

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

L. C. Draper

ARTS, SCIENCES, LITERATURE

NOTED TO ALL PHILOSOPHICAL

PROMOTING GENERAL REFORM

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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The Harmonial Association, New York.

Why Mankind use Tobacco and Alcoholic Stimulants.

ADDRESS BY ANDREW JACKSON DAVIS.

(Reported for the Religio-Philosophical Journal by Geo. H. Mellish.)

On this Sunday morning, May 25th, the exercises began by Miss Ella M. Conron singing "Nearer my God, to Thee." It was sung with good expression, the lady bringing out the beauty of the piece with special force and excellence. Mrs. Davis read the poem entitled, "Speak gently to the Erring." The audience gave the closest attention, and seemed to be in perfect sympathy with the beautiful sentiments of the poem as they were tenderly and happily rendered by Mrs. Davis. Mr. Davis asked the congregation to rise and join in singing—

"Joy to the world—the darkness flies,
Let earth with gladness sing;
The morning comes, o'er all the skies
She waves her purple wing."

This was sung with life and spirit by the congregation. Mr. Davis then delivered the address which we report only in part as follows:

ADDRESS.

The lecture this morning is in response to a question sent by a member of this congregation, with a request that I would speak upon the uses of "Tobacco and Alcoholic Stimulants" from the Harmonial standpoint. This is the first time I have been moved in any way to trench upon the questions that are touched upon in other Sunday afternoon meetings by the temperance reformers and the various utterances there given regarding these universal evils. It is the first time I have been moved to approach the subject. Now I find it a most difficult task to repress a sort of consuming indignation and animosity, amounting nearly to a destructive vengeance, almost an unholly anger, with reference to the subject which I am called upon to speak and you to hear, from the Harmonial standpoint.

Among my earliest recollections is the little place where I used to live, and which I was taught to call home. It was situated on the edge of a wood near a rippling stream, and once I came near losing my life in its waters. I go back to that place and see my mother (adorable woman!) trembling with fear, listening through the silence of the night for the coming of her husband; for the footsteps of the one I called father; and I remember my mother overflowing sometimes with tears I could not understand. It was long years after before I fully understood what caused my mother so many times to weep tears which I could do nothing toward wiping away. Her agony and desolation filled us all with unutterable sadness. I afterwards learned it was because my father was in the toils of that malignant serpent which has been winding about men in all nations and ages. I have seen him in every stage of intoxication: in a state of hilarity, of anger, of moroseness, of dawdling kindness, of half idocy and of utter helplessness. I began to see why it was that we scarcely had anything to eat. My mother did all that was in her power to do for us in arranging our humble furnishings, and trying to make her family comfortable. There was no one to bring anything to the house but my father, and he always brought us the remnants after he had his satisfaction at the tavern.

I find it difficult to speak dispassionately, justly, impartially, judiciously about this condition which was met first of all at the

threshold of my life, and which carried perpetual sorrow through every member.

Now as a reformer, if this were a temperance address, I should begin by repainting to you many of the evils that grow out of the use of these stimulants. First, I would speak of the enormous expense; that is the economic view. People who are in earnest about saving, about building up their homes, who are careful in business matters, can be reached sometimes best through economic representations. It costs more to support liquor saloons than it does to govern the United States; it costs more than it does to pay for our public schools in all the states in this Union. It costs more than all the churches with the great salaries of their priests. It costs more than the great missionary works of the world, which amount to hundreds of thousands, even to millions of dollars per annum. All these combined do not amount to as much as is expended for these two stimulants, Alcohol and Tobacco. From another point of view, let us regard its filthiness, see what it does to the finer sensibilities; observe how it tends to the vulgarization of men and women. Our record is made upon the inner leaves of the book of our private life, and not alone its external representation.

I am called upon to speak upon this subject from a philosophical point of view. I must rise out of the economic, the philanthropic, the vulgar, to the great law of humanity and the consequences upon the inner tablets of the human life. I must leave them all and I must ascend to the sphere of cause. Speaking without any animosity, without remembering any of its hurts or its disasters, I must consider it impartially, justly, and so contemplate it from the high table-land of principle and in the light of reason and natural intuition.

I ask your attention first of all to the constitution of man. In order to know what it is that he needs, this constitution must be studied in the light of the principles of which he is made; of his wants, wishes, needs, directions, necessities, revelations and labors, all of which are his powers for developing the real soul-life. We must analyze the circumstances, or environments, by which he is shaped, moulded, educated or miseducated. We must look at man in the light of the principles and search for the efforts and means by which he is developed; in the light of the environments by which he is fashioned and moulded, as the potter moulds the clay. Man in this world looked at externally is not a triple being, but a duality. Yet he is in the analysis of his constitution always a trinity; a golden inner spirit, a silver covering, which is soul, and an iron exterior, which is the physical organization. Gold-spirit, silver-soul, iron-body. The body is an accumulation of the external world out of which man was evolved. True reformers are the masons, carpenters, artisans, constructionists and destructionists as well, but always building up, never tearing down except to rebuild. Reformers in the true meaning of the term are rebuilders; they remove to reconstruct and improve, to modify, and by modification bring improvements that add glory, grandeur and worth, which are a perpetual joy. When man works as a destructionist he prides himself upon his ability to tear down. What will you have in place of that which is torn down. He says that you must find out by your learning, the results of your birth and your habits of thought. That is about what some so-called reformers give the people. But there are organizations that work for the uplifting and developing of mankind. The Steek Hall movement, so far as we have been able to make it actual, is known especially for its upbuilding tendencies. Hence I suppose it is that I have been asked to speak upon this subject.

In this center organization, in soul and body (the spirit here is left out), we find first of all that which constitutes an individual being. We call it voluntary power. It is known by law. I raise my arm; the knowledge I have in me of the power to do that, constitutes the great voluntary half of the human being. You are conscious of your nerves of sensibility; these are voluntary powers. The brains are the kings on the throne. They rule by divine right. They are imperial. They are immortal self-conscious powers. They are crowned with jewels of eternal beauty. They are brilliant with light. Law is always associated with them. In this department of our being we find brain, nerve, muscle. In the other great hemisphere we find unconscious consciousness; we find being in another form of existence. Wherever there is the finest artery there you find accompanying sympathetic nerves. There is no such thing possible as secretion of blood, sensation through nerves, except by that vast sub-foundation, called the sympathetic nervous system. This involuntary part is the seat, throne or reservoir of the wonderful magazine of human life, of the external as well as the unknowable in human nature. It is the basis of that which causes man to do in the voluntary part of his nature. It is that part of man which makes every thing visible. What is the reason? Because a man is building up on that which antedates his consciousness; it is prior, it always precedes it, consciousness. It is the fountain from which he springs. It is the seed which perpetuates him. The sympathetic nerves are something more than arteries; they are the center of government in which spirit lives, moves and has its being. A man's being is largely made up of unconscious consciousness. It is unexplainable to most people. It is only by the most careful analysis that we learn what we are. The more I study man

the more I am overawed with wonder of immortal Being. Here in this mysterious involuntary nature, we find the spirit and the powers, whereas in the voluntary nature we find the force. Powers exist in the involuntary reservoir. Man has a conscious, vital life in which he delights. He enjoys the power to do or not to do. In the involuntary parts of his nature, as well as in the voluntary, there is life with its two poles. We are of a dual nature; two hands, two arms, two eyes, two ears, two sides of the body, and the front and the back brain. We are double throughout. The one is positive and the other negative; one corresponds to the male, the other to the female. One is cold and electric the other warm and magnetic. One is ever flowing from without, inwardly; the other constantly flowing from within outwardly. One is the centrifugal force, receding from the center; the other is the centripetal force, tending toward the center. These forces each go on whether you are asleep or awake. They go on whether you know it or not. You may read books on philosophy, attend lectures, go to college, become a chemist, a physiologist and learn much on these subjects; but the man living in Patagonia does it just as well as the best scholar in the world. It is done as promptly in slumber as when you are in your full consciousness. The affairs of the universe go on in you in this wonderful magnetic battery. The two poles that I have mentioned will stand for what? Two passions on which all human nature revolves. One is the passion, which might be summed up in one word—nutriment; the other, in the word reproduction. These two appetites, passions, necessities, are beyond the control of the cultivated or the savage to destroy. They have and will have their expression. They explain life. We do not make ourselves. We are fearfully and wonderfully made. We are constituted to grow in knowledge and wisdom that we may comprehend our being. In proportion as we get knowledge we get power. The ignorant person is poor in spirit. These passions, appetites, necessities, wants, and needs, explain the workings of human nature. If you want to understand things connected with human life, as to causes, you will find them in one or the other of these passions. There are no accidents. Everything is legitimate from the cause that had to do with its origin. Man works not by accident. If he has not sufficient knowledge in himself, in his reason to develop a weed into a rose then he must be taught by a superior power. Discoveries come not from chance but from wisdom. In seeking interiorly for the cause of the use of alcohol and tobacco by mankind, I find it is exactly the reverse of the cause why wolves and even domesticated animals are made insane in their blood in that form of paroxysm called hydrophobia. The whole cause of hydrophobia, when it comes spontaneously in an animal, originates in the reproductive side of that animal's life. It is because there is a fire of ungratified sexual desire. With respect to human nature, man has first an appetite and searches for food that it may be gratified. Food is the means of his perpetuation. Man must have nourishment to live. He must be fed so that his existence can continue. The next is reproduction and the third is a desire to find remedies for his over-indulgence, his excesses.

We are living upon a physical force which we inherit. We derange these forces through ignorance. Then comes the pathological law by which disease follows. What is next? The therapeutic or healing tendency. Man is sure to seek these two forces as assistance to his primary physiological force. One force is pathological and tears down and the other force is therapeutic, and rebuilds. The one is as much a part of man's work as the other.

When Columbus came across the water he found tobacco here. It is a poison, as are henbane and digitalis, but we use them as medicine. Tobacco in its effects was found to be pleasant, and soon the appetite craved it; those who used it found it peaceful, soothing, and it gave them solace. As you have in wine a perfect fermentation, you get at the real spirit, the essence, and fusil oil. How is it done? You know very well. It is from *vitis vitifera*, grapes, rye and many other things. Berries and fruits are full of it. By distillation you get alcohol; but men do not drink alcohol. From the first product of the fruit or grain which is distilled, it is the crude force of the fruit.

Now I call your attention to the fact that a man may have an inherited taste for tobacco. We are told that animals never use tobacco; we might reply that they never read a newspaper; in fact there are a great many good things which animals do not do or possess. As a temperance lecturer I could portray the virtues of animals over the virtues of humanity, but that is a kind of special pleading unworthy of use. Do you suppose that you are to be compared to anything inferior to yourself? Not at all. Whatever is good or evil in you is supreme. You are made a little lower than the angels. A ladder always leans, always slants upward toward the sky. Every thing is built step by step, one above the other. Nature is never disturbed by any man. Man never built a flight of stairs to go down, unless it also helped many people to go up. Man seeks the finest things of nature. He seeks for remedies for bodily ailments. If one cigar does not make him feel well enough he will take another, and if ten will not answer, he will then take twenty. The pathological force, knowledge of disease, brings in the therapeutic cure of disease.

I need not speak of the wonderful functions

performed by alcohol. All arts are greatly assisted by its use. What caused men to find out the properties of tobacco? Because there is, on this continent, a necessity for the use of stimulants. They want them to overcome certain excesses and excitements, thus making it possible to prolong existence. Tobacco has proved, instead of a medicine, for which it was only intended, to be a mighty cause of filth, obscenity and lasciviousness. It sets back the tide of refinement. Tobacco is used all over the world. Why? Because there never was a period before when excitement was so universal. With alcohol it is the same. It has a toxicol power when used in excess; when taken as a medicine it is a wholesome food, a stimulant. Alcohol is found to be subtle; it takes possession and for a time makes being unbearable. What is the reason that men use alcoholic drinks all through the world? From the opposite reason that there is such thing as hydrophobia among animals. The reason is because men and women have over gratified the passion of reproduction. When you think upon it carefully, you will see that the use of tobacco and alcohol is co-extensive with excessive indulgence of the reproductive passion. Alcohol and Tobacco are the only foods that men undertake to restore what has been exhausted by the too free indulgence of the reproductive powers. The whole spermatic force is the alcohol of the blood. We must overcome the evil of over indulgence of both, by our wisdom and self-government; we must learn that the habit is entailed from father or mother. We may have a natural taste for it. I heard a lady say she loved to have her husband smoke, she enjoyed the fragrance. Her daughter could not bear it. One had inherited a love of tobacco and the other had not. Your mother has a repugnance for tobacco, and you inherit that repugnance, then you can claim no merit that you do not drink and smoke. Can you? You might as well try to change your complexion. All you can do is to make the best use of what you have of your faculties. Suppose you should acquire a love of tobacco or a taste for wine? The taste becomes a part of your life and by and by you feel you need it as much as you need the air you breathe. But you finally come to a place where the physical force says, so far and no farther shalt thou go. But you have sworn on your knees,—an easy thing for a person addicted to drink to do!—sworn hard, that you will not take another cup. You go out and meet friends and take a number of glasses of wine. You continue it day after day, until by and by you are helped home. Suppose you are the father of children—and almost all men make themselves liable to become fathers, at such times, because there is then a return of the passion which has been prostituted—then what? Your children have inherited habits and go to tobacco and alcoholic stimulants naturally. You see how it works, and you see the remedy. The remedy is, never exceed the bounds of temperance in either of these passions for food or for reproduction. If there is temperance in the passions, there will never be the thought of seeking tobacco or alcohol. I know men will deny it, but what I tell you will stand the test of scrutiny. I have investigated this thing to its center. I tell you the almost universal use of alcohol to excess is because man feels the necessity of restoring wasted spermatic essence. I give you this as a plain statement from the Harmonial standpoint, in answer to the question, "Why do mankind use Tobacco and Alcoholic Stimulants?"

Promiscuous Circles.

Various circumstances have tended to show of late that promiscuous circles held for the gratification of persons who have no proper sense of the risks that attend them, or for the satisfaction of an idle curiosity, are beset with spirits of a low order, who are the probable sources of much fraud. It has also become clear that the conditions under which such circles are held need stringent purification. And further, it is clear that the temptation to a medium, whose very bread depends on the fees received, to counterfeit when the real phenomena cannot be had, is enormous. It is as sure as most things can be that an unbroken flow of real psychical phenomena cannot be counted on. The opportunity for fraud is, therefore, manifest; and the checks upon it, under existing conditions of observation, are practically worthless. Even if the medium be so tied up and secluded that the fraud cannot conceivably proceed from a human source—and how rarely is that done!—we have still to reckon with the elusive and delusive spirit agency to which we have given such an opportunity for imposture.

What is the remedy? Mediums must live; and "the laborer is worthy of his hire," we have high authority for maintaining. The problem is not to be solved by sweeping condemnation of public mediumship, nor is it possible, so far as I can see, to devise any means that will make it certain that all sources of error are eliminated, short of insisting on a clear view of the medium. Transfiguration or transformation of the medium is a most interesting phenomenon when we know that it is occurring, but none of us, I suppose, desire to be perplexed by wondering whether on a given occasion we are observing a case of that description or a genuine materialization. Until that source of error is eliminated, it is impossible to be sure of what is taking place. If it is proved to be necessary that the medium should be in a measure secluded, that result may be attained

by stretching across a corner of a room a small curtain, so arranged as to veil the face and upper part of the body, and to leave the hands and feet visible. But no such case has been made out in my opinion. Dr. Slade gets unimpeachable results by methods that are as simple as they are efficacious. He never retires from view, but sits beside the observer, while the materialized figures come out from behind a light, portable screen placed before a corner of the room. Other mediums have dispensed even with that arrangement, and obtained their results without any aid from a darkened cabinet, or secluded space. There are mediums in London now who sit at a table, held on either side by observers, while a partially materialized form, head and bust, forms over the table at which they are placed. This was the method adopted in the early days of the movement in London, and I cannot but think it was an evil day when cabinets were first introduced, and total darkness was insisted on as a necessary requisite for success.

It would be absurd, in our present state of ignorance, for any one to say dogmatically that such and such conditions are quite unnecessary, or are absolutely required. But it is open to us to say that some very much less portentous phenomena, obtained under perfectly satisfactory conditions of observation, are of infinitely higher value than any amount of dubious phenomena obtained under imperfect conditions, and recorded with emotional enthusiasm or looseness of attention to detail. It is also open to us to point to the dangers that beset the present methods of investigation; dangers in which all concerned share, but which especially press upon the medium. We have a right to ask, not only how far it is desirable to place ourselves in relation with the class of intelligence that has done so much to bring bewilderment and contempt on what is known to the public as Spiritualism—the only type of it with which they are familiar—but also to ask ourselves how far we are justified morally in exposing a medium to such risk by our own foolish methods, and for the gratification of our own idle curiosity. I believe that such questions admit, in the sight of God and at the bar of conscience, of only one answer. The first step will be taken to a better and nobler spiritual epoch when we revise our methods, purify our own selves, and discountenance those conditions which invite and harbor fraud, buffoonery and delusion, which sap the health of mediums, and expose them to unknown perils, and the cause of Spiritualism to merited obloquy and contempt.

It is by no means easy to do this without over-stepping the bounds of a wise discretion. The criticism which starts with the assumption that every medium is an impostor till the reverse is proved, is only less reprehensible than the credulity that swallows everything that professes to come from a spirit without thought or discretion, because unfortunately repeated exposures of fraud have lent some color to a hasty generalization. But I gravely doubt whether any sweeping methods, which will uproot tares and wheat alike, are to be desired. The zeal which purifies should be combined with the discretion that is careful to differentiate. In this direction some remarks of the editor of the *Psychological Review* in the June number of this year seem to be worthy of commendation. It is a matter of the last importance, as I conceive, that all who value the good name of Spiritualism, and who desire to get at truth, not merely to fill gaping mouths, should work together to revolutionize the present methods of public investigation, and to bring them back more nearly to those which obtained in the early days of the movement. To this end mediums should set themselves to obtain phenomena in light sufficient for observation, and under conditions which make it impossible that deception should occur. And those who record phenomena for public information should be rigidly precise and accurate in what they state for our information. Even so there will creep in sources of error; but they will be reduced to a minimum. There will be wise folk who will sneer and refuse credence to the best attested and calmest recital of facts; but they will gradually yield to the weight of a carefully formed public opinion which produces for its credentials records in which logic can pick no hole, and destructive criticism can find no flaw. At present it is impossible to deny that the critics have full material for their criticism.—M. A. (Oxon), in *Light*, London.

The loss of memory experienced by Ralph Waldo Emerson during his last years has frequently been spoken of, and a pleasant story is told of him in this connection, showing that something of the element of humor remained with him during times of his difficulty in this respect. As he was going out one day his daughter saw him searching for something which he could not name. She mentioned two or three articles, to which he returned a negative. At length he turned to her with a twinkle in his eye and said: "It is the thing which people take away." She at once brought him his umbrella, and all was right.

The total number of persons employed in the woolen manufactures in the United States in the year ending May, 1880, was 160,988, of whom 75,334 were males over 16 years, 66,506 females over 15 years, and 19,159 girls and boys. The total amount of wages paid was \$47,190,618, an average of less than 67 cents a day. The total capital invested was \$159,644,270.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

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CONCLUDED.

Severe is the word that best expresses the character of the labor expended on that volume, and applies to that of my inspirer as well as to my own. The training was mutual, and served both well, for future work. It is utterly impossible for any one to conceive the struggles, the labor, my poor, uneducated brain endured in grappling with those profound problems that puzzle the trained philosopher and scientist,—not that I had them to unravel as far as they were, in that work, by my own powers,—not that the induced mental exercise, the indescribable discipline of the brain and intellect, was what constituted the ruggedness of the way, and made it appear like a long martyrdom. I wrote and rewrote; reviewed and re-reviewed; until it was prepared to be given to the public, as well done as I was able to do it at that stage. I was engaged on it at intervals for a year, not half of the time, however, being devoted to writing. It was commenced fifteen months after my development began. The first writing of about half the volume was entirely discarded, and a new beginning made under better auspices, after this preparation had been made. I never look over that volume without regret that many principles and facts therein could not have been expressed with more clearness and precision. There are numerous points which need clearing up by more full and explicit explanations, and some statements that need qualifying by explanations which could only have been given after a more perfect preparation to go into scientific and philosophic details than was possible with me then, the best the teacher could do. The work outlines a system that I believe must, sooner or later, be elaborated fully by an inspirational writer qualified by development and previous culture to go into scientific details, and to present the theory clearly and comprehensibly, to the satisfaction of the learned. What was I that I should be put to such work as that—a mere tyro, whose conceptions had never soared beyond what was possible from the knowledge contained in the few books I had studied, who had never attempted authorship, or had any previous training at all adequate to prepare for it? Imperfection in style, poverty of language and faulty expression, are defects in the work; but they are faults which were unavoidable from the nature of the case, and had to be endured if the work was given at all, or if my mediumship was to avail for the purpose for which it was intended. "Not my will but thine, O God! be done" with me, had been my heartfelt sentiment of self-renunciation, when the work was initiated that led to this kind of labor; and I acquiesced in the superior will that led me on, like a child ignorant of what was to be, and must be, the result.

After this first stage of active labor, I rested; but now, as before, rest was labor, and to the same ends that of carrying on the development to a higher stage, preparatory to renewed labor. Just after the completion of this work, early in the spring of 1865, we left the Pacific Coast and returned to New York; one main impelling motive to this being the publication of the book. "Providence," as it soon appeared, had motives in permitting this move which had not entered into our calculations. Soon after our landing in New York City, Mr. King received a summons from his father, whose home was in Wilton, five miles north of Saratoga Springs, who was old and decrepit, and desired his youngest son's immediate presence and his care for his few remaining days on earth. We at once responded to this call; and here, in this quiet old home, I rested from mediumistic work, save talking for the edification and instruction of father King and a few neighbors who would gather in on Sundays to hear what was said. Father King drank in the spirit's words with gladness; and we have been happy in knowing we were the means of throwing some light on the shadowy land he was approaching, and of cheering his few remaining days. He died that summer in July. At this old homestead I wrote the second and third volumes of my work, (the first writing). Preparatory to this there was necessary a thorough renovation of my energies. This section of country was peculiarly favorable for me at this time, as it is extremely healthy and the climate invigorating. The preparatory ordeal I underwent I shall not describe. It is sufficient to say it sufficed for the purpose intended, and involved severe trials, physical and mental.

Trial—heaven's crucible for refining by process of torture all who wear the badge of a mediumship worthy the name, as well as all others who are humanity's benefactors,—why need I refer to the fact that I had been tried all the way up to this point in many ingenious ways, such as could be devised by spirits, and applied at the permission of circumstances? Development is assisted by trials;—this amounts to an axiom with observers. All men know that the statue in the marble is only formed by hard work; that the gold, double refined, has experienced fierce fires. The ingenuity displayed by my guardians in devising modes to arouse the brain forces by means of the emotions which may be termed trials; as, perplexity, regret, chagrin, disappointment, indignation, sorrow, and unmitigated grief, is truly astonishing. It may seem mythical to inexperienced readers—the idea that spirits do this. It is not mythical to those who, like myself, have, through extreme susceptibility, been subjected to the aggravation of having molehills of difficulties exaggerated into mountains, by psychological power, and real difficulties interposed all along, at intervals, by special spirit interposition—trials such as bring real good, but trials nevertheless. As stated on my starting out with this relation, every one's life experience illustrates mediumistic development; and in no other way does it do this so completely as in the use that trial serves. The unavoidable ills of life served as means applied for my development, intensified as they could be through my susceptibility. Yet, let me say with emphasis, that the power that has thus plagued me for my good, has not only helped to mitigate the trials that cut too deeply, and wrest good from inevitable ones, but has warranted off real troubles. Ever in mercy, in love, as God's hand, has this controlling spirit dealt with me and mine.

It will not be amiss to state in this exposition of development, the sort of effect that results from certain kinds of trial such as all are liable to. For instance: Sudden dispensations which shock to their very center the tenderest sensibilities of the human being, arouse the brain forces beyond every thing else. The feebly constituted, mentally, are liable to be overwrought by such, and rendered insane, or to become degenerate in some respects. To the strongly constituted, on the contrary, such trials prove to be blessings of the kind referred to by the Psalmist of Israel when he sang—"Before I was afflicted I went astray, but now I have kept thy word." The perplexing cares of life which aggravate incessantly, and try the equanimity—the unceas-

ing battle for bread and for comfort, are a perpetual stimulus to thought and bodily activity, with even the most sluggish, which is Nature's necessary safeguard against stagnation of the human forces. Thus God vindicates his ways to man.

I learned what trial meant, after I was subjected to the influence of spirits perceptibly, by development. Then I could look on a life darkened in youth and made sombre at many epochs in mature years by hardships such as had wrenched every fibre of my soul, with the confidence that there was good in it all, in some way, which I and they who shared them with me should as surely reap as the harvest follows the sowing time.

I was prepared to resume writing on the first of the year 1867, during which year I wrote the two promised volumes, 2nd and 3rd, "Principles of Nature," as readers of the work know, and laid them on the shelf. This was like the burial of a cherished treasure—almost of hope; for, as I plodded through the years that preceded the rewriting of them, I nearly relinquished the idea that I should ever be able to revise and publish them, or do any thing more in this field.

Our removal to a more genial clime than Saratoga Co., N. Y., was a necessity forced upon us by Mr. K's health. He suffered from the severe winters there, and we sought and found a home in New Jersey. Here, in our present home, I wrote my minor works, in the interval before I became the victim of summer Asthma, which prostrated me during the summer months for six years, unfitting me for mental labor for a great portion of the time. I am still the victim of this inexorable enemy to the extent, that I am obliged to flee from the low lands of New Jersey on the approach of summer to some higher altitude, or suffer extreme prostration, and undergo great risk of life. Physical prostration in these later years, has served me the same purpose that induced prostration did, at the crisis described, I have every reason to believe. It has further spiritualized me. This good I have wrung from it. I have been able to prosecute my labors, at intervals, since Feb., 1877. I then commenced the rewriting of the second and third volumes of "The Principles of Nature," published in the spring of 1880, doing the work of writing and preparing them for the press, etc., in that and the two subsequent winters, while my physical system was free from disease, and strong to labor under the watchful care of my teacher and guardians. These would never permit me to labor beyond what I could without detriment, restraining my ambition when it would have prompted me to go beyond my strength. During all the years I have been their subject, I have tested their power over me by experiencing this restraint, which has, at times, been galling in the extreme, and, to my mind, when I did not realize my physical inability to withstand the strain on my nerves that mental labor would cause, seemed like tyranny, or, at least, like debarring me from labor that I could perform which needed to be done. But the invincible firmness of that spirit whose servant I am in this field, I now feel convinced, has served me infinitely better, in many ways, than my own zeal could have done, unguided. I offer this statement as a tribute of gratitude for the unabated care and devotion to my personal interests which these spirits have exhibited, while striving to do something for others through my instrumentality.

I have been confined almost entirely in my public work to writing, although I started out with the expectation of lecturing more than I have done. I have thus far been thwarted at every turn, when I have attempted to turn my attention to this work, to my disgust, many times. I conclude that the plan was at first to keep me the recluse I was made when my development began—to foster my disposition for home-life, to keep me away from crowds, and contact with magnetisms that might vitiate my condition and make me less efficient as the instrument of my teacher—until he should think it best and necessary to give me opportunity to teach otherwise than by my pen, if that time should ever come. I know that I have been compelled to isolation, circumstances invariably forcing me back when I have sought more contact with society, and generally in a way which has made me content with the inevitable. I was born a fit subject for such a life, and I know no mistake was made by my guide when he decided that I would readily coincide with his requirements in this respect.

My task is done. I have unveiled so much of my life as I have been compelled to, to illustrate what was proposed in the beginning. If this brief narrative of experience shall meet any want of the times, I shall be well rewarded for the self-sacrifice I have made in giving it.

Letter from Mrs. Sayles.

"Light more Light!"—Dr. Peebles' last Conundrum.—Vagueness of phraseology among Liberalists deprecated.

To the Editor of the Religio-Philosophical Journal:

I am in a quandary. I don't know what I am, and must be anxious till I find out. I have been reading my old friend Dr. Peebles' "Etchings and Items" in your Boston contemporary of the 17th June, and am completely upset. I thought I was a Spiritualist, but I fear I may not prove to be that, or a Christian either. I am not an Agnostic now, in so far as relates to the continuation of life after the death-change, for I have no doubts there, having received proofs which would convert most Agnostics. Believing as just above, from evidence brought me from spirit-life, through spirit-friends who have communicated, I had foolishly concluded that I was a Spiritualist, but it seems that in order to be that, I must believe much more, of which I have never been able to get proof. For my friend says: "Just so far as any speculative [?] Spiritualism ignores God, the 'Our Father' of all immortal intelligences, and denies the existence of Jesus Christ." (and I deny the personality called God, and the vice-gerency of Jesus Christ.) "Just so far as it is scoffingly irreligious, and madly anti-Christian, I have not a particle of sympathy with it. The name is a misnomer. It is not Spiritualism, but rank materialism, with just enough of physical phenomenon sandwiched in, to give it the semblance of the genuine. All that is good and pure, all that is holy and heavenly in Christianity is spiritual, and all that is beautiful, uplifting, and divinely ennobling in Spiritualism is Christian. It is needless to say I use the word Christian legitimately, and not in any sectarian sense."

Now, I dare say I am stupid, but so are many others; and all we stupid ones wish he had made a vocabulary, or an appendix of notes from A to Z, if necessary, to explain the meaning of the many words in that paragraph which may well be considered doubtful, or construed just as conveniently as has the Bible by its four hundred creed-makers, to mean just according to our fancies. But I want his meaning, if I am going to translate him; and to know among the rest what he means by "Speculative Spiritualism," and by using the "word Christian legitimately." That would help me in finding how to name myself, according to J. M. Peebles. I should no more venture to assert how he stood upon the God-question, or the Christ-question, or the Spiritualist or Christian question, than if he had not written a word. If he wanted to make an equivocal paragraph on which he could play a dozen times, I think this an excellent stroke of preparatory diplomacy. I have always thought Bro. Peebles and self were quite of one opinion concerning Spiritualism, and its teachings, but I fear he has progressed far away, and left me "out in the cold." His statement of his present standing lacks definiteness, and to be of real use, statements interpolated as this seems to be for explanatory reasons, should be definite.

This example of Brother Peebles, is only one instance of what is too universal in the liberal ranks—a vagueness of terms, a using of names which belong to the old order of things to describe the new order in which we are now living. For there is not the least doubt that if the words and phrases so freely used to express our beliefs and habits of thought of to-day, the deities we worship, and our methods of worship, were defined according to their original significance, every person would deny that they mean any such thing when they express themselves in the old phraseology. And each individual is so much of an ego in himself, as that he will need to define these old expressions according to his comprehension of them, just as each man makes unto himself his own God to worship.

Brother Underwood—that is another theological brother of mine in the department of *The Index*,—proposes, I believe, to arrange a list of names or departments of Liberalism with accompanying explanations and definitions. Perhaps he may be induced to go farther, and include the terminology which is used in so loose a manner by the most of us, that nobody can tell where we stand, or whether we are standing. For instance, *Mohammedan*: one who acknowledges and follows Mohammed as his religious head or Savior. *Christian*: one who acknowledges and follows Jesus Christ as his religious head or Savior; and so on through the list of deities or semi-deities which certain large classes of men throughout the world really worship and submit to as Dictators in religious matters. Then Rev. J. W. Chadwick of Brooklyn could not insist that I am a horse because I was born in a stable, nor that I am a Christian, all my avowal to the contrary, because I was born under a Christian dispensation (another vague term). Then my own opinions concerning myself might be considered of some consequence, and I would not as now, be relegated to the domain of some specialty that happened to have an existence a little before my eyes opened to the light. Then I could love and follow as brother or teacher Buddha, or Plato, or Christ, or Andrew Jackson Davis, or Felix Adler, and class myself where I please; all this if Brother Underwood's vocabulary can be made satisfactory to the majority, in its definitions. I rebel against this tyranny. I am a Spiritualist because I know of the phenomena of spirit-intercourse, and believe in the spiritual philosophy deduced from this phenomena; but I am more than a Christian, because I am a product of the Christian dispensation, so-called, and of all that came before it in all the ages from which Christianity, in the evolution of ideas, came to the surface, as a stepping stone to Unitarianism, Free-Religion, Spiritualism, and whatever good may come next.

Let us drop the old appellatives, which are always liable to false interpretation, and which use up so much ink and paper and valuable time to render themselves momentarily luminous. Nobody in the liberal ranks believes in a God answering to the Miltonian idea, which has been successively modified,—as the mind of man conquered his former ignorance,—till to-day we, mostly, believe in the spirit of the universe—the life that underlies all nature, and which it is folly to pray to, as men prayed to the other God all along his graduation, till he was merged in this! Who knows to which of this multitude of God-phases we refer, when we speak of God? Why not drop out that title, unless we mean a personality as that name originally represented, and use some descriptive word which completely expresses our thought? It is thus with many words and phrases: they claim a significance to-day, differing from that of yesterday; but still many people are yesterday-people, and cannot understand our growth of to-day. Let us make ourselves understood; and we can only do so by using to describe our thought and conviction, words which have no doubtful significance. LETA BARNEY SAYLES, Sheldon Springs, Vermont.

Progression.

To the Editor of the Religio-Philosophical Journal:

We are continually reminded by certain preachers and priests that Christianity is the embodiment of all that is good, perfect and pure, the *ne plus ultra* of perfection, the quintessence of God's will to man, the *alpha* and *omega*, the beginning and the end of God's revelation to man. Is it true that God sealed up the way to celestial light and infinite truth 1500 years ago, having given to humanity all that he knew or that ever would be necessary for all future ages and generations of the then unborn nations of earth? There have been reformers in all ages; each age produces its leaders as its wants are developed, who point out to the people the remedy for the evils that beset them. Those leaders are always in advance of the age in which they live, and hence are infidels to the popular idea then existing.

There are causes that underlie the development of those leaders; causes that lead to, necessitate, and demand a change of administration. Those leaders come in perfect accordance with the law of demand and supply; hence what will supply the demands of the people to-day in their state of development, would have been a "white elephant" to those living a few centuries in the past. In the future, our ideas and state of advancement will be improved upon. It is not to be supposed that living men will be governed and controlled by those who are in their graves. Living men need living institutions. We are progressing. Those living to-day are in advance of those who existed hundreds of years ago. Hundreds of years ago only now and then was a man found capable of leading the people. Now there is no man that can lead them; for all are coming to the front; all assert their right to be heard upon all questions. It is true there are those who would relegate to themselves the prerogative of dictator, and try to furnish the spiritual food that mankind require, but those to whom they wish to minister, are better versed in spiritual dietetics than themselves.

Where is the congregation now who will, robin-like, swallow every thing the theological bird has to offer? Christianity, so-called, was a system of moral ethics, that antagonized the popular religious ideas of the day in which it was promulgated; hence the persecution of those who adopted it, which was the main cause of its growth while young. As it gained a footing it became a persecutor of all who opposed it, and then divided into numerous sects or divisions, which take delight in persecuting each other. There is not a new sect of Christians that has not suffered crucifixes at the hands of all the others. The good old Puritans who fled from the persecutions of the Mother Church, had hardly got well settled in their new home until "witches" were found upon whom they could pour out their gall of bitterness, and show their Christian zeal in torturing hundreds of men and women. It may be said that it was not Christianity that did that. We can truly say it was done by those who claimed to have the oracles of God hid away in their hearts, the New Ark of the Covenant. A system is judged by the character of those who believe it and profess to love it. Christianity is to the world's religion what Mormonism is to Christianity—simply a sect.

Each nation has had its prophet who was able to hold communion with his God and obtain his direction for its government. That prophet has put it forth as God's will; the people take it up and put the seal of infallibility upon it, therein showing their weakness and laying the groundwork for future trouble. An infallible book requires some one with authority direct from the power who gave the same to interpret it and tell others what it teaches and what they must believe. Hence in Christian countries we have those who claim a succession of the authority to administer the ordinances and their meaning. The Church has ever fought progression. There has never been an advanced thought or truth presented that has not met its opposition.

The world moves, but when Christian ministers tell us that all the progress that has been made during the past 1800 years, is due to Christian teaching and its influence, we are forced to ask, is it not a fact that we have made all this progress in spite of Christianity or Church teachings? The churches certainly do not claim that they have favored "equal rights to all and special privileges to none," for it is its characteristic to offer favors and privileges to those only who will obey their dictation, hence a hell for the many and heaven for the few. Evidently there is a power at work developing the universe and that development goes on in spite of the crystallization of society. That spirit can not be confined, limited or hampered by human hands. Men may grow old and cease to expand, and therefore con-

clude that all truth is to be found in their creed or articles of faith; but young men appear upon the stage filled with the "Holy Ghost" from their birth, and they make advances upon the faiths or beliefs of their fathers, so that each age makes its own religious tenets in spite of the dogmas of the past. What is heresy and infidelity to-day, becomes orthodox to-morrow. The councils of the Christian church have formed the books of Christian revelation, and have forced the subjects to become servants of the Church; those who are led by the priests, popes and preachers of the past or present, are servants of theirs and slaves to the doctrines taught by them.

Education has in times past been ascribed to the devil; but as the world becomes educated it learns to know that such ideas are the result of ignorance. The true savior of man is one who raises him up and tears from him the shackles of slavery that have been fastened upon him either by priest or king. Slavery of body is bad, but slavery of soul is worse; but the signs of the times are that the tree of liberty is developing fast, and its fruit is nearly ripe, when the people of the whole earth will eat and live, in the enjoyment of perfect liberty, both of soul and body, relying upon no theological vendor of spiritual food, nor aristocratic king for a pass to go to hear a lecture, nor reprieve or pardon for staying at home.

The Church with all its opposition to progress, is rapidly becoming powerless to accomplish any thing; but it will attempt to appropriate to its own use all the advance made in the arts, sciences, and in spiritual things.

Even Talmage has come to the front and preached that the "Christian dead" can go on in the work which they had begun while on earth. The people of earth need their aid, advice and influence. He even admits that the flood was a very small affair. How long, at the present rate of concessions upon the part of Christian theologians, before the entire sacred books of Christian literature will be discarded or so revised as to become a new book? There might just as well be a new book formed, as to change the meaning and interpretation of the old one, until it is made to present quite a different doctrine than it did in the days of our grandfathers. You may hunt up the old English Bibles and you will find some huge illustrations of his "Satanic majesty," representing the popular doctrine of that day. Quite a different picture would have to appear now to represent the idea. We can not be supposed to believe that such a man as the historical Jesus ever lived, any more than Hercules did. The hero is ideal, not real.

Clarksburg, Mo. DR. W. J. ATKINSON.

Organized Religion.

The Christian Register.

There is need of rational religion in America, not merely as an idea, but as an organized activity to lift up a standard around which those may rally who cherish the ideal of a religion which is not only in the right, but in the right with humanity and breadth and sympathy, those that seek to understand the past and find in it the germs and prophecies of all the best that we have so far won. There is need of such organization, not only as a protest against the irrationality of the prevailing creeds, but also as a refuge from the negation and the scorn of all religion whatsoever.

The softening of the creeds, the steadily increasing liberality of all the sects does not by any means absolve those who have reached the stand-point of reason in religion from doing all they can by word and deed to favor the advance of rationality, and from doing this in their own way, in their own special organizations. We often hear that those who have attained to a more liberal creed in the old organizations are more effective than those who would be, if they should cut themselves away and frankly take their chances with the avowed supporters of a rational system of religion. It may be true of A. and B., so long as C. and D. and all the rest to Z. keep up the old appearance, which has become as hollow for them as an empty nut. But, if the hundreds of preachers who are to-day in charge of orthodox churches, while mind and heart are wholly alienated from the accepted formulas of Orthodoxy, could all at once have such access of courage as would drive them forth into our Unitarian ranks or to make a new church of their own, it would not only be a great deal better for them, but for the whole community which is entitled to their highest service.

But, however it may be with these, whatever justification there may be for their remaining where they are, those who are out in the free air of heaven have no excuse for going back into the ark, or for delegating to others the duties to which they are sacredly impelled. The man who does not endeavor to extend the recognition of what he conceives to be the truth, by every lawful means, forfeits his title to enjoy the beauty of his vision, and grows more indifferent to this beauty every day.

We need an organized devotion to the cause of reasonable religion, if haply it may save us from some new explosion of fanatical emotion like that which desolated England in the eighteenth century. Indifference and obscurantism will not bring in a better day for nineteenth century America than they did for eighteenth century England. A "Salvation Army" swollen to national proportions would but indifferently correspond to the Methodism of either Wesley or Whitefield. There was about as much liberality and rationality in the English Church one hundred and fifty years ago as there is now, but there was vastly more indifference. The articles were signed, the creeds recited in a Pickwickian sense. The truth was thought to be too good to preach, and so the priests and bishops kept it for the most part to themselves. And, while they slept and fancied themselves in security, the strong wind of Methodism came and shook the four corners of their house, and a flood of miserable and debasing superstitions swept across the land. To-day, America is offering premiums on such another wind and such another flood, premiums of indifference and false liberality. And what if the superstition and fanaticism should come without the moral earnestness that atoned for much in Methodism that was absurd and lunatic? These scores of ministers, whose trinity is not the orthodox trinity, whose Bible is not the orthodox Bible, whose atonement is not the orthodox atonement, whose hell is not the orthodox hell, but who still use the damaged phraseology and go through the regular motions,—these, and the hundreds of men and women who give their money and their countenance to churches whose most characteristic teachings they repudiate, are not, as they believe, preparing the way for an era of good feeling, but for a new fanaticism, which shall submerge alike the churches that have no window toward the east, and those that bar with fanciful conceits and wordy compromise the light which seeks to flood them with its radiance.

We want a church of men, who shall have the courage of their opinions, who shall say what they believe, and say it in the simplest possible words, with the least possible equivocation,—who shall call a spade a spade. Let these invite the co-operation of the multitude, who are already with them in their most interior sympathies. It is very likely they will only have their trouble for their pains. Of the free-thinking men in any community, only a small minority have the courage of their opinions. They are like that Nicodemus who went to Jesus by night. They leave braver men to struggle on as best they can in the unequal fight. We say hard things of bigotry, and none too hard. But bigotry is generous and noble and respectable in comparison with the indifference and cowardice of men who worship with their lips the idols of the popular theology, while their hearts are far from them, or in comparison with those who, having themselves arrived at spiritual emancipation, do not "remember those who are in bonds as bound with them," do not feel called upon to lift up a standard in the community, around which all who would have reason and the will of God prevail may rally and sustain each other's hearts. We do not hesitate to say that any stout, old dogmatist, however harsh his creed, who cannot rest until he has imposed it on another, is a better citizen of the divine republic of which we are all members, more or less consciously, than any of those who cannot witness a good confession of their faith in liberal Christianity and rational religion, when such a faith is really in their hearts.

Continued on Seventh Page.

Woman and the Household.

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

WITNESSES.

Whenever my heart is heavy, And life seems sad as death, A subtle and marvellous mockery Of all who draw their breath, And I weary of throned injustice, The minor of outrage and wrong, And I doubt if God rules above us, And I cry, O Lord, how long, How long shall sorrow and evil Their forces around them draw? Is there no power in thy right hand? Is there no life in thy law?

Then at last the blazing brightness Of day forsakes its height, Slips like a splendid curtain From the awful and infinite night; And out of the depths of distance, The gulfs of perfect space, The stars steal, slow and silent, Each in its own place— Each in armor shining, The hosts of heaven arrayed, And wheeling through the midnight As they did when the world was made.

And I lean out among the shadows (Fast by that far white gleam, And I tremble at the murmur Of one note in the mighty beam, As the everlasting squadrons Their fated influence shed, While the vast meridian sparkle With the glory of their tread, That constellated glory The primal morning saw, And I know God moves to his purpose, And still there is life in his law! —Harriet Prescott Spofford.

According to the Taguacht of Berlin, women in Germany, saw and split wood, carry on their heads water, wood, coal and stones. On the farms they plow, harrow, mow and thresh the crops. They help to build houses, carrying bricks up the ladders. In large cities they sweep the streets, and besides all that they perform all their ordinary house work.

The Petersburg Gazette tells the following story: A young Russian has for some years been prosecuting his chemical studies at the University of Leipzig with unusual zeal. The young man, of an aristocratic exterior, made friends of all who came in contact with him. Recently he passed the most brilliant examination, which was rewarded with the dignity of a Master of Arts. Soon thereafter a young lady called on one of the most prominent professors of the University, addressing the celebrated savant in the following words: "I desire, Professor, before I depart from Leipzig, to express to you my most hearty thanks." The Professor, perfectly astonished, observed: "Thanks, but for what?" "Listen, sir, I was married to the old Prince —. My husband died some years ago. He died insolvent, so that I was left without even the daily bread. I resolved to seek the necessary means of subsistence in science." The Professor interrupted, saying: "Yes most gracious lady; Nevertheless I can not see why you should address any thanks to me." The lady continued: "Observe, then, it is now more than three years that here in Leipzig I have been a student. The student who lately passed the examination, and whom you considered worthy of distinction, is none other than myself."

A foreign correspondent declares that "Women are forging right ahead in England, as in this country. The Senate of the University of London lately heard a petition of two hundred doctors against the granting of medical degrees to women, their protests being grounded avowedly on the fear of competition. The Senate concluded to go on with its degree granting, however. The chief prize in Applied Mathematics and Mechanics in the University was won this year by Miss Ella M. Watson, over a hundred or so young men; she has also won the Meyer de Rothschild scholarship of \$250 per year. When Prof. Clifford called out her name for the honor, he said hers was the finest mathematical mind he had ever met with in a pupil of either sex, and that a few more students like her would raise the young university above the older institutions. And yet Miss Watson is young and pretty. She was not the only woman to win distinction in the college, for Prof. Huxley's daughter, Marion, took the first prize in art, Miss Constance d'Arcy the first in art anatomy, and Miss Orme, sister of Prof. Mason's wife, gained the Joseph Hunt scholarship in jurisprudence. The Paris faculty of medicine have given a doctor's diploma to Zenaide Ouffenoff, a young Russian woman, at the same time complimenting her highly on her scientific attainments."

The New York Evening Post, while exceedingly conservative regarding woman's work, manages to say some good things on the subject occasionally. Here is a bit of just criticism: "The education too frequently given to girls is directed to the work of fitting them for only a small part of life. The scheme of education adopted in many girls' schools appears to have been devised with reference only to that part of a girl's life which lies between her school days and her marriage. It fits her only to make an appearance; to shine and sparkle in a frivolous round of gayety; to be a belle for a few months; to acquit herself well in the arts of the ball room. In a word it is mere varnish, intended to serve a temporary purpose. It seems to assume that the whole business of a woman's life is to attend parties as a young girl and to win a husband. For the life after that it leaves her cruelly unprepared. It denies her the training necessary for the proper discharge of her duties to others, and the resources of mind necessary for her own contentment in life. If it does not make misery her lot, her escape is due to her own natural resources, not to any fitness for life that education has given her. Her education has left the needs of her real life of a woman out of the account."

HIGHER EDUCATION OF WOMEN.—CONTINUED. A significant fact in regard to the change and progress in regard to education and womanhood, is the application of the principle of co-education, since the foundation of Oberlin in 1833. As long ago as 1873, the commissioner of education reported 97 colleges offering equal advantages to both sexes, and a number of colleges for males have since then, either been thrown open to women, or new ones based on co-education have been established. The same report showed that only 27 per cent. of the academies and normal and high schools of the country are for boys alone; while 60 per cent. are for boys and girls together. Also of the 120 commercial colleges reporting to the bureau at least 70 cent. are conducted upon the co-educative plan.

BOSTON UNIVERSITY, founded in 1872, is a co-educational institution. The last report at hand showed 144 young women students against 493 young men, showing a large per centage of gain in

number of the former during the last year. Moreover the report declares that the admission of female students has aided in elevating the standard of work, and has at all times promoted studiousness and order."

THE MASSACHUSETTS MEDICAL SOCIETY has voted against the admission of women to membership, thereby giving evidence of its right to be styled Old School.

The prevailing sentiment of the members, however, was strongly in favor of the proposed step, which was defeated by the council. The New York Herald pertinently says: "The chief objections to admitting women to the society were, as urged by Dr. George C. Shattuck, first that many physicians could not consent to be members of an association where there was the unseemly practice of discussing medical topics before a mixed company; second, that 'only an inferior style of woman would enter the medical profession,' and, third, that 'women doctors are imprudently educated.' Dr. Shattuck and those who share his views evidently see no occasion for any feelings of delicacy either on the part of physician or patient in the practice of male doctors attending women and girls in the many ailments peculiar to their sex; but they object that any professional discussion or consideration of these same matters by nature, high minded and sensible men and women together would be highly indelicate and improper. Even if this be so, it is but a pretext, not a reason, for the exclusion of women from membership, since the objection urged by Dr. Shattuck may be overcome by separate discussions when necessary or desirable. The assertion that 'only an inferior style of woman would enter the medical profession' is simply a libel upon the many worthy women in that profession who have won the respect and confidence of the community, particularly in Massachusetts, where, as Dr. Morrill Wyman aptly reminded the medical society, women physicians are appointed to responsible positions in prisons and hospitals. There are female pretenders and quacks in the medical profession as there are male; but the most effective way of branding and exposing them is to recognize and endorse those who are not of this class. These physicians have a set of objections which act like a shuttlecock. They exclude women from their society, because they are not properly educated, after denying their admission to their schools. It is a very polite way of saying, 'We do not want you to become physicians to our sex, and we will not have you if we can help it.'"

MEDICAL EDUCATION OF WOMEN AT HARVARD. Out of the twenty professors who constitute the faculty of the Harvard Medical School, only two are in favor of it; while of the overseers a majority of one are against the innovation. The final decision rests with the corporation, who will sustain the decision of the faculty. The chief reasons for opposing the admission of women, are, that the school was founded and has been maintained for men; again, if women were admitted, its effect would be to lower the high standard of education which it is now the pride of the faculty to sustain. Those papers which a few years ago laughed to scorn such a proposition, now treat it with deserved respect. Even the Herald which generally frims with the prevailing wind, declares: "It is not easy to see why the admission of female students should necessitate any lowering of the standard of instruction. The treatment of their own sex and of children of both sexes opens up a wide field of usefulness for well trained female physicians, and the education of such physicians is an important work which may well be expected of the leading university of the country."

Interesting Experiences. To the Editor of the Religio-Philosophical Journal: As one of the readers of the JOURNAL, I am interested in the articles which treat of the honest experiences of different persons, in proof of what is called spiritual phenomena. I cannot scout the belief of others because of my own experiences. It seems positively real that I have seen the forms and heard the voices of my friends who have laid aside the earthly body. At ten years of age I was greatly excited over religion, having been permitted to attend an exciting revival meeting. I was told that I ought to seek the savior, so when alone I began to pray that God would give me religion. I had uttered but a few words when I heard a clear soft voice say, "Don't do that, it is so foolish. Why, it is perfectly silly." Of course I was much astonished and looked on every side for the speaker, but I was alone, and there was no place for any one to hide. That of course banished all thoughts of religion for that time.

The following summer I saw three forms robed in luminous white garments. I was at the house of Allen Eddy, who then lived in Western New York, but he has since lived for many years a few miles west of St. Charles, Ill. At the time of which I speak he had a wife and two children, the oldest girl nearly my own age, and she was sick, and I staid with her that I might give her a drink or arouse her mother if she was needed. She asked for some water in the night. I sat up to hand it to her, when I found it more comfortable to sit for a while, as the weather was very warm. I then saw a little child approach my bedside; it came without a sound. I looked at it in wonder, at first supposing that it was little Johnny who was in bed with his parents, but before I had spoken, there came a very small babe and stood by it; in a few seconds there came a very tall lady and stood close to the children. This I would have supposed was Mrs. Eddy, if I had not at that moment heard her move, and then I listened and could distinctly hear them all breathing in their own bed. Child-like I then thought for some other cause. I lifted the polished tea urn which held the drink for the girl, and I moved it back and forth, thinking it might in some mysterious way be a reflection from its bright surface, but the white forms remained stationary until I laid down, then they vanished.

I will here say that the child Johnny died soon after, and then a babe was born which died, and in a few months the mother, too, was laid in the grave. I always connect the appearance of the forms with these deaths, but it is still a mystery. I have since had many, to me, strange experiences. I have heard voices and held converse with the unseen, even concerning temporal things, so I believe our dear ones are still interested for, and in sympathy with us. Let me say, battle the frauds as long as there is one left. S. E. SPONABLE. Davenport, Neb.

"Nervous Diseases and Magnetic Therapeutics," by James Edwin Briggs, M. D. No person who is a sufferer, or has a suffering friend, should be without a copy of this work. Price, 16mo., cloth, 50 cents. For sale at this office.

BOOK REVIEWS.

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

PRACTICAL LIFE; OR WAYS AND MEANS FOR DEVELOPING CHARACTER AND RESOURCES. The individual considered in regard to Domestic Life, Common Sense, Physical Culture, Education, Social Relations, Trades, Clubs, Business, Books, Dress, Love, Manners, Flirtations, Divorce, Marriage, Information, Limitation and Religion. The World's Wedding Day. By Mrs. Julia McNair Wright, author of the "Complete Home," "Lights and Shadows of Sacred History," "Early Church of Britain," etc. Published by J. C. McTurley & Co., Philadelphia, Pa.; Chicago, Ill.; Cincinnati, Ohio; St. Louis, Mo.

That person who can deal understandingly with the details of every day practical life, and write thereof in an entertaining manner, must possess a mind that is keenly analytical and comprehensive, and who has a thorough knowledge of human nature; such a person is the author of the above work. She dedicates its pages "To all who would be bread-earners as well as bread-eaters, who would live to some purpose, and who honestly desire to make the most of themselves." In Chapter First the author gives us in a quaint but highly satisfactory manner, "Wisdom in the Corner Grocery," in which she presents practical questions, in a style instructive and elevating, introducing "strangers," who prove a suitable character to elucidate her ideas. In Chapter Second, "Common-sense" receives a critical examination—its value and cultivation are carefully considered, and its relation to various conditions and pursuits of life, are presented in a highly satisfactory manner. Then follows "Physical Culture" as one of the necessary requisites of every day life, and as essential to success in any department in which men or women are called upon to act. In Chapter Fifth, "Living for an Object" is brought prominently forward, and thoughts are presented with reference thereto that can not fail to illuminate the mind of the patient seeker after truth, and inspire him with a loftier conception of the true object of life. The chapter on "Amusements" contains a valuable fund of useful information, interesting to all classes, and which is calculated to do an immense amount of good. Amusements should be an integral part of every one's existence. "Education and how to Acquire it," as presented in Chapter Seventh, is certainly a rich mine of valuable thoughts and suggestions. The treasures presented, however, lie on the surface, and can be easily collected by the careful observer, and stored away for future use. "There is nothing," says the author, "that so promptly stamps a person's social status as his speech. One knows a peacock as well by his dissonant scream as by his splendid plumage. The finest of dress and the most dashing turn-out, accompanied by *vous savez, le c'est*, by singular words wedded to plural nouns, or by double negatives, proclaim 'shoddy,' as promptly as if we had seen the transformation to the millionaire performed. Even the plainest dress and manners, the most humble occupation, united to careful, elegant and accurate speech, can not deceive us as to the speaker's good birth and breeding."

Throughout the twenty-five chapters of the book there are excellent suggestions, practical thoughts, and instruction that is admirably calculated to make a human being wiser and better. "The Bureau Miscellany," the conclusion, is no less interesting than the preceding chapters, and is a fitting climax to a work which has been the result of so much thought and painstaking care.

IN THE HARBOR. By Henry W. Longfellow. Boston: Houghton, Mifflin & Co. 88 pages. Price \$1. This volume contains all of Mr. Longfellow's unprinted poems which will be given to the public, with the exception of two sonnets reserved for his biography, and "Michael Angelo," a dramatic poem which will be published afterwards. The contents comprises "The Children's Crusade," which was left unfinished, "Hermes Trismegistus," "The Poet's Calendar," "Mad River," "Auf Wiedersehen," "President Garfield," and several other short poems. It also contains a fine portrait of the author.

ILLUSTRATED ART NOTES upon the Fifty-Seventh Annual Exhibition of the National Academy of Design, New York. Edited by Chas. M. Kurtz. New York: Cassell, Pettey, Galpin & Co. Price 50 cents. This book is a supplement to the official catalogue and contains reproductions of 135 of the principal pictures on exhibition with brief personal notes of the artists whose works are reproduced.

THE BROOM DRILL. New York: Chas. T. Dillingham. Price 25 cents. A little pamphlet describing a number of exercises with brooms, intended for a company of sixteen.

THE SPIRIT MONITOR. A Drama in Four Acts with a Prologue and Sequel. By Chas. S. Ford, Philadelphia. Published by the author. This play is founded on the possibilities of mediumship and is expressive of a class of phenomena that has for centuries been engrossing the attention of the best intellects.

New Music Received. We have just received a copy of the "Verdict March," composed by Eugene L. Blake. Price 40 cents. F. W. Helmick, publisher, 180 Elm street, Cincinnati, O.

Magazines for July Received Late.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; Hermone; Aunt Olive; Hard Times; Little Rose; Mrs. Pettifoe's Party; The Little Seashell; Fashions for July; Timely Topics; Familiar Scenes in Mexico; How to be Happy; Judge Tighthead's Decision; Rainy Day Reflections; The Mission of the Dewdrop; Adulteration of Food; Domestic Felicities.

BABYLAND. (D. Lothrop & Co., Boston.) A pretty illustrated monthly for the youngest readers.

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THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. BY EDEN SARGENT, Author of "Phenetsia," "The Scientific Basis of Spiritualism," etc. Price, paper covers, 75c., postage free; cloth, \$1.00, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. 32 10 34 New

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CHICAGO, ILL., Saturday, July 15, 1882.

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The Heaven of Dreamland.

It is an indisputable fact, that whatever be the health, financial circumstances and happiness-promoting surroundings of the individual, there will often involuntarily arise thoughts concerning the future, when he shall have dispensed with his physical organism, and become an inhabitant of a region, climate, locality or heaven, in what is designated as the spiritual realms. Whether among savages, the barbarous, half-civilized, civilized or enlightened, anticipations, either vague or well-defined, take possession of man's mind in regard to the probable home towards which all are tending. If advanced somewhat in the scale of intelligence, he thinks of his final sickness; the sad refrain of moaning hearts; the parting kiss of affection; the last adieu from loving friends; the funeral cortege; the unwelcome coffin; the cold damp hole in the ground, in which he is to be deposited; the worms that will feast off his flesh; the gradual dissipation of his mortal remains into the original elements, and finally the complete disappearance of his earthly body as an identity in the world of matter, and then his soul turns heavenward and contemplates the possibilities of a future home where the air is purer than that of earth, where the flowers are sweeter and more charming, where the body is refreshed by the aroma of celestial breezes, and where un-sullied happiness is to be the heritage of each one throughout all eternity. These contemplations often beget beautiful, soul-enchanting dreams, even among the rude races of mankind, as related by an Indian prophetess: During her solitary fast at womanhood, she fell into an ecstasy, and at the call of the spirit went up to heaven by the path that leads to the opening of the sky; then she heard a voice and saw the figure of a man standing near the path, whose head was surrounded by a brilliant halo, and his breast was covered with squares. He said, "Look at me, my name is Oshauwagegeehick, the Bright Blue Sky." Tyler says: "Recording her experiences afterwards in the rude picture writing of her race, she painted this glorious picture with the hieroglyphic horns of power, and the brilliant halo around his head."

The dreams of heaven arise generally from previous conceptions. The admirer of Jesus will be graciously and tenderly greeted by him in dreamland. His eyes beam with divine radiance, his countenance is all aglow with an expression so tender, compassionate and loving, that he becomes at once a realization of the loftiest ideal of the human mind, and greets the dreamer, "Welcome my child to the land alysium."

The devout Mohammedan when serenely clasped in the arms of sleep, dreams of the typical heaven of his childhood. Allah is there, and Mohammed is his prophet. There he is greeted by Gabriel, whose divine lips first gave the Koran to Mohammed, or by Michael, the especial guardian of the Jews, or by Azrael, the Angel of Death, or by Israfil who will sound the trumpet at the resurrection. One of them conducts him over, perhaps, the bridge Al-Sirat, which is finer than a hair, sharper than a sword, and beset on either side by thorns, into a sensual heaven where all his senses are regaled with pleasures such as he had been impressed with during his earthly pilgrimage. His

dreams are modeled in accordance with a well established belief, and their truth is fully realized by him as he is waffled along the azure pathway in the realms of sleeping fancy.

The devout Buddhist dreams of Buddha, of the entrancing grandeur of Mount Sumeru, the supposed center of the world. Having carried out the essence of Buddhistic morality—eschewing everything bad, performing everything good, and taming his own thoughts—in dreamland he is greeted with the approving smiles of Buddha, and inducted into Nirvana, and his soul is delivered from all pain and illusion. Ever remembering the last words of Buddha on earth, "Train the mind to pure thoughts and deeds; do good to all alike; keep the mind pure and tranquil; be steady, just and wise," his dreams carry him into an ineffable region of bliss where only those are allowed to enter, who have proved faithful to his teachings.

True to the grand law of nature which permeates every tribe and nation of earth the North American Indian dreams of the heaven of his choice. The Great Spirit is there. Rivers abounding in fish and murmuring a plaintive song as they flow, have been created for his special use. Lakes, crystal clear, are surrounded with woodlands, in which he builds his cabin. Birds enliven him with their songs; the air is impregnated with the aroma of celestial flowers; the breezes that fan his brow are as sweet as the breath of an angel; there is his faithful dog and pony, and there an abundance of game. His dreamland excursions in the regions of bliss only carry him to the Indian's heaven. He sees nothing of Mohammed there; nothing of the benign countenance of Jesus, nothing of Buddha or Nirvana. His own conceptions of heaven are realized in his dreams, and he is made happy.

There was one John Williams who actually dreamed of the devil himself. One night after hearing a great deal said of his satanic majesty, he dreamed that he came to his bedside in the form of a gorilla and carried him away in his arms down a dark hole to hell. He thought one of his limbs had a little boy in his arms, who was also taken down below. They were placed in a fiery furnace, and one can imagine his agony when he thought he had got there. He fell at the devil's feet, and cried to him for mercy, and at last he took pity on him and let him out. When he awoke he was wet with perspiration.

In accordance with the same law that exists to-day, dreams were evolved in ancient times. Anteros, the God who avenges slighted love; Janus, the ancient Italian deity, the sun-god; Juno, the Queen of heaven, and guardian deity of women; Jupiter, the supreme God of the Romans; Neptune, the god of the sea, and Vulcan the god of fire—they, at one time in the past were seen and recognized in dreamland. It is true that in all dreams wherein the mind surveys what it conceives to be heaven, there is a modicum of truth, a slight resemblance to the reality, and a belief in a future existence is more fully established.

Heaven or the spiritual realms impinges upon, or coalesces with, this material earth. It would indeed be difficult to tell the exact line (if it exist at all) where matter terminates and spirit begins to alone manifest itself. May not the very presence of the spiritual realms induce dreams more or less distinct? M. Maury had several interesting experiments tried upon himself illustrating the character of dreams. While asleep his lips were tickled and he dreamed that a pitch plaster was being torn from his face and lips, and when a pair of tweezers was made to vibrate near his ear, he dreamed of bells. Is it not probable that the close contact of the spiritual realms with this earth, often begets vague dreams with reference to its nature, locality, and scenery, more or less distorted of course with the preconceived impressions made upon the brain? Since, however, the advent of modern Spiritualism, the existence of a heaven surpassing in beauty and grandeur the loftiest imagination of poet and seer, has been fully established. There is a heaven that awaits the Esquimaux who is now surrounded by mountains of ice and desolate fields of snow, and who dreams of his future home where reindeer, whale and walrus abound, and where the sun never sets; a heaven that awaits the Peruvian who dreams of the celestial spheres where he has a home of tranquil luxury; in fact, there is a heaven for every careworn weary soul, who aspires to be good and do good, though it may not have a very close resemblance to scenes observed in dreamland, or to the future home of the spirit formed in accordance with preconceived opinions arising from the teachings of the mortals of earth.

"The Church of the New Spiritual Dispensation." This is the name of a new organization lately formed in Brooklyn. The following are the names of the charter members: Abram H. Daily, D. M. Cole, Mrs. Mary A. Gridley, S. B. Nichols, Mrs. Sarah M. Otis, L. E. Waterman, F. Haslam, Mrs. Fannie P. Nichols, D. P. Dey, Mrs. R. D. Shore, Mrs. Sarah E. Waterman, W. H. Rynus, T. B. Stryker, Mrs. M. E. Stryker, Miss Gertrude F. Otis, Newton S. Otis. We are in receipt, through the kindness of that zealous worker, S. B. Nichols, of a neat pamphlet containing the Declaration, Articles of Association and By-Laws of the "Church." They show careful thought and will meet the views of thousands. We commend the work of these friends to all interested. Though we have no authority for so stating, yet we venture to say that those who may desire a copy of the pamphlet can obtain one by addressing S. B. Nichols, 357 Flatbush Avenue, Brooklyn, N. Y., enclosing two three-cent stamps.

Method of Doctoring in China.

In an interesting interview with two ladies (physicians), who have just returned from China, as published in the Denver Republican, we learn many things with reference to medical practice among the Chinese. It appears from the account given that they have no regular system. They pretend to discover all forms of disease by the pulse, of which they claim to distinguish thirty-two varieties. For instance, they claim that a certain kind of pulse indicates disease of the liver, and another kind affection of the heart, but they have no idea of the internal organs nor any knowledge of anatomy whatever. They have not the slightest conception where the spleen or smaller organs are, and of course their treatment is the merest quackery. The most ignorant man in the country can become a physician by hanging out a sign.

One of their greatest remedies is to pinch the patient violently. One often sees patients recovering from attacks, covered all over with purple marks, where they have been pinched until nearly dead with pain. Another very common treatment practiced is to cauterize. The ladies had seen bodies with their tender skin fearfully burned by the doctors in trying to cure them of fits. There is no system. Each physician gives his patient anything which his fancy may dictate. The medicine, strange to say, is changed to suit the patient, the doctors seeming to think that costly medicine must perform a cure, and the costlier it is the quicker the cure. The richer the patient is the more he has to pay for his medicines, and one can see even solutions of gold and silver given. In extreme cases there is one remedy resorted to which is simply horrible. Should the head of the house be dying and the doctors given up all other hope, they announce that the only thing which will save him is a piece of warm human flesh. When this announcement is made one of the daughters of the house is expected to offer herself as a sacrifice on the altar of ancestral reverence. The doctors cut out of her body a large piece of flesh, which the dying man eats. As a rule, the patient dies, and also the heroic daughter. The relatives thereupon erect a monument on her grave, inscribed with the story of her sacrifice.

The editor and his family spent the Fourth at Rockford, Illinois, the guests of old-time friends, Mr. and Mrs. N. C. Thompson. Rockford is one of the most beautiful places in Illinois, located on Rock River, ninety-two miles northwest of Chicago. It has a splendid water power improved and used to its fullest capacity and millions of dollars worth of agricultural implements, furniture and manufactured goods of various kinds are annually produced. It is the seat of much wealth, intelligence and enterprise and situated in the midst of a healthy farming district, is a most desirable place to live. Mr. Thompson is one of the leading manufacturers of farm machinery, and has been identified with the interests of the city for nearly twenty-five years. Though deeply engrossed in business he has found time to gather one of the finest private libraries in the State, and what is more rare, to become familiar with nearly every book in the collection. Though an old-fashioned Scotch Presbyterian he is well read in modern thought, and a skillful defender of his faith. With a talented, devoted wife, a family of highly educated children, a beautiful home on the banks of the Mississippi (the Indian name of Rock River), and wealth to supply all material wants, it would seem he has about all that can be got out of life.

G. H. Walser, editor and proprietor of *The Liberal*, Liberal, Mo., and whom we believe to be a gentleman in every respect, was brutally assaulted Sunday, June 10th, in a church building in which he has an undivided property interest. Just before the text was given out he got up to announce an appointment for an afternoon lecture, and said: "I desire to say to the audience"—at that moment a preacher yelled out, "Sit down!" He was then seized by the cowardly ruffians and treated in a very rough manner, and they probably would have nearly killed him if his friends had not rushed to his rescue. Mr. Walser was afterwards arrested and tried, the jury failing to agree, four standing for acquittal and two for conviction. His persecutors will probably let him alone in the future.

A Big Brain.

James J. Madden, a gambler, who died lately at Leadville, Col., had the largest brain of any man in America. Dr. McDean, who attended the deceased during his illness, stated that he had a very remarkably-formed head. It was about the average size, with an immense frontal and lateral development. After death the doctor examined the head, and when the brain was removed and weighed, it brought down the scales to 62½ ounces. This is the heaviest brain ever found in America. Daniel Webster's brain weighed 52½ ounces, and Prof. Agassiz's 52¼ ounces.

Mr. John C. Bundy lectured for the Second Society of this city last Sunday evening in the absence of Mrs. Bullene. He was assisted by Mrs. Ophelia T. Shepard, who gave a beautiful invocation, and by Mrs. S. J. Dickson who kindly led the music. Dr. S. J. Dickson read with fine effect one of Lizzie Doten's poems. On Sunday, the 15th, Mrs. Bullene will resume her engagement with the Society speaking morning and evening. The morning will be devoted to a memorial service for Mr. McFarren as previously announced.

GENERAL NOTES.

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

Jesse Shepard's musical séances created considerable interest in Leadville, Col.

B. B. Steel, a medium, is now residing at 14 Walnut Street, and can be consulted from 9 A. M. to 1 P. M.

Hudson Tuttle is very slowly regaining health and will be able to fill his appointment at Cassadaga Lake Camp Meeting.

Dr. J. K. Bailey spoke during the month of June at Akron, Ohio, Sparrowsburg, Titusville and Erie, Pa.; and at Atlantic, Pa., July 1st and 2nd. His local address is still at Milan, Ohio.

Mr. George White of Washington, D. C., spent several days in the city last week on his way to Wisconsin, where he is to spend his vacation with his son. Brother White though eighty-five years old is apparently good for many years yet.

Geo. H. Brooks, the medium and lecturer, will spend the summer in Minnesota and Northern Iowa. Societies along the line of the Chicago, Milwaukee and St. Paul R. R., desiring his services, can address him in care of this office until further notice.

Mr. W. Z. Hatcher, conductor of the Lyceum at Cleveland, Ohio, has just recovered from a very severe illness. A correspondent writes: "He gladdened the eyes of the children and officers of the Lyceum by one more being able to preside over the Lyceum on the last session, prior to the summer vacation, which extends to Sept. 1st."

Mr. and Mrs. Leonard Howard of St. Charles, have been sorely afflicted with dangerous sickness and death in their family, but are now free from the scourge. Mrs. Howard is known to many of our readers as one of the finest mediums in the State and as the mother of Mrs. O. A. Bishop of this city, whose medial gifts we have often commended.

A basket picnic under the auspices of the Chicago Progressive Lyceum, will be held on Thursday, July 20th, at Washington Heights. Good music for dancing. Round trip tickets, adults, 40 cents; children, 25 cents. Train leaves Union Depot on Canal Street, at 8:40 A. M.; depot, Ashland Avenue and Kinzie St., 8:50; Western Avenue, 9:30. Return train leaves Washington Heights at 7:30 P. M. This will furnish an excellent opportunity for rural enjoyment, as the scenery at Washington Heights is very beautiful. The 60 cents' fare is indeed cheap, paying for a ride of 32 miles, and defraying also, the expense of music. We hope the picnic will prove a grand success.

Prof. A. D. Hager of this city, Secretary of the Historical Society and formerly State Geologist of Vermont and later of Missouri, is developing a phenomenal marble quarry a few miles from St. Genevieve, Missouri. We have seen nearly a dozen pieces of different colored specimens from the quarry, some of them surpassing in beauty and rarity any thing elsewhere to be found in the country. Like Prof. Denton, Mr. Hager is a zealous Spiritualist and we hope both may reap wealth from their knowledge, as they are sure to benefit humanity with it.

IS IT SPIRIT PHOTOGRAPHY?—Mr. John Phin, a microscopist of 25 years' experience, testified before the Whittaker Court Martial sitting in New York last year, that photography would show on the plate, "things that neither the eye nor the microscope could discover on it and that it was apt to disclose things that had no actual existence." This statement, under oath, before a prominent court, was an unexpected endorsement of what has long been claimed by many Spiritualists and some photographers as evidence of spirit photography and spirit presence.

The chamber in which were laid out the remains of Garibaldi was filled with flowers, but otherwise presented an appearance of great simplicity. His body rested on a narrow iron bed, with the head propped up with pillows, and faced a window that looked seaward. There was about the face an expression of calmness, but the hands were those of a mere skeleton. On the wall above his head hung a portrait of his mother, an aged woman wrapped in a crimson shawl, with a countenance at once sweet and noble.

Trafficking in the Malefactor's Body.

Mrs. Frances M. Seville, sister of Charles Guiteau, writes thus plaintively to Rev. Dr. Hicks:

"I have a mortgage of \$500, now overdue, on my household goods, and I am negotiating with a clothing firm to buy Charles' hat, etc., for enough to meet the interest. Starvation and want stare me in the face unless I can realize something from his effects. The most important parts of his estate are the copyright of his book and the market value of his poor body. Nothing but dire necessity induces me to think of my brother's body as an article of traffic, but as it has already been desecrated I now offer what remains of his mutilated body to the highest bidder for cash. My feelings have already been shocked and lacerated beyond restoration. Now I desire to have you surrender to my legal representative in Washington my brother's remains, copyrights, and everything left by him."

Henry Slade Coming.

Henry Slade writes us that he will be at the Crawford House, South west corner of Adams Street and Wabash Avenue, Chicago, on Saturday morning, the 15th, ready to serve those who may wish to witness the phenomena occurring in his presence. Mr. Slade will no doubt attend the medium's meeting on Sunday afternoon at Martine's Hall, where those present will be able to make his acquaintance.

Current Items.

Mr. Darwin's will shows personal property of \$146,000.

The original of "God Save the King" is a Latin hymn written for James II, and sung for the first time in 1685.

The convict labor in the Wisconsin penitentiary has been secured for five years, at a half dollar per head per day, by M. D. Wells & Co., Chicago.

Soap in a solution mixed with phenic acid when impregnated into timber is an excellent preservative against rot usually resulting from moisture.

Dr. Schliemann has found in the temples at Hissalik, where he is carrying on new excavations, copper nails of a very peculiar shape weighing from 1,000 to 1,100 grammes.

The Belgian Government is about to adopt pulverized meat for an army ration. One pound of the article is said to be equal in nutritive power to six pounds of fresh beef.

The Northern Christian Advocate remarks that the Methodist Church "South" may get rid of its objectionable suffix by calling itself the Methodist Episcopal Church Junior.

Herbert Spencer will sail for this country on the 15th of August. He will remain about three months, and will avoid public appearances. He will travel extensively in this country.

It is estimated that in the two years next ensuing it will take not less than \$300,000,000 to satisfy the requirements of the regular pensioners and meet the demands of those still in arrears.

It is proposed to build a dike around the Zuyderzee, about 21½ miles in length and reaching 16 feet above the level of the sea. It will require from seven to ten years to complete it. The cost is estimated at \$46,000,000.

Some progress is being made with the works for the Panama Canal. Excavations have been made at several places, but much sickness and mortality prevail among the laborers, especially those from Jamaica. The French have built hospitals.

A new contribution basket has been invented which rings a gong every time a button without an eye or a ten cent piece with one is dropped into it. The first Sunday it was tried in a country church it went off like a Gattling gun the whole round trip.

The Bermudas consist of about 300 isles, only 150 of which are recognized by government survey. Of the 12,000 acres of land in the largest islands, less than one-third is under cultivation, owing to the fact that most of the land is rocky or thinly covered with earth.

A curious petition has just been presented to the general assembly of the established church in Scotland. It seems that the Rev. John Campbell, minister at Iona, uses his church for strange and unusual purposes. At one time pigs were kept in it, at another cattle were housed the sacred precincts; while every winter, for some time past, it has been converted into a stockyard. On one occasion the church was so full of corn and straw that service had to be held outside. During the past six months the church has been closed altogether.

The Chicago Tribune says: "Confessions of a Medium" might be entitled "History of a Fool." The writer became a convert to Spiritualism, traveled as a professional medium, victimizing people all over the country, and was finally sold out by his partner, when he suddenly lost his faith in Spiritualism. He professes not to have put his name on the title-page because he did not wish to let his victims know how they had been imposed upon, but it is more likely that he remains anonymous to avoid prosecution for obtaining money under false pretenses. He omits to mention his share of profits. There is nothing in the volume to make it even interesting reading."

Prof. Max Muller has announced a curious discovery of Sanscrit manuscript recently made in Japan by two of the Japanese pupils at Oxford. The work is the text of the celebrated "Diamond Knife," forming part of the Sacred Canon, or Bible, of the Buddhist, but hitherto known only through Tibetan and Mongolian translations, the original being supposed to be irrevocably lost. Owing to the early practice among the Chinese Buddhists of making pilgrimages to the holy places of their worship in India, and taking back with them Sanscrit manuscripts, Prof. Muller has always been of the opinion that a number of such precious relics must be existing in China. Such a discovery in Japan, however, was wholly unexpected.

Prof. Huxley has been expressing himself more decidedly than ever on the subject of medical education of women. At the distribution of prizes the other day to the students of the London School of Medicine for Women, he said: "The experiment has shown that there are hundreds of women who have the capacity and power to do the work of medical practitioners just as well as it has been done by the great majority of their brothers. Why, under these circumstances, they should not be allowed and encouraged to take up the profession, I cannot understand. It may interest you, as I happened for the past twelve months to be a member of the Medical Acts Commission, if I say a word or two as to the results so far as they affect you. I am obliged to speak guardedly, because it was only this morning that I signed the report of the committee, which has not yet been laid before Her Majesty. But I think I may without impropriety go so far as to say that the commissioners were deeply impressed with the importance of the question of medical education for women. If the recommendations of that commission be carried out, whether there be one port-hole or many for the admission to the Medical Register, the way will not be closed against women."

The results of the examination by the doctors of the brain, heart, etc., of Guiteau are at last given to an indifferent world. The only question of interest was whether the brain would show such characteristics as to tend to explain the devilish deeds of the man—whether there would be such evidences of disease as to show that he was absolutely insane—and in that even few outside of the medical profession take much concern. The detailed report of the appearance of the brain, however, does not throw much light on the subject, at least as far as laymen are concerned, and it is more than probable that the doctors will dispute over it as bitterly as they usually do, beginning by striking its accuracy. There are certain striking peculiarities noticed, but no marks of past or present disease to justify the assertion of insanity so loudly made during the trial and afterwards. The only conclusion drawn from the report is, that there may have been enough disorganization of the brain to justify Dr. Hammond's assertion that the man was insane, but was able to know right from wrong, and hence deserved hanging. As for the other parts of the body nothing was found in them deserving special notice.

Our Spiritual Exchanges.

In Light for All we find the following questions answered by a spirit: Q. What is the best life to lead here on earth, so as to be happy and elevated in our spiritual nature? A. Always do as you wish others to do to you, and you will be perfectly happy in this life and the life to come.

Darwin's Belief in God.

In the course of a sermon on Darwin, Rev. Charles Voysey, of London, thus referred to Mr. Darwin's religious position: "But although science as a rule was the one topic of our correspondence, there were times when what I may call the religious side of his nature was amply unfolded. In 1862, when proceedings were instituted against me for heresy, he kindly and readily joined my Defense Committee, his honored name standing side by side with those of Dr. Jowett, Sir Charles Lyell, John Ruskin, Viscount Amberley, and the lamented Arthur Stanley, Dean of Westminster, among others of only less distinction. In 1871, when this society was first formed, under the name of the 'Voysey Establishment Fund,' Darwin again joined my cause and became a member of the General Committee, an act the more significant from a religious point of view, when I mention that Lord Amberley declined to join as the express ground that we were too religious for him. Though my testimony may be only negative, I still think it is worth something, when I can say that in all these years Darwin never gave me the slightest reason to doubt that he was a genuine believer in God and that his sublime researches into nature had never made him regard the objects of his study in any other light than as the wonderful works of God."

The readers of the JOURNAL are aware that we seldom make editorial reference to an advertisement. Though weekly requested so to do we usually decline, (1) because our readers have the same opportunities of judging of the merits of an article advertised that we have; (2) our editorial influence is not for sale at any price; if given at all it is voluntary and for the benefit of our readers and not that of the advertiser. With this reminder we call the attention of the JOURNAL's intelligent constituency to the advertisement of Dr. Scott's Electric Brush. Some weeks since one of these brushes was sent us for trial. We have been in no haste to express an opinion, preferring first to submit it to thorough tests; this having been done to our satisfaction, we take pleasure in commending it to the public as worthy of confidence. We think it will as a rule do all that is claimed for it, and we have talked with some of our acquaintances who are enthusiastic as to its merits. It will not cure all the ills that afflict mankind. The ailing cannot expect to infringe the laws of nature and then look to the brush to save them from merited punishment, but to those who are really trying to get well or who from some temporary cause are suffering from any of the troubles for which the electric brush is recommended, we feel quite certain it will in a great majority of cases prove beneficial.

The Niantic (Ct.) Camp Meeting.

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

A Thrilling Story for the Times.

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THE PSYCHO-PHYSIOLOGICAL SCIENCES, AND THEIR ASSAILANTS.

Being a response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Eges Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Pp. 216. Paper, 50 cents; postage, 5 cents. This pamphlet contains unanswerable arguments against the fallacious and dogmatic assertions of Prof. Carpenter, and should be read by all who desire to investigate the psychophysiological sciences. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT. Author of "Flashed, or the Dogma of Science," "The Proof of Immortality," etc. This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, according to our sense perceptions, and which are not only historically unimpaired, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming and now is, when the man claiming to be a philosopher, physicist, or metaphysician, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question, Spiritualism is not now the domain of science, as it called it, on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

THE WONDERS OF LIGHT AND COLOR.

A beautiful pamphlet with heavy illuminated cover illustrating Harmony of Color, a compound of Chromopathy or Color-locating, a full account of the scientific basis of color treatment, and answers as an introduction to the large work, besides giving some of the later practical applications. Price, 25 cents. "Better than gold, for each of six departments is alone worth the 25 cents charged."—C. L. Parker, M. D. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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The Herald of Progress gives an interesting example of apparent speech among fowls: "As Lieutenant-Colonel Souzel and some correspondents still keep the subject of animals and their doings to the fore, I send the following: "Some years ago I saw two young cockerels fighting in an out-of-the-way corner of a large poultry-yard. A hen, probably the anxious mother of one of the young heroes, came up, and by voice and action, did her best to put an end to the encounter, but without success. She then went away, and presently returned, bringing with her a fine cock. The new comer made straight for the combatants, who were again hard at it, administered a few vigorous pecks, and walked off with his loving spouse, leaving the youngsters very crestfallen, and as peaceable as Quakers. The cock's appearance on the scene was not accidental, the hen having gone to the other side of the yard, about thirty yards off, to find him, and having come back beside him, almost arm-in-arm with him [?]. This, coupled with the fact that, on his arrival, he seemed to know exactly what to do, seems to point to some fairly well-developed means of communication between fowls, though, unfortunately, I either could not see or did not notice, what actually took place at the meeting. The incident itself is ludicrously human, and is, in fact, an Aesop's fable in real life for little boys just out-growing the nursery."

DARWIN'S FATHER.—His father was Dr. R. W. Darwin, F. R. S., a physician of eminence, who, as his son used frequently to remark, had a wonderful power of diagnosing diseases, both bodily and mental, by the aid of the fewest possible number of questions, and his quickness of perception was such that he could even divine, in a remarkable manner, what was passing through his patients' minds. That, like his son, he was benevolently inclined, may be inferred from a little anecdote which we once heard Mr. Darwin tell of him while speaking of the curious kinds of pride which are sometimes shown by the poor. For the benefit of the district in which he lived, Dr. Darwin offered to dispense medicines gratis to any one who applied, and was not able to pay. He was surprised to find that very few of the sick poor availed themselves of his offer, and guessing that the reason must have been a dislike to becoming the recipients of charity, he devised a plan to neutralize this feeling. Whenever any poor persons applied for medical aid, he told them that he would supply the medicine, but that they must pay for the bottles. This little distinction made all the difference, and after a while the poor used to flock to the Doctor's house for relief as a matter of right. —Nature.

We are very sorry to learn that Miss Susie M. Johnson has been suffering from severe illness, but glad to know she is now gaining. We hope she will soon be restored to her usual good health. She is too good a worker to be spared.

The Spiritual Progressive Society, 991 Milwaukee Avenue, has adjourned for July, August and September.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.

The June number of The Progressive Age, published at Atlanta, Ga., has just come to hand, containing many articles of especial interest.

Several articles intended for this number have been necessarily crowded out. Independence Day is often followed by some confusion.

Business Notices.

If the testimony of eminent chemists is of any value, Dr. Price's Cream Baking Powder is the only kind that should be used.

HUBSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances, Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Passed to Spirit-Life.

H. P. Brown, an old and respected citizen of Binghamton, N. Y., passed to spirit-life, June 15th, 1882, in his 61st year. He was born January 24th, 1821, in the town of Oatland, Windham Co., Conn. He resided there till about thirty years of age and then moved to Wisconsin where he remained about two years, and from thence to Binghamton, where he spent his remaining days. He has been a follower and believer in Spiritualism twenty or more years, and as I have heard remarked by prominent business men of this city, there was not a disreputable name on his list. He was loved and respected by all who came in contact with him, and was always ready to procure and entertain speakers for our meetings. He was an untiring worker for the advancement of Spiritualism. There was a large gathering of his admirers at the funeral. In the absence of Lyman C. Howe, who was wanted and personally acquainted with the family and Mr. Brown, W. W. Parker officiated. He has lately spoken in the town of Binghamton, and calls himself a free thinker. He teaches the communion of spirits with mortals, but calls it the teaching of Christianity. J. O. TYLEE, Binghamton, N. Y.

Passed to the higher life Benjamin J. Elwood, aged 77 years. He had been a Spiritualist from the first, and so lived and died. He resided many years in Florence, Ill., and was, as a farmer, and about a year ago moved with his family to Boston, Mass. He died on Sunday, June 11th, 1882, at 251st St., the funeral on Tuesday following, Judge Holbrook attending and making appropriate remarks. The remains were interred at Oakwood Cemetery.

New England Spiritualist Camp Meeting.

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

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

SPEAKERS. Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, August 2nd, W. J. Colville, Thursday, 3rd, Mrs. S. A. Byrnes, Friday, 4th, Mrs. Abby N. Burnham; Saturday, 5th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, 6th, Prof. J. R. Buchanan, New York City; Tuesday, 8th, Mrs. Helen L. Palmer, Tuesday, 9th, Dr. Geo. H. Gee, Detroit, Mich.; Wednesday, 10th, Prof. E. D. Lyman, New York City; Thursday, 11th, Mrs. N. J. Willis, Cambridgeport, Mass.; Friday, 12th, Mrs. N. J. Willis, Cambridgeport, Mass.; Saturday, 13th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, 14th, Mrs. N. J. Willis, Cambridgeport, Mass.; Monday, 15th, Mrs. N. J. Willis, Cambridgeport, Mass.; Tuesday, 16th, Mrs. N. J. Willis, Cambridgeport, Mass.; Wednesday, 17th, Mrs. N. J. Willis, Cambridgeport, Mass.; Thursday, 18th, Mrs. N. J. Willis, Cambridgeport, Mass.; Friday, 19th, Mrs. N. J. Willis, Cambridgeport, Mass.; Saturday, 20th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, 21st, Mrs. N. J. Willis, Cambridgeport, Mass.; Monday, 22nd, Mrs. N. J. Willis, Cambridgeport, Mass.; Tuesday, 23rd, Mrs. N. J. Willis, Cambridgeport, Mass.; Wednesday, 24th, Mrs. N. J. Willis, Cambridgeport, Mass.; Thursday, 25th, Mrs. N. J. Willis, Cambridgeport, Mass.; Friday, 26th, Mrs. N. J. Willis, Cambridgeport, Mass.; Saturday, 27th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, 28th, Mrs. N. J. Willis, Cambridgeport, Mass.; Monday, 29th, Mrs. N. J. Willis, Cambridgeport, Mass.; Tuesday, 30th, Mrs. N. J. Willis, Cambridgeport, Mass.

Speaking of spirit identity M. A. (Oxon) in Light says: "When we come to the agencies at work we are met with a similar difficulty. Those of us who have devoted attention to the question of spirit-identity have felt that it is an extremely difficult thing to establish proof of it. One keenly analytical mind devoted for years to the analysis of evidence bearing on this point has, I know, arrived at a conclusion different from that expressed in my book, and has found no cause to accept the various cases adduced there as fully proven. My reply always has been that the evidence in favor of identity is strong. I have seen and acknowledged that the volunteered evidence, which is frequently all that we can get, is not of the value that evidence elicited under cross-examination would be. And though I have found such evidence myself, and have repeatedly elicited such evidence by questioning which left on my mind a conviction of honesty and integrity of purpose, and of perfect straightforwardness of statement, I am compelled to admit that such experience is exceptional. It is too frequently the case that when volunteered evidence is exhausted, the period of contradiction and prevarication sets in, and no satisfaction is to be had. This, again, is by no means universal; but most careful investigators who have really tested the pretensions of spirits beyond their own volunteered evidence will have come across this difficulty."

Blunders of the Old Masters.

Tintoret represented the "Israelites gathering manna," armed with guns. Cigoli painted the aged Simeon at the circumcision of Christ with a pair of spectacles on his nose, and Rubens committed the same error in his famous picture of "Mary Anointing the Feet of Christ." In a picture of "Christ Healing the Sick," by Verrio, the spectators are represented as wearing periwigs on their heads. Albert Durer painted the expulsion of Adam and Eve from the Garden of Eden by an angel in a flounced dress. The same artist, in a picture of "Peter Denying Christ," introduces a Roman soldier smoking a German pipe. A Flemish picture of the wise men worshipping the infant Christ has one of them depicted in a large white surplice, and in boots and spurs. In this incongruous dress he is represented in the act of presenting the child with a model of a Dutch man-of-war. An artist of the same school, in a painting of Abraham offering up his son Isaac, the patriarch, instead of using a knife as described in the Scriptures, is holding a blunderbuss to the head of Isaac. Bellini has pictured the Virgin and child in the act of listening to a violin; in another picture he has drawn King David playing a harp at the marriage of Christ with St. Catharine. In a French picture of the "Last Supper," the table is ornamented with tumblers filled with cigar-lighters. The crowning blunder is shown in a painting of the Garden of Eden, in which Adam and Eve are represented in all their primitive simplicity, while in the immediate background appears a hunter in a modern sporting suit in the act of shooting ducks with a gun.—N. Y. Graphic.

This is truly an age of wonders, and among them are talking by lightning, walking on air, riding on the wings of the wind, and transferring as it were, a whole orchestra over hundreds of miles of wire. These are no greater than the rapidity of travel on the railways, however, as the hurrying trains every day show. There are always new conveniences and improvements in the manner of travel which add greatly to the comfort of those who are journeying. One of the latest, though it has been in use some time, is the celebrated "North-Western" Dining Cars, run only by the CHICAGO & NORTH-WESTERN RAILWAY. These cars can be found on the Council Bluffs and Omaha and St. Paul and Minneapolis Lines of that very enterprising Company. In these cars any passenger on the train can get a good "square" meal for 75 cents, everything that is to be had at the best first class hotels, and all without any rush and hurry, because the passenger eats as he rides. Verily, will wonders never cease?

The Medium and Daybreak indulges in some speculation in reference to prayer:

"Some think that prayer is the piling up of many grand phrases in familiar adulation of the Deity. No. These are only intellectual, lingual, rhetorical, idolatrous exercises, not spiritual. There is no prayer in all that grandiloquent noise. The writer never had the wet blanket so effectually wrapped around his spirit as when on one occasion he was about to lecture on Spiritualism, and the chairman by way of "prayer" read from a newspaper a florid harangue to the Almighty, as if he had been describing the lots at a public auction. We never experienced a worse influence at a séance than when this ordering of Deity about was going on. We could give many instances. The most distressing thing about it is that the spiritually developed person has his inner nature utterly outraged by the introspection of the performance; it is seen to be so hollow and unspiritual. These performances do a vast amount of harm in the spirit-circle; in addition to enabling unprincipled, designing persons to achieve positions of prominence, and assume a sanctity that does not belong to them, these noisy prayers use up the finer fluid, and introduce a lower spiritual plane."

Spiritualism in Ashtabula.

To the Editor of the Religio-Philosophical Journal: Rev. Jacob H. Harter spoke to the Spiritualists of Ashtabula yesterday morning and evening in Smith's Opera House; he spoke very acceptably in his peculiar style. His audience in the morning was small but appreciative; and in the evening the house was quite well filled.

The President of this society having left town recently, on motion of Hon. Henry E. Parsons, Jay Cowdery was elected President, and Joseph Hulbert Vice President of the First Society of Progressive Spiritualists of Ashtabula. Mr. Cowdery gave notice at the close of the evening lecture, that in the near future he would invite all Spiritualists who have the courage of their conviction to meet at his office, for a more complete organization, saying he would not remain connected in an official capacity with a dead organization. It is not improbable that we may yet be so well organized as to sustain monthly if not weekly lectures. We hope to see a longer list of subscribers to the JOURNAL here, when we are in shape to discuss the matter of our literature. With as grand a man as H. E. Parsons to aid us financially, it is possible we may yet worship in our own house. Judge Parsons comes to the rescue always, and makes up any deficit, and usually places a ten-dollar bill in the hand of the speaker besides settling the hall rent. Ashtabula, Ohio, June 3, 1882.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

A Woman.

BY J. H. DUTLER.

There's a great deal said, of what makes a man... And now, let us see if we possibly can, if there's anything half so good as a man.

There's many a man put on a girl like a lord... And you'd think if you only would take his own word, 'That his vessel had need of no pilot aboard.

And then have you seen such a man grow poor? Or a rector bereft of his flocks? With the feathers his lordship has fled thro' the door, And he may be a sot, but the man he's no more.

Not so with a woman: I'll wager my head, That her nature grows stronger, 'mid blasts of misfortune, When sorrow comes fast, and glad plenty has fled, You will find it is only her pride that is dead.

You talk of a man—just give woman your love: When your friends have all fled from your presence, You may wander afar, but wherever you rove, She will cling to your side, like a comforting dove.

True manhood, I know is a wonderful thing, And sometimes we find it arrayed in its glory; But womanhood lies down deeper within, And the deep seated virtues are certain to win.

The heart of the world in her caverns lies deep; And the fountains that flow are its pulsating veins; And the gems of the ocean are rich where they sleep, And the hardest hearts melt, when a woman doth weep.

One word to the woman, who rising above... Just one thing at a time, (and don't be vexed) If you wish to succeed in this world or the next, Los Angeles, Cal.

MYSTERIOUS DOINGS.

The Strange Things Going on in a Brooklyn Residence.

The boarding-house at No. 52 Willoughby street, Brooklyn, one of a three-story, painted, brick row, on the south side, between Jay and Lawrence streets, a few doors only from the residence of Hugh McLaughlin, and is kept by Mr. and Mrs. William Swift, formerly of Boston, who leased it early in the present year. The back parlor was let to a lady from Chicago, but about two months ago she suddenly went away, and the room, with a bedroom adjoining it, was rented to a young married couple, who occupy it. The room is very prettily furnished and ornamented with bric-a-brac. The walls are adorned with paintings and engravings, while the windows and doorways are heavily curtained. The following stories are told concerning these rooms:

The couple had occupied the room only a few nights when the springs of a clock standing on the mantelpiece, and known to the trade as a carriage clock, began occasionally to vibrate with a sudden force, thereby transforming the ordinary tick into a sound likened to a prolonged musical cry. This would occur while the occupants of the room were seated at the table, and sometimes it would break out in the middle of the night when they were asleep. This peculiar noise has continued at irregular intervals ever since. The clock continued to keep good time, and there did not seem, on inspection, to be anything the matter with it.

Recently there has appeared in the room several times a floating, vaporous body which assumes the shape of a huge foot-ball. It is of dark color, and is transparent. It will start from a corner of the ceiling, take a downward course, and float slowly across the parlor, through the curtained doorway of the bedroom, and disappear under the bed. In one instance it was discerned by a dog dog lying in his mistress's lap. With a bound the dog was upon the floor barking at it loudly. Two of the occupants of the room were riveted to their chairs, while the effect upon the third, who was lying sick in the bed, is described as like that of a severe electric shock.

During the last few nights slight rappings have been heard. On Tuesday night the light was extinguished about 11 o'clock, and just as the couple had fallen asleep a loud pounding awakened them. The pounding ceased for a few seconds, only to be renewed in the shape of loud raps, which appeared to come from a single table by the fireplace. The sound ceased as fast as they were caused by a knuckle coming in contact with wood. The table is small, of common wood, and is covered with a cloth which would somewhat muffle the sound of a rap. The raps heard were sharp and could not have been produced by striking upon the cloth. A thorough investigation failed to discover the cause of the mysterious rappings, which were kept up almost without cessation until the dawn of day. There was a rustling sound at intervals, as though something was moving through the air. The curtain trembled.

The occupants of the house believed that a natural cause will eventually be found for the annoyance, but it is added that there are present circumstances surrounding the affair which are very distressing.—New York Sun.

Strange Power to Resist Fire.

Nathan Coker is of pure African lineage, black as ebony and of stalwart frame. He is now some-where between 50 and 70 years of age, and has resided all his life in the lower part of Fuchelton Neck, Md. He has no knowledge of books—can not even repeat the alphabet—but is much above mediocrity in point of general intelligence and good, hard, cornfield common sense as compared with his race. When quite young he conceived the idea of becoming a prophet, and before he was 25 he was a veritable fire-bling. How he acquired the power to perform the feats of placing his hands and arms in a vessel of boiling water and keeping them there for ten minutes, licking a red-hot shovel, holding in his mouth molten lead, and even swallowing it, as well as many others more daring than these, he never, so far as is known, nor has he ever revealed the secret. In fact, it is doubtful if he can himself explain the mystery; but he can and does handle bars of iron glowing with white heat, eat glowing charcoal made from hickory or oakwood, walk barefooted on a red-hot bar of iron, sixteen feet long, with perfect coolness and deliberation. These facts are attested by many respectable witnesses. He used to delight in frightening the ignorant and superstitious country people to whom he was unknown, whenever he could find a crowd gathered around the stove in a village or country store, by stalking in, opening the stove door and running his hand down in the fire and deliberately taking a live coal in his fingers and coolly place it in his pipe and walk off.

He was at one time on exhibition and his strange feats created considerable excitement, but owing to his dislike of notoriety and lack of education he refused from the stage. His power of resisting the effects of fire is singular and has never, so far as is known, been explained, though he has been examined by a number of scientific men. Many of the colored people, and in fact not a few of the whites, who had been taught by the crude theologians of fifty years ago to believe in a personal devil with horns, tail and cloven foot, whose kingdom was the bottomless pit, and who occasionally treated his refractory subjects to doses of molten lead, firmly believed, and perhaps some of them still believe, that Nathan was a sort of a brevet devil himself.—Wilmington News.

Dr. Bennett writes: Will you or some of your numerous readers, furnish for publication a brief narrative of a person walking on the water. R. Dale Owen has recorded in some of his writings the circumstance of a somnambulist walking on the water of a lake, in the presence of reliable witnesses.

O. B. Ballou writes: Go on in the good cause, and weed out the frauds. Because the church tries to cover up its crimes and frauds, is no reason that we of the true philosophy, should do the same.

The Hull Exposure.

To the Editor of the Religio-Philosophical Journal:

A brief paragraph in the last number of your paper relative to the late Hull exposure, so-called, gives something of a wrong coloring to my views of that unfortunate affair. I will, with your permission, set them before your readers as I would wish them to be understood. Allow me, by way of preface, to state that having attended quite a number of sances wherein Mrs. Hull was the medium for manifestations, some of the sances of Mr. Hatch by Astoria, and others at the late residence of the Hulls in Brooklyn, I do not hesitate to affirm my conviction as then and now given that Mrs. Hull is one of our most divinely gifted mediums for the full form materialization; of course, with such of your readers as do not believe in materialization at all, this goes for nothing, and with non-Spiritualists of the A. J. Davis school, it goes for something a little worse than nothing, nevertheless it is to my mind a truth, which I am glad to be able to declare and stand to.

As to the exposure in question, after conversing with my esteemed friends Mr. and Mrs. Sammis who were present, and later with the two ladies of whose residence the "exposure" occurred, I am free to say that in my judgment the evidences of fraud on that occasion, are beyond contradiction, and I doubtless so expressed myself to my friend Bronson Murray, who, although something of a skeptic, I believe to be an honorable gentleman, quite incapable of intentionally wronging any person, much less a lady. The fraud consisted in spirit personation, through the instrumentality of the medium, and certain artificial adjuncts, including mask and drapery. Far be it from me, however, to charge the Hulls with concocting this fraud. My belief in regard to Mrs. Hull is that she is by birth, instinct, education and social position, a lady altogether above it, and moreover, that almost from the moment of entering the cabinet, or whatever takes the place of it, she is so completely entranced by her spirit guides, as to be oblivious to everything that occurs until she is restored to a normal state, at the termination of the sance. That factotum manager of the Hull sances is Mr. Hull himself, and if he insisted upon a greater number of sances than the capabilities of his wife were equal to, it certainly was not the fault of the lady, but of her inconsiderate manager, and if he went still further, and assisted in what he knew to be the counterfeit presentation of things holy, no language has yet been invented to precisely meet the case.

Whilst I confess that the evidences, as I have received them, tend to convict Mr. Hull of this nameless and unnamable offense, I cannot find it in my heart to stand as his accuser, and yet I am free to say that in my opinion deliberately formed of the sances, he is the particular sancer that it would be far better to leave out of the play. It seems to be a law in connection with sances, that to attain the best results there must be an object on the part of the instruments employed, above the mere acquisition of money.

"Ye cannot serve God and mammon," is especially true of things approaching so nearly to the divine as the visible presentation of those who are no longer of this world, for "Spirits are not finely touched, But to fine issues."

But, Mr. Editor, there is one point of your remarks which would impinge upon me, and I have undergone some change of sentiment in respect to spirit manifestation, especially in regard to the Hulls, that I have heretofore approached the subject as a partisan, rather than a seeker after the truth, lead where it will. If this has seemed to you to be so, I certainly regret it, for I have at all times tried to be just and fair in my investigations, and the only persons concerning which the best informed amongst us really know so little. That which of all things related to Spiritualism, I most deplore is, that so much of its force is wasted in controversies which seem to be interminable, and yet which should be capable of friendly reconciliation. Some of your correspondents' opinions widely differ from mine, and yet I do not find in this a cause of personal differences. I may instance, without giving offense, Mr. Murray and Mr. Jones of New York city, both gentlemen of fair judgment and unquestioned ability, but the circumstance that we widely differ—indeed never can see things alike, has never led to the least of ill-will or ship between us, nor should this ever be the case with those of our faith. The one great truth of spirit communion here, and life continual as a divine heritage, should unite us in solid column against the whole world of secessors, who are as far behind in spiritual things as is the Rev. Mr. Jasper in things natural and philosophical.

No, Mr. Editor, I beg of you not to ascribe to me any change of heart in respect to spirit mediums or manifestations. The former are vastly more "sinned against than sinning" and the latter are far more apt to be true than false. Don't you think if you were to subject yourself to the scrutiny of a real Chicago clairvoyant, he might find the least little atom of a speck in your editorial eye, at least when it is turned on us? NELSON CROSS.

New York, June 26th.

Out of respect to the personal character of Judge Cross, as we have it from our mutual friend Mr. Bronson Murray, of New York, we publish his letter entire. Its matter is a waste of our space, in that the bulk of it has no reference to the point at issue. That point was contained in what Judge Cross terms very properly "a brief paragraph" in the JOURNAL of the 24th of June. It stated (1) that Judge Cross, after visiting and hearing from eye witnesses, had expressed the conviction that the Hulls were guilty of a fraud at the Dunham sance; (2) that he should have reached the same conclusion from the published evidence, and, in all such cases should approach the question in a judicial and not in a partisan spirit.

Now, since Judge Cross in the above letter admits all that "the brief paragraph" claimed, his reference to having attended other sances of Mrs. Hull and his conviction about them and about so-called "divinely gifted" parties, is simply a waste of our space tending to draw away the mind from the confessed fraud at the particular sance in question, which fraud was the only point raised.

Since Judge Cross confesses now in print, as he had before in private, that it was "beyond contradiction" a proven fraud, it matters little to the public whether one or both the Hulls plotted it, and Judge Cross had no right to raise the question in this letter. Evidently both Hulls participated in it and in its pecuniary profit. Let Judge Cross be worthy of his title and always plead to the issue before the court. He is in common with some other good people and our Boston contemporary, deplores controversy and desires harmony. To those of this mind we have only to say that there must always be two parties to a controversy and if those who cry so loudly and often for "harmony" will take to themselves the advice they so freely proffer and cease to be a party to controversy, there will be an end of it, and not before!

A Correction.

To the Editor of the Religio-Philosophical Journal:

I understand your paper to be especially an advocate of what you believe to be truth. A few weeks since Dr. E. W. Fish and myself held a public debate upon the question: "Resolved, That the Bible is the word of God, and its teaching a benefit to mankind."

The doctor sustained the affirmative and I the negative. I saw the next day in the papers a most absurd and untruthful report of that meeting. It was so absurd as to excite the merriment of all who were present at the meeting. Instead of the resolution as above quoted, it stated the subject discussed was "The Authenticity of the Bible and its usefulness." It furthermore stated that the Christians outnumbered the Liberals and passed as an independent resolution the very resolution that we were discussing. The fact is there was no such vote taken. There was no vote taken which would indicate how many Christians were present, and as to the fact that there are a few very respectable Christians who are regular attendants at our league, if our hall was only larger, I would wish that more would attend. Every seat is usually occupied, and Christians are as welcome as infidels. Our object is to know the truth, speak the truth, and to act the truth.

Chicago, Ill. Pres. Chicago Liberal League. John E. Webb writes: I am still much pleased with the JOURNAL.

Onset Bay Grove Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

July, the month for camp meetings is once more with us freighted with the regular quota of bud and blossom, sunshine and showers. The verdure covering our different camping grounds in the New England States, together with the vast improvements that have been made since the close of camp meetings last season, can but insure a marked step forward in the line of real enjoyment for the multitudes that will avail themselves of attending the several meetings, not only here at Onset, but at Lake Pleasant, Lake Sunapee, Niantic and the new camp meeting in Vermont. The directors here at Onset are doing all in their power to provide for the comfort of the people that will be present. The list of speakers, as previously published in the JOURNAL, comprises more of the best talent upon the spiritual platform than we have ever been able to secure in any previous season for our camp meeting.

MEDIUMS.

Mr. J. Frank Baxter, of Chelsea, Mass., and Mr. Joseph P. Stiles, of Weymouth, Mass., two of the prominent and reliable test mediums in the country, will give public tests from the platform; Mr. Baxter being present June 23rd and 25th, and Mr. Stiles from August 6th to 13th. Miss Jennie B. Hagan, the remarkable young improvisatrice, will improvise poems during the public exercises, upon subjects given by the audience.

MUSIC.

Mr. Chas. W. Sullivan, of Boston, assisted by a competent organist, will have charge of the singing during the entire meeting. Peabody's Orchestral Band of Haverhill, will furnish instrumental music for every advertised session of the association. The following from the regular correspondent of the Boston Sunday Globe of the 23rd June gives some idea of the present indications at this place: "Everything demonstrates the most brilliant season here in the annals of the Onset Bay Grove Association. The demand for summer quarters is unprecedented; every cottage has been engaged, and not a few tents have been pitched in close proximity to the cottages for the requirements of many who are as yet to make their advent."

"The late great 'rush' here has truthfully illustrated the feasibility of being prepared, at a place like this, for an emergency of this nature; and again, the past week has been one of busy employments to many here. The building boom" has again commenced, and the incessant hammering of the builders is heard throughout the village of Onset once more, to the utter disgust of those who came here from their city homes to avoid the clamor which does not exist here. Oh, no! Onset Bay and its lovely never seemingly presented to the eyes a more lovely picture than the subject of Spiritualism even in private. "Nature, to be sure, is doing her share to make the place more attractive. No summer resort along the eastern coast of Massachusetts can begin to boast of the natural advantages that exist in comparison with Onset Bay. The historical oak and pines standing out, as it were, in bold relief upon the margin of the sea, and the variegated foliage can be seen a cozy little summer home, which adds a charm to the scene from the water front. Your correspondent was by authority informed that the property here belonging to the association had greatly enhanced in its value in the past year. Cottages lots were disposed of one year ago for the sum of \$100 and \$200, cannot be obtained to-day for double that amount. The association will expend here this season, over \$7,000 in the erection of suitable structures, in constructing thoroughfares and beautifying the place in general."

The Prospect Park dining room, with a seating capacity for 100 persons, will be ready for use at the opening of the meetings. The groves and parks are being put in the best possible order. New and large swings will also be placed in different parts of the grove. Yachts and pleasure boats under the care of experienced skippers are at all times ready for the accommodation of fishing and calling parties. Landing at the Pavilion in charge of Peabody's Orchestral Band, W. B. Cook, Prompter, four evenings of each week, and every afternoon when there is no advertised meeting at the auditorium.

The fishing fleet, consisting of about fifty sail, are meeting with the best of success, while private parties of all ages can make room for by home and friends.

The demand for cottages has exceeded by far any season since the grove was opened. President Crockett and wife have taken rooms at a cottage on South Boulevard for the season. Major T. B. Griffin who so generously has the Mediums Association of Pleasant Avenue, two acres open for the free use of worthy mediums, is building a circle room 20 by 25 feet on Pleasant Avenue, which will be free for spiritual thought and development. W. W. CURRIER.

Old Pan Cottage, Onset Bay Grove, Mass., July 1st, 1882.

Be Fraternal.

To the Editor of the Religio-Philosophical Journal:

I am glad that your liberalism reaches beyond and outside of the recognized band of Spiritualists—glad you publish in the JOURNAL of June 15th, "A fraternal greeting" from Canada. As they are a spirit so kindly intelligent, gentle and fraternal. The suggestions are exceedingly good and wise. I read the portions of the letter you gave with a great deal of pleasure. There breathes throughout it much of the cultured and kind spirit of a better humanity. "Whatever touches humanity, touches me." How full of method, of earnestness, of the appeal of the faith, for spiritual food, such as the better cultured spiritual literature, especially that which is found in the JOURNAL. It made me think of the "virgin oil" at midnight intimated in the New Testament: "Give us of your oil."

Yes, let us be liberal, benevolent and kind. It is this only way left which, if superiority exists with Spiritualists, they can show it, to render good for evil; to cease wounding the sensibilities of good people who may differ honestly with us in some or many things, and show them a more excellent way. If God is our father, so is he theirs, and doubtless things as well of them. Spiritualists who are doing to a brother, are making a mistake. How is speaking of supposed enemies so harshly, instead of aiming to kindly conduct them into the beautiful truths of our philosophy. Indeed this latter is the practice with the better cultured. I am sure, Bro. Bundy, this letter referred to is the open door by which to increase the usefulness and real practice of the good of the bright sunny columns of the JOURNAL. W. D. REICHER.

Letter from Dunedin, New Zealand.

To the Editor of the Religio-Philosophical Journal:

Mr. Denton drew large audiences here. He has held many sances here, and has been through New Zealand. "Gibb's" bigots" formulated against him most frantically. A Rev. A. C. Gillies (lately arrived here) was disgustingly abusive and slanderous. He called Denton "a quack," said he "had traveled 40 years in America and never heard of him." Does any one know the Reverend gentleman? We hear he is in Canada. Any information would be thankfully received. Chas. Bright will remember him in Sydney. Denton is thought the ablest lecturer that has visited us. His practical knowledge of geology gave him a decided advantage. I am glad to hear of Chas. Bright's warm reception in America. He is thought much of here. It is not long since we heard of him in Canada. We learn he has much improved. Denton who saw him in Sydney, N. S. W., said, "in matter and manner he is good." Cannot shade, Mrs. Ada Foye or some reliable medium—no other need apply, or they will be mercilessly exposed—visit us. The spiritualistic philosophy is understood, phenomena are wanted. Mediums should not barter their God given gifts, for "filthy lucre" altogether, but they must live. An honest medium would do well here, peculiarly and otherwise. The field is more than ready. JOSEPH BRATHWAITE.

This inscription is from the monument erected to the memory of Bayard Taylor, at Longwood, Chester Co., Pa. It is an extract from one of his last poems. "For life whose source not here began Must fill the utmost sphere of man, And, so expanding lifted be Along the line of God's decree, To find, in endless growth, all good— In endless toil, beatitude."

The Ball Moving.

To the Editor of the Religio-Philosophical Journal:

I referred in a recent note to the RELIGIO-PHILOSOPHICAL JOURNAL, to the fact that spirits frequently make their unaided way into the families of church members and thus agitate the stagnant water. The following is an instance of this kind; it is worthy of record, occurring as it did to a practical and intelligent woman.

I happened to be conversing with a matter-of-fact Baptist lady in her home a few weeks ago, when the subject turned upon religion and the evidences of immortality. She did not seem to be familiar with the subject of spirit influence and control and appeared to be earnestly desirous of obtaining information. She told me that when she is about to drop off to sleep at night, frequently something like a strong man takes hold of her, and gives her an "awful shaking up," so much so that the bedstead and covers, or as it becomes agitated, her arms, she says, are hung around and she is made to "wring herself all over." "I wonder what can it be?" she asked. "I don't seem to have any power to stop it, but I don't feel afraid when it comes." I told her, it was probably an Indian spirit trying to get control, but that meeting no comprehensive response on her part, she became much alarmed on hearing this, and she sat bolt up in her chair and with a face as pale as a sheet, she exclaimed: "An Indian spirit! Good Lord! I never did anything to an Indian. Why should he come to haunt me?" Of course I explained as well as I could. She also told me of having seen something like a "dead father" at her bed side on three occasions, on one of which her sister and child who occupied the same room also saw him. Her sister, she said, was much frightened and buried her head under the bed clothes, but that she having seen him twice before, was not at all alarmed, but spoke to him and asked him what he wanted. He replied by pointing in a certain direction. When she asked whether he wished her to do anything, he nodded affirmatively and again pointed that way, but she could not understand what he wanted. In two days afterwards, however, she received a letter stating that her brother had been taken dangerously ill and that her presence was required.

Of course I explained to her as well as the circumstances permitted, and assured her that if she yielded faithfully she might soon become a useful medium, and that when properly understood, mediumship does not conflict with natural religion, but, on the contrary, would assist her to gain a more perfect knowledge of herself and the laws by which she was surrounded. She seemed pleased, and I hope was profited.

Church members are more generally susceptible to new truth than their ministers or priests; the latter in many instances are almost invulnerable; they will not speak on the subject of Spiritualism even in private; they seem to fear that it is or may be true, and consequently that the "greatness" of "Diana of the Ephesians" is in imminent peril. Others will speak freely, but seem to regard themselves as possessing two distinct characters, the one professional and conservative, the other individual and progressive. The latter is the character for the church and pulpit, the latter for self and confidential friends. I knew a clergyman a year or two ago who, when we happened to meet on the street of a certain city, which we very frequently did, would stop and talk with me on the subject of Spiritualism; he would converse freely and seemed to heartily enjoy it, particularly when giving him in terms of my personal experience, and he acted as though he considered that the facts referred to were abundantly satisfactory. But, presto, change! he was altogether a different man in the pulpit on the Sundays following. But let us not judge unkindly; he had been educated for the profession, and he had an interesting, family dependent upon him and his yearly income of \$1,200 or \$1,500 derived from that source was a matter of serious consideration under the circumstances. We can afford to be charitable; and yet it is a serious thing in view of eternity to occupy the position of a public teacher and garble or suppress the truth. I should not like to incur the responsibility of what God does say. The whole truth, and nothing but the truth will stand the self-scrutiny of an awakened soul in that country where every hidden thing will be revealed. THOS. HARDING.

Sturgis, Mich.

Notes and Extracts.

A rational view of worship is an expression of the divine in man. Sensitive people wish to be loved; vain people wish only to be preferred. Are not flowers the stars of the earth, and are not stars the flowers of heaven? The remembrance of a tender word will last long after you are in your grave. We owe our escape from the enslaving and degrading power of superstition to the influence of the Spirit.

We do not expect to see the world peopled with angels yet; the time has not come, but there can be a growth towards angelhood. It cannot be that life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into but nothingness. The present conception of Deity has followed the race through so many generations that it has become a part of themselves, and must be outgrown.

The world wants a more rational religion and less dogmas; more spirituality and less orthodoxy; they want information not blind belief; truth and not error. In older times, all the powers possessed by man were directed toward building up a God ideal; today we are building up men, preparing them for what ever may be in store for them, and we see no place for the atonement to creep in.

The dark ages were more dark and horrible, simply because the superstition of the people overshadowed everything, retarded intellectual growth, and prevented what religious light there was from burning, and waged cruel and bloody wars. We are born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will spread out before us like islands that slumber on the ocean, and where the beautiful beings that pass before us like shadows, will stay forever in our presence.

Spiritualism came in an hour of need, came as a blessing, a joy, a long felt want. It came to make us better men and better women, to open our eyes to see and realize that we live here, as our lives, our acts and deeds are in this life, so will our recompense be over there.

God in this world and God in the next world, according to Christianity, are different characters altogether; here he is represented as the embodiment of love and mercy, not desiring the death of even the vilest of sinners; but when you pass to the other side of life, love and mercy are no longer attributes of the divine character.

Amidst the inquisitorial tortures, the martyr fires and faggots, witch-burnings, crusades, chains, dungeons and gibbets of the middle ages, the reformatory forces were brought into play, which banished most of these engines of cruel bigotry from Europe, and ushered in a far nobler and purer civilization than the continent had ever before known.

Free thought, free speech and universal toleration, in science, philosophy, religion and morals, restraining only what by common consent offends against the general welfare, and enforcing only what by common consent is conceded to be productive thereof, constitute necessary conditions for the permanency of an ideally excellent political and social order.

"Omno" in the Olive Branch, says: "It is manifest from the tenor of the foregoing argument, that things which man, in his haste and impatience calls evils, because to him they appear to be impediments, are in reality necessary antecedents or concomitants to progression, without which the ultimate so earnestly desired would be impossible of accomplishment."

Let us, if possible, banish all fear from the mind. Don't imagine there is some being—with or without a big B—in the infinite expanse who is not willing that every man and every woman should think for himself and for herself. Don't imagine there is any being who would give to his children the holy torch of reason and then damn them for following whosoever else they may lead. Can I consult a sin against God by thinking? If God did not want me, I should think, why did he create me a man—the very word man meaning a thinker?—Ingersoll.

We regard enlightened reason as the corner stone of the spiritual philosophy, and we might say enlightened reason is the foundation upon which the structure rests; limit the exercise of this faculty, and you narrow Spiritualism down to the confines of a creed, and you take from it all of its vital power, and the same effects as we see in Christianity will be produced, should there be an attempt to establish any one person as their central figure, and ask all believers to render homage to that person. The boast of Spiritualists has been, and is to-day, the unbounded liberty they enjoy in the matter of investigation; if they were to fix their attention upon some one central character, they would soon fall into the same habits they so much rejected in others. Having a way cleared, we consider it best for every one to follow out the dictations of their own better understanding, aided by what can be gathered from the spirit side of life, than to try and build up a kind of idolatrous worship of a man.—I. Starr King, in Olive Branch.

Hon. H. S. McCormack writes: I more than congratulate you on the development and progress of your excellent paper and hope for its wide dissemination by extensive circulation. I would not underestimate phenomena or materializations. I am even grateful for them, though they are the a, b, c of the spiritual philosophy; but we have to learn the alphabet before we can reach the higher branches. Multitudes of Spiritualists seem satisfied to remain in the very alphabet of the philosophy of Spiritualism, and some talk as though the phenomena of materialization was the very crowning glory of it. Ideas are things, and the development of mediumship to such perfection that the higher philosophy of Spiritualism can reach the world, is the great desideratum.

John F. White writes: Spiritualism is taking hold here, quite a number of private circles and a number of mediums being developed. One little boy who cannot write himself, is instructed to write, and the same cannot read it. One young woman is likewise influenced.

[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 will cure: Neuralgia, Nervousness, Sick Headache, Nervous Headache, Dyspeptic Headache, Sleeplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

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 \$5, 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.

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THOS. HARDING.

DR. C. W. BENSON'S SKIN CURE

Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUSTS, 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, containing of both internal and external use. All first class druggists have it. Price \$1. per package.

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A NOVED BUT UNTITLED WOMAN.

[From the Boston Globe.]



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

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

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

It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. E., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Live Pills," says one writer, "are the best in the world for the cure of Constipation, Bilelessness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. (2) Mrs. A. M. D.

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