has sought more assiduously to bring me into disrepute than I have myself upon the sacred cause for which I have made every personal sacrifice except, as yet, that of life itself! But, unless I am woefully mistaken, neither self-respect nor the honor of my cause requires me to become a pharisaic casuist, to try the value of a person's mediumship by the standard of personal character; nor do I wish to bring me into disrepute by the standard of the sacred cause for which I have made every personal sacrifice except, as yet, that of life itself! But, unless I am woefully mistaken, neither self-respect nor the honor of my cause requires me to become a pharisaic casuist, to try the value of a person's mediumship by the standard of personal character; nor do I wish to bring me into disrepute by the standard of the sacred cause for which I have made every personal sacrifice except, as yet, that of life itself!

Twenty-five years of honest mediumship and sixteen years of active public propaganda and zealous defence of our sacred cause, entitle me, I trust, without vanity, to claim to be as faithful and devoted a champion of truth and honesty and fidelity to principle, as any one of the class themselves as the "respectable" condemners of fraud and "spiritual wickedness" in general.

Among the audience we noticed everybody's friend, (but not exactly the father of all Spiritualists, being a bachelor of the first water) the editor-in-chief of the "Banner of Light," looking hale and hearty.

The association are building a restaurant that will seat 200 people, to be ready for the coming camping.

Old Pan Cottage, Onset Bay Grove, East Wareham, Mass.

Sturgis, Michigan Yearly Meeting.

Honest Mediumship Wanted.

To the Editor of the Religio-Philosophical Journal: Under the heading of "Metropolitan Martial Music" (dated April 20th) I find an invitation extended to all who have the good of the cause at heart—to express their views of the situation and their position in regard to methods and policy of the JOURNAL in defence of truth and regarding the situation. I think we are not in sufficient enough with the existing fraud to contend with. Regarding methods and policy of the JOURNAL, I cannot too highly commend your efforts to build the temple of Spiritualism upon the sure foundation of integrity.

"An Intelligent Exponent."

The RELIGIO-PHILOSOPHICAL JOURNAL, of this city, is the representative paper of its class in this country. It is an intelligent exponent of the philosophy it teaches, and has the nerve, supplemented by the ability, to attack fraud and unmask base pretension. The dignity and candor of its conduct has secured for it the respect and admiration of the most extended spiritual journals, but it has engrained itself in the good opinion of the public, even among those who differ in religious thought. Col. John C. Bundy, its editor and proprietor, is a gentleman in the true acceptance of the term—a man of clean life and untarnished business integrity. He wields a trenchant pen, and the dignity pervading his editorial columns has secured for the JOURNAL the respect even of those of opposing beliefs.—Chicago Commercial Traveller.

Truth and Purity.

To the Editor of the Religio-Philosophical Journal: God bless your honest efforts in the direction of truth and purity. May you have power to unmask all the evils that so long have flourished unannounced and unperceived. Against free love, trickery, deception, fraud, and malevolent persecution of the pure minded, be your forces arrayed, in vindication of a true Spiritualism. CORA WILBURN, Lynn, Mass., June 12th, 1882.

J. Buchner, of Hart's Mills, Wis., writes: I cannot do of doing without the JOURNAL.

Notes and Extracts.

It is truth, what does it matter who says it? Better a diamond with a flaw than a pebble without. Wounds of the heart are the only ones that are healed by opening. Jealousy is the sentiment of property; but envy is the instinct of theft. In love, women go the length of folly, and men to the extreme of silliness. The true end of a state is not to live, but to live noble.—Aristotle. Conscious and confessed ignorance is better than fancied knowledge. Thought is valueless except in so far as it leads to correct knowledge of things. Be not content with the literature of virtue, but carry the essence of the article. The wretch whom men execrate, God loves and sees in him a future angel. Spirit life is to the spirit what material life is to a mortal; each lives in his own sphere. Men of science have learned to believe in justification—not by faith, but by verification.—Huxley. Learn what is true, in order to do what is right, is the summing up of the whole duty of man. No one ever heard a shadow speak; where there are powers of articulation, there is a substantial body. Scientific discoveries and demonstrated principles, contain naught that is contradictory to a rational religious belief.—Isaac Taylor. Science is mistress of the world. It reigns without even needing to command. The church and the law have to inform themselves of its decrees, and reform themselves according to its teachings. The devotee of truth contents himself with its exposition; holding it up in contrast with error; well knowing that in the outcome truth will be accepted by, and error banished from every human mind.

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS.

They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and still cure: Neuralgia, Nervousness, Sick Headache, Nervous Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, dependence, melancholy, and a restless, dissatisfied, miserable state of mind and body, indigestion.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for 50, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

Sold by all druggists. Price, 50 cents a box. Depot, 100 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S SKIN CURE

Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth, removes tan and freckles, and is the BEST TONIC dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

C. N. Crittenton, Sole Wholesale Agent for Dr. C. W. Benson's remedies, 115 Fulton St., New York. 81 4 38 B

Manned by an Unseen Crew.

A specimen of boat sailing extraordinary was witnessed down the bay yesterday afternoon by ten or more gentlemen of this city. The cat-rigged boat was under way, and conveyed party to Bullock's Point for a shore dinner, and after the party had landed the boat was made fast to the wharf. A strong wind was blowing from the south, and the boat slipped her moorings and went sailing gaily over the waves in the direction of Pawtucket, but running as straight as if steered by a master hand. The craft finally rounded on the point of Pawtucket, where she remained about half an hour. Then the former mysterious occurrence was repeated, for, as if controlled by unseen spirits, the boat veered about and came sailing majestically back over the water, landing within fifty feet of the place from whence she started. That a boat could sail from one side of the bay to the other and return to the point of departure, without some guiding power at the helm, seems passing strange, but the story is vouched for by "ten good men and true."—Providence Press.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population. A Medicine for Women. Invented by a Woman. Prepared by a Woman. The Greatest Medical Discovery Since the Dawn of History. It revivifies the drooping spirits, invigorates and harmonizes the organic functions, increases vitality and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time. Physicians Use It and Prescribe it Freely. It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. The feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the blood, and give tone and strength to the system, of man, woman or child. Induce on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlet. No family should be without LYDIA E. PINKHAM'S VEGETABLE COMPOUND, and its powerful purgative and purifier of the blood. Sold by all Druggists. 81 4 38 B

