No. 20

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 incldents 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 Alcoholie Stimulants.

ADDRESS BY ANDREW JACKSON DAVIS.

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

On this Sunday morning; May 28th, the exercises began by Miss Ella M. Conron singing "Nearer my God, to Thee." It was sung with mearer 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 ag they were tenderly and ments of the poem as they were tenderly and happily rendered by Mrs. Davis. Mr. Davis asked the congregation to rise and join in

"Joy to the world—the darkness files, Let earth with gladness sing; The morning comes, o'er all the skies

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 up-on the uses of "Tobacco and Alchoholic 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 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 unholy 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 lit tle 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 (aderable 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 idiocy 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 lavern.

I find it difficult to speak dispassionately, justly, impartially, judiciously about this condition which was met first of all at the learn what we are. The more I study man

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, Alchohol 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 no 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 con-template it from the high table-land of principle and in the light of reason and natura

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, silversoul, iron-body. The body is an accumulation of the external world out of which means 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 Steck 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-conlight. 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. Whereever 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 senter of government in which spirit lives the center of government in which spirit lives moves and has its being. A man's being is largely made up of unconscious conscious

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 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 reproduction. These two appetites, passions, a lady say she loved to have her husband necessities, are beyond the control of the cultivated or the savage to destroy. They have tivated or the savage to destroy. They have daughter could not bear it. One had inherand will have their expression. They explain ited a love of tobacco and the other had not. life. We do not make ourselves. We are Your mother has a repugnance for tobacco, fearfully and wonderfully made. We are and you inherit that repugnance, then you dom that we may comprehend our being. In smoke. Can you? You might as well try to proportion as we get knowledge we get power. Change your complexion. All you can do is they are familiar—but also to ask ourselves to make the best use of what you have of how far we are justified morally in exposing passions, appetites, necessities, wants, and your faculties. Suppose you should acquire a medium to such risk by our own foolish needs, explain the workings of human a love of tobacco or a taste for wine? The methods, and for the gratification of our own 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 ac-cident. 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 interiorally for the cause of the use of alchohol and tobacco y 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 ex-

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 the other force is therapeutic, and re-builds. 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 scious powers. They are crowned with jewels distillation you get alcohol; but men do not of eternal beauty. They are brilliant with 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 in-ferior to yourselt? 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 tow-ard 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 the 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 the passion, which might be summed up in the habit is entailed from father or mother. one word—nutriment; the other in the word | We may have a natural taste for it. I heard constituted to grow in knowledge and wis- can claim no merit that you do not drink and dom that we may comprehend our being. In smoke. Can you? You might as well try to 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 to-bacco 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

Promiscuous Circles.

lants?"

a plain statement from the Harmonial stand-

point, in answer to the question, "Why do mankind use Tobacco and Alcoholic Stimu-

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 op-portunity 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

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 ineans 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 observ-ing 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 the second of the sure of the

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 obtain their results without any aid from a darkened cabinet, or secluded space. There are mediums in London now 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 neces-

sary 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 observa-tion, 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 con-cerned 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 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 crificism 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 commenda-tion. 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. ty in this respect. As he was going out one day his daughter saw him searching for something which he could not name. She men-tioned 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

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING. (Copyright)

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: but 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 thata 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 decrepia, and desired his youngest, son's immediate preence 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 warded 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- to be for explanatory reasons, should be definite.

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 beganto 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 pro posed 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's "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 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,) "jus 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 n Christianity is spiritual, and all that is beautiful, up lifting, 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 ex plain the meaning of the many words in that paragraph which may well be considered doubtful, or construct 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-ques-ion, or the Christ-question, or the Spiritualist or Chris ian question, than if he had not written a word. If he wanted to make an equivocal paragraph on which he could play a dozen tunes, I think this an excellent stroke of preparatory diplomacy. I have always thought Bro. eebles 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." Hi statement of his present standing lacks definiteness, and to be of real use, statements interpolated as this seems

This example of Brother Peebles, is only one instance of what is too universal in the liberal ranks—a vague-ness 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 food 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 described and the proposes of the pr finitions. 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 asseveration 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 evolutian 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 under lies 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 yester-day; but still many people are yesterday-people, and cannot understand our growth of to-day. Let us make our-selves understood; and we can only do so by using to de-scribe our thought and conviction, words which have no doubtful significance. LITA 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 neplus 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 and infinite truth 1800 years ago. cessary 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 insti-tutions. 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

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 i persecutor of all who opposed it, and then divided into numerous sects or divisions, which take delight in per secuting each other. There is not a new sect of Christians that has not suffered cruelties at the hands of all the others. The good old Puritans who fled from the nersecutions of the Mother Church, had hardly got well settled in their new home until "witches" 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 Mormanism 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 infallibi ty 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 pre sented 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 conclude 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 orthodoxy 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

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, 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 ad-

vance 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 heologians, before the entire sacred books of Christian lit. rature 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

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 staying there than they 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 Orthodox 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. he 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 its 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 na-tional 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 their 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 super-stition 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 fanati-cism, 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 these 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 rumor 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 ancient 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 Cast by that far white gleam, And I tremble at the murmur Of one mote in the mighty beam, As the everlasting squadrons
Their fated influence shed,
While the vast meridians sparkle
With the glory of their tread.
That constellated glory
The polynology marging says 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 Tagwacht of Berlin, wo-men 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, earrying 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 Leipsic with unusual zeal. The young man, of an aristocratic exterior, made friends of all who came in contact with him. Recently he passed a most brilliant examination. Recently he passed a 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 Leipsic, 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 sub-sistence 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 Leipsic I have been a student. The student who lately passed the examination, and whom you considered worthy of distinction, is none other than myself."

hundred doctors against the granting of med- | country." ical degrees to women, their protests being grounded avowedly on the fear of competi tion. 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 Hume 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 ac-

HIGHER EDUCATION OF WOMEN.—CONTINUED. A significant fact in regard to the change and progress in regard to education and wemanhood, 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 483 young men, showing a large per centage of gain in this office.

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 proposhowever, 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 women would enter the medical profession.' women would enter the medical profession,' and, third, that 'women doctors are improperly educated.' Dr. Shattuck and those who share his views evidently see no occasion for any facilings of deligacy of the part of 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 mature, 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 women 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 them admission to their schools. It is a very polite

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 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

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. 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

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 inched 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. 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 pollished tea urn which held the drink for the girl, and I moved it back and forth. thinking it might in some mysterious way be 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 oon 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, bût 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, 30 cents. For sale at

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-SOPHICAL JOURNAL.?

PRACTICAL LIFE; OR WAYS AND MEANS FOR 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. McCurdy & 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, "Wis-dom in a corner Grocery," in which she presents practical questions in a style instructive and elevating, introducing "Stranger," who proves a suitable character to elucidate her ideas. In Chapter Second, "Commonsense" 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, 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 their 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 'you bean't, he ain't,' by singular verbs 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 speakers' 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

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," Poet's Calendar," "Mad River," "Auf Wiederschen," "President Garfield," and several other short poems. It also contains a fine portrait of the author.

LLUSTRATED ART NOTES upon the Fifty-Seventh Annual Exhibition of the National Academy of Design, New York. Edited by Chas. M. Kurtz. New York: Cassell, Petter, Galpin & Co. Price 35cents. 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 20 cents.

A little pamphlet describing a number of exercises with brooms, intended for a company of sixteen.

THE SPIRIT MONITION, 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 "Yerdict 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 ('o., St. Louis, Mo.) Contents: Sketches of St. Louis; Hermione; Aunt Olive; Hard Times; Life's Recompense; Mrs. Pettitoe's Party: The Little Seashell; Fashions for July; Timely Topics; Familiar Scene in Mexico; How to be Happy; Judge Tightband'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 INDEX!

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Exchanges and individuals in quoting from the Reengio-Philosophical Journal, are requested to distinguish between editorial articles and the communicaflone of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, 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, clime, 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 adieus 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 unsullied 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 Oshauwauegeeghick, the Bright Blue Sky." Tylor 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 greats the dreamer, "Welcome my child to the land elysium!"

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 I friends to all interested. Though we have a hair, sharper than a sword, and beset no authority for so stating, yet we venture on either side by thorns, into a sensual heaven where all his senses are regaled with | the pamphlet can obtain one by addressing pleasures such as he had been impressed S. B. Nichols, 357 Flatbush Avenue, Brooklyn, with during his earthly pilgrimage. His N.Y., enclosing two three-cent stamps.

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

fancy. The devout Buddhist dreams of Buddha, of the entrancing grandeur of Mount Sumeru, | medical practice among the Chinese. It anthe supposed center of the world. Having | pears from the account given that they have carried out the essence of Buddhistic morality-eschewing everything bad, performing everything good, and taming his own thoughts-in dreamland he is greeted with | For instance, they claim that a certain kind the approving smiles of Buddha, and inducted all pain and illusion. Ever remembering the | have no idea of the internal organs nor any last words of Buddha on earth, "Train the knowledge of anatomy whatever. They have mind to pure thoughts and deeds; do good to | not the slightest conception where the spleen all alike; keep the mind pure and tranquil; or smaller organs are, and of course their be steady, just and wise," his dreams carry him into an ineffable region of bliss where only those are allowed to enter, who have physician by hanging out a sign. proved faithful to his teachings.

True to the grand law of nature which 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 especial use. Lakes, crystal clear, are surrounded with woodlands. in which he builds his cabin. Birds enliven him with their songs; the air is impregnatbreezes 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 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 bedaway in his arms down a dark hole to hell. in his arms, who was also taken down below. favor on the part of the Publisher, as can imagine his agony when he thought he grave, inscribed with the story of her sacrihad got there. He fell at the devil's feet, and fice. 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 | ford is one of the most beautiful places in times. Anteros, the God who avenges slight- Illinois, located on Rock River, ninety-two guardian deity of women; Jupiter, the su- fullest capacity and millions of dollars worth grand success. preme God of the Romans; Neptune, the god of | of agricultural implements, furniture and the sea, and Vulcan the god of fire—they, at | manufactured goods of various kinds are anone time in the past were seen and recogniz- nually produced. It is the seat of much ed in dreamland. It is true that in all dreams | wealth, intelligence and enterprise and situ- is developing a phenomenal marble quarry a | was finally sold out by his partner, when he wherein the mind surveys what it conceives ated in the midst of a healthy farming disslight resemblance to the reality, and a be- | Thompson is one of the leading manufacturlief in a future existence is more fully estab- ers of farm machinery, and has been identilished.

Heaven or the spiritual realms impinges pon, or coalesces with, this material earth. It would indeed be difficult to tell the exact of the finest private libraries in the State, 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? he is well read in modern thought, and a M. Maury had several interesting experiments | skillful defender of his faith. With a talent tried upon himself illustrating the character | ed, devoted wife, a family of highly educated of dreams. While asleep his lips were tickled | children, a beautiful home on the banks of and he dreamed that a pitch plaster was being the Sinissippi (the Indian name of Rock 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 pre-Since, however, the advent of modern Spiritin 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 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

"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 to say that those who may desire a copy of

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 no regular system. They pretend to discover all forms of disease by the pulse, of which they claim to distinguish thirty-two varieties. of pulse indicates disease of the liver, and into Nirvana, and his soul is delivered from another kind affection of the heart, but they treatment is the merest quackery. The most ignorant man in the country can become a

One of their greatest remedies is to pinch the patient violently. One often sees patients permeates every tribe and nation of earth | recovering from attacks, covered all over with the North American Indian dreams of the 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 | the Chicago, Milwaukee and St. Paul R. R., to cure them of fits. There is no system. Each physician gives his patient anything care of this office until further notice. which his fancy may dictate. The medicine, ed with the aroma of celestial flowers; the 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 bliss only carry him to the Indian's heaven. | 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 gifts we have often commended. side in the form of a gorrilla and carried him | altar of ancestral reverence. The doctors cut out of her body a large piece of flesh, which | Chicago Progressive Lyceum, will be held on He thought one of his imps had a little boy | the dying man eats. As a rule, the patient | Thursday, July 20th, at Washington Heights. dies, and also the heroic daughter. The reby understood that it is wholly as a | They were placed in a fiery furnace, and one | latives thereupon erect a monument on her

> The editor and his family spent the Fourth at Rockford, Illinois, the guests of old-time friends, Mr. and Mrs. N. C. Thompson. Rocko be heaven, there is a modicum of truth, a trict, is a most desirable place to live. Mr. twenty-five years. Though deeply engrossed in business he has found time to gather one and what is more rare, to become familiar with nearly every book in the collection. Though an old fashioned Scotch Presbyterian 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 conceived impressions made upon the brain? assaulted Sunday, June 16th, in a church building in which he has an undivided ualism, the existence of a heaven surpassing | 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 ruflians and treated in a very rough manner, and they probably would have nearly killed him if his friends had not rushed to his rescue. Peruvian who dreams of the celestial spheres | Mr. Walser was afterwards arrested and tried. where he has a home of tranquil luxury; in the jury failing to agree, four standing for fact, there is a heaven for every careworn acquittal and two for conviction. His persecutors will probably let him alone in the

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 621/2 ounces. This is the heaviest brain ever found in America. Daniel Webster's brain weighed 53½ 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 18th, Mrs. Bullene will resume her engagement with the Society speaking morning and evening. The morning will be devoted to a memorial service for Mr. McFarran as previously announced.

GENERALNOTES.

[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, Spartansburg, 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 desiring his services, can address him in

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 once 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

A basket picnic under the auspices of the Good music for dancing. Round trip tickets, adults, 60 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 7:00 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 ed love; Janus, the ancient Italian deity, the | miles northwest of Chicago. It has a splen- | miles, and defraying also, the expense of sun-god; Juno, the Queen of heaven, and did water power improved and used to its music. We hope the picnic will prove a

Prof. A. D. Hager of this city, Secretary of the Historical Society and formerly State Geologist of Vermont and later of Missouri. have seen nearly a dozen pieces of different colored specimens from the quarry, some of them surpassing in beauty and rarity any fied with the interests of the city for nearly | 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. Scoville, sister of Charles Guiteau, writes thus plaintively to Rev. Dr.

"I have a mortgage of \$500, now overdue, on my household goods, and I am negotiating with a clothing firm to buy Charles's 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 lesecrated I now offer what remains of his mutilated body to the highest bidder for eash. 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 occuring 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 1688.

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. Schlieniann 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 1,190 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 nu-

tritive power to six pounds of fresh beef. The Northern Christian Advocate remarks that the Methodist Church "South" 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

It is proposed to build a dike around the Zuyderzee, about 241/2 miles in length and reaching 16 feet above the level of the sea. It will require from seven to ten years to com-

plete 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 180 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 few miles from St. Genevieve, Missouri. We suddenly lost his faith in Spiritualism. He professes not to have put his name on the tipage 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 noth-ing 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 Thibetian, 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 porthole or many for the admission to the Medical Register, the way will not be closed

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 challenging its aceuracy. 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. Q. How comes my pet dog to have the power of showing himself after death? May

it not be the same law of attraction that peo-

ples this life with ghostly forms? A. The same power that permits man to return and show himself permits the dog. Every living thing has soul. Q. What is that wonderful and mysterious

power which some possess who are yet living in the fleshy tenement of the body of giving forth their second or double? A. The person who sees another one's double—we call that psychometry. It is the clairvoyant or psychometric eye that sees it.

No person was ever double, or two persons at

the same time. Q. Would it not be a superfluous waste and useless expenditure of power in the other life to endow the spirits with a gross body,

like unto our earthly bodies? A. Yes, I think it would.

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 Æsop's fable in real life for little boys just out-growing the nursery."

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 presented as wearing periwigs on their heads. my book, and has found no cause to accept | Albert Durer painted the expulsion of Adam the various cases adduced there as fully proven. My reply always has been that the evidence is good in kind, and that the presumption 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 avidence. be. And though I have found such evidence myself, and have repeatedly elicited such | child with a model of a Dutch man-of-war. evidence by questioning which left on my mind a conviction of honesty and integrity of purpose, and of perfect straightforward-ness 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.'

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 scance 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 Spirit nalists 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 Hulburt 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 he-

sides settling the hall rent. Ashtabula, Ohio, June 3, 1882.

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 Detense 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 Westminister, 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 us on the express ground that we were too re-ligious 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."

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 sur-prised 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 ever afterward the poor used to tlock to the Doctor's house for relief as a matter of right. -Nature.

Blunders of the Old Masters.

Tintoret represented the "Israelites gathering manna," armed with guns. Cigoli painted the aged Simeon at the circumcision of he is represented in the act of presenting the 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 cigarlighters. The crowning blunder is shown in a painting of the Cardon of Edwar in which 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 Rail-WAY. 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?

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

Two Furnished Cottages, at Old Mission Mich., to rent for the summer season. • This place is situated on the Peninsula between the two arms of Traverse Bay, and is the pleasantest, healthiest summer resort in Northern Michigan. Twenty miles by daily boat from Traverse City. Address J. H. Tompkins, Grand Rapids, Mich.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for \$280.

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

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.

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, 904 Milwankee 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.

Zusiness 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.

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Lassed 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 Scotland. Windham Co., Conn. He resided there till about thirty years of age and then moved to Wiscensin where he remained about two years, and from thence to Einghamton, where he spent his remaining days. He has been a follower and believer in Spiritualism twenty-four years and, as I have heard remarked by prominent bushness men of tills city, there was not a dishonest hair on his head. He was loved and respected by all. He will be missed very much as he was always ready to procure and entertain speakers for our meetings. He was an untiving worker for the advancement of Spiritualism. There was a large gathering of all denominations at the funeral. In the absence of Lyman C. Hove, who was wanted and personally acquainted with the family and Mr. Brown, W. W. Palmer officiated. He has lately broken loose from the shackles of Presbyterianism and calls himself a free thinker. He preaches the communion of spirits with mortals, but calls it the teaching of Ciristianity.

J. O. TYLER. N. Y., passed to spirit-life, June 15th, 1882, in his 61st year

Binghamton, N. Y. Passed to the higher life Benjamin J. Elwood, aged 77

He had been a Spiritualist from the first, and so lived and died. He resided many years in Florence, Will Co., Illinois, as a farmer, and about a year ago moved with his family to this city, 2809 Eutterfield Street. He died on Sunday, June 25thk, 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. MEDIUMS.

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

SPEAKERS.

SPEAKERS.

Sunday, July 30th, W. J. Colvilie and Mrs. Sarah A. Byrnes. Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. S. A. Byrnes; Friday, the 4th, Mrs. Abby N. Burnham; Scturday, the 5th, Mrs. N. J. Willis, Cambridge-port, Mass.: Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas R. Lynn, Sturgls, Mich.; Tuesday, the 8th, Br. Geo. H. Geer, Detroit, Mich.; Wednesday, the 9th, Prof. J. K. Buchanan; Thursday, the 10th, Glies B. Stebbins, Detroit, Friday, the 11th, Cephas B. Lynn; Saturday, the 12th Mrs. E. L. Saxon, Eevidere, N. J.; Sunday, the 18th, Mrs. R. Shapard-Lille, Brooklyn, N. Y., and Prof. Henry Kiddle, New York, City; Tuesday, the 15th, A. B. French, Clyde Ohio; Wednesday, the 16th, Mrs. R. Shepard-Lillie; Thursday, the 17th-Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fletcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grow, Mass.; Sunday, the 20th, J. Wm. Fletcher, and Mrs. Helen L. Falmer, Portiand, Maine; Tuesday, the 22nd, Dr. H. B. Storer Boston; Wednesday, the 23rd, Mrs. Helen L. Palmer; Thurs, day, the 23th, J. Frank Baxter, Chelsen; Friday, the 25th, Ed. S. Wheeler, Philadeiphia, Pa.; Saturday, the 26th, Mrs. Fannie Bayls Smith, Brandon, V.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler.

Greenfield, Mass.

Greenfield, Mass.

The Niantic (Ct.) Camp Meeting.

The grands 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 seemed if possible, and every thing will be done to make the secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A paylillon will be erected at once, large enough to accommodate about one hundred couple. A balcony, scating about five hundred near pic, is also to be added to the paylillon. The paylillon will be two stories; the upper story will be divided into loading rooms capable of accommodating about fifty persons. The Association will furnish the rooms and reat them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as rescribe.

Willimantic, Conn.

The People's Camp Meeting.

Will be held on the grounds of the Cassachara Leite Free Association from July 28th to August 28th inclusive. The following are the speakers engaged: O. P. Ke Bogg, East Trunstull, Ohio; Glies B. Steidins, Betroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass; Lyman C. Howe, Fredonia, N.Y.; Mrs. A. H. Coiby and O. K. Smith, St. Louis; George W. Taylon, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Frof. Bradfetd, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. N. Y.; Mrs. R. Shepard-Lime, Funadcipnus, Pa.; A. B. Frence, Clyde, Ohio.

The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thos, Lees, of Clevelland, Ohio will have charge of the Children's Bepartment, and organize a Progres-sive Lycenm.

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A. S. (Obl.), President, Dunkirk, N. Y. adde W. Rutth, Secretary, Fredomia, N. Y.

Spiritualist Camp Meeting at Lake George, N. Y.

From July 15th to August 20th, 1882.

No stages! Railroad all the way. Excursion rates via Saratoga Springs to camp ground.

Speakers for Sunday, July 16th: Prof. J. R. Buchanan of New York, and Mrs. Scrah A. Byrnes of Mass.

Regular speaking on Sundays Truesdays, Thursdays and Saturdays. Beat-riding, fishing drives and amusements on Mondays. Wednesdays and Fridays.

Speakers for each week, will be amounced from the platform each Sunday.

Lots of different sizes will be said during this Camp Meeting, 10 per cent, less regular price.

Lots for those bringing their own tents, free this season.

Tents can be rented on the grounds for 2 or 6 persons. Unfurnished, per week, 53, furnished, 85; unfurnished, for the genson of weeks 5, \$10, furnished, \$12.

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SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 16:45 A.M. and 7:45 P.M. Lecturer Mrs. Emin a F. Jay Bulleon, trance speaker. At the morning service Mrs. Builtene, under spirit control, will answer written questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

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Spiritual Meetings in Brooklyn and New York.

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A Woman.

BY J. H. DUTLER.

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

There's many a man puts on airs like a lord Because his forefathers have left him a fortune, And you'd think if you only would take his own word, That his vessel had need of no pilot abourd.

And then have you seen such a man grow poor? Or a rooster bereft of his feathers? With the feathers his lordship has fled thro' the

And he may be a sot, but the man he's no more.

Not so with a woman: Pll wager my head, That her nature grows stronger, 'mid blasts of mis fortune, 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 wondorful thing, And comotimes 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 deen: And the fountains that flow are its pulsating vein-And the gems of the ocean are rich where they sleep, And the hardest hearts melt, when a woman doth

One word to the women, who rising above Past fashions and forms, find no vent for the love That is burning within, to advance their own sex: Just one thing at a time, (now don't be vext)
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, is one of a three-story, painted, brick row, on the couth side, between Jay and Lawrence streets, a few doors only from the residence of Hugh Mc-Laughlin, 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 yet oc-cupy 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 mantlepiece, 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 mournful 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 transfarent. It will start from a corner of the cell-ing, take a downward course, and float slowly across parlor, t rough the curtained doorway of the bedroom and disappear under the bed. In one instance it was discerned by a pet 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 then heard. On Tuesday night the light was extindished 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 small table by the fireplace. They sounded as though 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 elicit any cause for 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 peculiar circumstances surrounding the affair which are very distressing.-

Strange Power to Resist Fire.

Nathan Coker is of pure African lineage, black as ebony and of stalwart frame. He is now somewhere between 60 and 70 years of age, and has resided all his life in the lower part of Tuckahoe 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 fireproof, and before he was 25 he was a veritable fire-king. 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 min-utes. licking a red-hot shovel, holding in his mouth molt in lead, and even swallowing it, as well as many others more daring, without apparent injury, no one knows, 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 re-tized from the stage. His power of resisting the ef-Tests of fire is singular, and has never, so far as I know, been explained, though he has been exam-ined 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 o 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 re-fractory subjects to doses of molten lead, firmly be-lieved, and perhaps some of them still believe, that Nathan was a sort of a brevet devil himself,-Wil-

Dr. Bendy 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. R. 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 pa-per 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 scances wherein Mrs. Hull was the medium for manifesta-tions, some at the residence of Mr. Hatch in 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 at 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 frau the graphs of the contestion that adjunct the capital position. position, a rady attogether 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 scance. The factotum manager of the Hull scances is Mr. Hull birstly and it is insisted upon a greater a purple. himself, and if he insisted upon a greater number of scances 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 presentment of things holy, no language has yet been invented to precisely meet the case. Whilst I confess that the evidences, as I have re-

ceived 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 Hull scances, he is the particular Hamlet that it would be far better to leave out of the play. It seems to be a law in connection with scances, 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 imply that I have undergone some change of sentiment in respect to spirit manifestation, especially in regard to the fulls, that I have heretofore approached the subject as a partizan, 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 of phenomena concerning which the best informed amongst us really know so little. That which of all things related to Spiritual ism, I most deplore is, that so much of its force is wasted in controversies which seem to be intermin-able, and yet which should be capable of friendly reconciliation. Some of your correspondents hold opinions widely different from mine, and yet we do not find in this a cause of personal differences. 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 loosened the bonds of friendship 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 scoffers, who are as far behind in spiritual things as is the Rev. Mr. Jasper in things

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 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 scance; (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 scances 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 séance 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 in common with some other good people and our Boston contemporay, 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 loud 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

"Resolved, That the Bible is the word of God, and its teachings a benefit to mankind." The doctor sustained the affirmative and I the neg ative. 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 Christiaus were present. I am very glad to say 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.

J. K. Magie,
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 meetthat 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 at 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. any previous season for our camp meeting.

MEDIUMS.

Mr. J. Frank Baxter, of Chelsea, Mass., and Mr. Joseph D. Stiles, of Weymouth, Mass., two of the most 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. 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 as-

The following from the regular correspondent of the Boston Sunday Globe of the 25th June gives some idea of the present indications at this place:

"Everything demonstrates the most brilliant season in the capals of the Onset Bay Grove Associahere in the annals of the Onset Bay Grove Association. The demand for summer quarters is unpre-cedented; 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 com-menced, and the incessant hammering of the build-ers 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 lo-cality never seemingly presented to the eyes a more lovely picture than at the present time.

"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 old oaks and pines stand-ing out, as it were, in bold relief upon the margin of the river bank, while here and there nestled in among the variegated foliage can be seen a cosey little sum-mer 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. Cottage lots that 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 expect here this geason ever \$7000 in the tion will expend here this season, over \$7,000 in the erection of suitable structures, in constructing thor-

oughfares and beautifying the place in general."

The Prospect Park dining room, with a seating capacity for 200 persons, will be ready for use at the

capacity for 200 persons, will be ready for use at the opening of the meeting.

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 sailing parties. Dancing at the Pavillion 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 anditorium.

The fishing fleet, consisting of about fifty sail. are meeting with the best of success, while private parties catch all they can make room for by home and friends. emand for cottages has exceeded by far any

senson since the grove was opened. President Crockett and wife have taken rooms at a cottage on South Boulevard for the season. Major T. B. Griffith who so generously built the Medium Home on Pearl Avenue two years ago 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

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 10th, "A Methodist's Suggestions," prompted as they are by 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 There breathes throughout it much of the cultured and kind spirit of a better humanity. Whatever touches humanity, touches me." How full indeed of the pathetic appeal of the famishing, 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 cry" at midnight intimated in the New Testament: "Give us of your oil."

Yes, let us be liberal, benevolent and kind. It is the only way in 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 thinks as well of them. Spiritualists while claiming to be in advance or superior, have made a mistake in 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 practical good of the bright sunny columns of the JOURNAL. W. D. REICHNER.

Letter from Dunedin, New Zealand.

To the Editor of the Religio-Philosophical Journal:

Mr. Denton drew large audiences here. He has left on a lecturing, fossil hunting, etc., tour through New Zealand. Orthodox bigots fulminated 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 the Paragrad of any language. any one know the Reverend gentleman? We hear he hails from Canada. Any information would be thankfully received. Chas. Bright will remember him in Sydney. Deuton 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 now almost two years since he left us. We learn he has much improved. Denton who saw him in Sydney, N. S. W.

said, "In matter and manner he is good." Cannot Slade, Mrs. Ada Foye or some reliable medium—no other need apply, or they will be merci-lessly 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, pecuniarily and otherwise. The field is more than ready.

JOSEPH BRAITHWAITE.

This inscription is from the monument erected to the memory of Rayard Taylor, at Longwood, Chester Co., Pa. It is an extract from one of his last

"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 toll, beatitude."

The Ball Moving.

To the Editor of the Religio Philosophical Journal:

I referred in a recent note to the Religio-Philo-OPHICAL JOURNAL, to the fact that spirits frequent ly make their unaided way into the families of church members and thus agitafe the stagmant water. The following is an instance of this kind; it is worthy of record, occurring as it did to a practical and intelli-

gent 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 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 carnestly 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 everything on it becomes agitated; her arms, she says, are flung around and she in made to "thump 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 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, the work was difficult for him. The poor woman 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 her "dead father" at her hed side on three occasions. her "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 be-fore, 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 pres-

ence 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 former character is 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 make the street of a contain eith which pened 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 I gave him an item of my personal experience, and he acted as though he considered that the fests referred to were abundantly satisfactory. But, presto, changel 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 of a minister; 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 se-

rious 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 one who does so. 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. be revealed. Sturgis, Mich.

Notes and Extracts.

A rational view of worship is an expression of the divine in man.

Scarsitive 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-world.

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 have followed the race through so many generations that it has be-

come 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

In olden times, all the powers possessed by man were directed toward building up a God ideal; to-day 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 over-shadowed 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 build 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, re-straining only what by common consent offends against the general welfare, and enforcing only what by common consent is conceded to be promotive thereof, constitute necessary conditions for the per manency of an ideally excellent political and social

Ourco 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 earn-estly desired would be impossible of accomplish-

Let us, if possible, banish all fear from the mind Let us, if possible, banish an lear from the minu. 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 where the season light may lead. Can I commit a sin ever the sacred light may lead. Can I commit a sin against God by thinking? If God did not intend that 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 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 affection 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 ing 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 idelatrous worship of a man.—T. Starr King, in

Hon. R. S. McCormick writes: I more than congratulate you on the development and progress of your excellent paper and hope for its wide dissemi-nation 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 desidentum.

John F. Willit 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 influenced to write, and then he control is then he cannot read it. One young woman is like-

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE

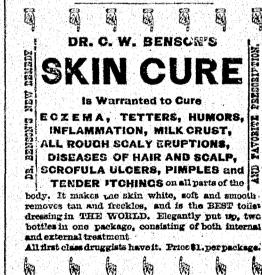
NERVOUS SYSTEM AND DIGESTIVE ORGANS.

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, miscrable 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 been, and yet, for 50 cents, you can satisfy yourself that there is a curo for you, and for \$5, at the very furthest that care can be fully secured. These Phils are all they are represented to be, and are guaranteed to give satisfaction if used as directed and

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



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

C. N. Crittenten, Sole Wholesale Agent for Dr. C. W.

Benson's remedies, 115 Fulton St., New York. 31 4 33 3



Messra, Editors :-The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman." assome of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large corresponde which doily yours 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 nm 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 mu pain. It will cure entirely the worst form of falling of the uterus, Leucorrhœa, irregular and painful Menstruction, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permentes every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all graving for stimulants, and relieves weakness of the stomnch. It cures Bloating, Headsches, 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 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 drugg:sts. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lyan, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constinution. Billousness 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 dogood to others. (8)

Philadelphia, Pas 81 4 88 8

Continued from Second Page.

Let the ideal be grandenough, and it ought to be esteemed a privilige "to scorn delights, and live laborious days," while striving to embody it in some concrete form. And, in the words of Dr. Hedge, we find an ideal suggested. which is grand enough to pique the courage of the most daring will. "A religion wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, co-ordinate with science; a religion in which the present predominates over the past, and the future over the present; in which judgment tops authority, and vision outruns tradition,—this," says this "old man eloquent," "is the instant demand of a liberal faith." It is a demand that might well make the pusillanimous forget themselves in an active and heroic disposition.

We do not publish the above as fully concurring in all that is advanced, but we do think there is much therein that can be pondered over with profit by our readers.-Editor JOURNAL.

Necessity for Honest Mediumship-Meeting in Philadelphia, etc.

To the Editor of the Religio-Philosophical Journal:

I am heartily glad to know that the Jour-NAL continues firm in the position it has taken to sift fraud out of Spiritualism. My experience has been such of late years that were it not for the positive evidence. I would be taken to sirely many reason as a record at the home circle many years ago, I would now be tempted to abandon all efforts in search for truth in the line of present me-diumship. My first reason would be the low standard to which American Spiritualism has been brought by the endeavor of many of its cranky adherents to bolster up fraudulent mediumship. Many claim to be spiritual mediums who are only fortune tellers, but for the sake of gain, and to evade the civil law, assume the name of medium. Others are developed to be mediums, but loving dark-ness rather than light, they draw to themselves spirits from the nether world who continue to drag them down till they reach their own level. On this plane they are soon inflated with pompous audacity and wage war on Christ, the Church, and all existing institutions which have for their aim the amelioration of human suffering and the eleva-tion of mankind. Alas! shall we follow such leaders when already anarchy stares us in the face. There is but one road to the heaven of safety, that is to follow pure, white and holy Spiritualism as taught by those whose precious lives were sacrificed in the defense of the blessed truths they taught.

Another class of leaders in our cause are as

brakes on the wheels of its divine progress, and in their blatant infidel utterings send a chill to the heart of the rightly cultured and spiritually minded man and woman. As exspiritually minded man and woman. As explanatory to this end, permit me to quote from the Glasgow Herald of Progress, of May 26th. This paper is young in the cause, but a truly good paper. It says: "In the Banner of Light of May 6th, we observe a trance utterance by Mrs. A. H. Colby, which is characterized by the grossest and most wanton abandonment of all holy restraint, the climax of assertion is reached when she declares she has no respect for the divine she cannot throw off; has no need of God, and that Spiritualism came to demonstrate that man is infinite... She says, 'I have no need of a God, I have no more need of a demon. of a God, I have no more need of a demon. Why? Because it is all I can do to take care of myself." The editor says: "Worse follows, and we would not have quoted thus far, gravity of the situation, and to realize the wisdom of the stand we have taken."

Now, dear Journal, is there not cause for awakening to a higher standard on our atheistically bedaubed platform? We have hosts of grand speakers in our ranks who are ever willing to work shoulder to shoulder with the apostles and prophets of all ages. May we feel it to be our duty to stand by these and no longer lend aid or sympathy to unprincipled mediumship, or truculent press. I feel like saying that we must do away with moral cowardice, and be ever ready to acknowledge a power infinitely above man, yet which is ever around and with him, and to whose divine and exalted sphere we may be drawn by holy aspiration and by living a life of exact moral duty. I pray, therefore, that the Journal may keep straight forward in the path of duty, fearless as to the howls of the cranks and frauds, for there are tens of thousands of valiant men and women who have never bowed the knee to Baal; these will stand by true mediumship and a pure and spiritual press.

The spiritual camp meeting of the First Association will open at Neshaminy Falls Grove on July 15th, to continue for four weeks; every prospect is encouraging for a grand success. The tents, some fifty, are about all taken. Ample accomodation is furnished on the grounds for any transient visitors that may wish to visit the camp. Some new speakers are engaged. The Second Association, which meets in Thompson St. Church, have opened a Lyceum for the children. This act has brought the blush on the cheek of the members of the First Association, who talk also of opening their Lyceum after a ten year's vacation, at the opening of the lecture season in October. JOHN A. HOOVER.

Philadelphia, Pa.

When Ladies are Attractive.

All ladies know their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

Console yourself, dear man and brother, whatever you may be sure of, be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality.

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[Reprinted from the Philadelphian Magazine, published in London, England, 1787.]

The account which I have read, was printed in Philadelphia, and was sent by a young gentleman, from Barbadoes, to his friend in that city; and as near as 'I remember, is as follows:

DEAR SIR,—I have been hearing a very wonderful relation, which has greatly surprised and affected me.

Many persons do not believe that departed shades ever appear to their friends after death. Of this number I myself was lately one; but the following affecting narrative has so convinced me of what I formerly judged impossible, that I am no longer an heretic.

Thomas Ostrahan, and Robert Straker, two young men of the island, were sent to England for their education. While there, they contracted a great friendship for each other, and were almost always together. Soon after their return to this island, Thomas Ostrahan was taken sick and died. His friend, Robert Straker, attended his funeral and was deeply affected. After the obsequies were over, he retired into his chamber and sat musing upon the melancholy scene; but withal comforted himself with the hope that his friend was happy. As he sat thus meditating, he saw at a distance a pale-glimmering light, which surrounded the most horrid form that ever he had beheld; as it drew near, he was able (notwithstanding the ghastly appearance of the spectre) plainly to discern the outlines of his friend, Tommy Ostrahan's, countenance; at sight of which he fainted away. When he recovered, he found the same horrible form still remaining in the chamber and sitting upon the bed. The spectre then broke silence, and said, "My dear Bobby, be not surprised at my appearing thus; I know not yet whether happiness or misery is my portion." At his speaking these words, Is my portion." At his speaking these words, Bobby Straker was so entirely delivered from his fear, that he approached and offered to take his friend by the hand, but he said, "No, no, my dear Bobby, I am not to be touched; but I am sent by God, to tell you to warn your father to take care of your brother (naming him). He is connected with a set of wicked companions that will being him of wicked companions, that will bring him to destruction, unless prevented; pray desire your father to interpose his authority to save him from ruin.'

If I tell my father, says Bobby, he will not believe that I have seen you. "But, says the spirit, I can tell you some of your father's secret thoughts; when you was of such an age, your father purposed to disinherit your eldest brother, and to make you his heir; this he has never communicated to any one, and therefore it could be only known to God, who has sent me on purpose to warn you to tell your father, and by this he will know that God has sent me. You yourself will soon die. as will also such an one of our school-fellows. You will be drawn to church next Sunday, the cause of which you know not at present. While there you will hear parson Sayre, the minister, preach from such a text, and in his sermon he will use such and such expressions. You will hear one of your brother's wicked companions swear a profane oath, for which you will reprove him. Be sure you tell your father what I have said to you." At er of the week. On Sunday he was drawn to his wife came church to the funeral of a neighbor; while to her mother. there he heard parson Sayre, the minister, preach from the same text, and use the same words, that the spirit told him he would; as he came out he heard the person of whom the spirit spake, swear a profane oath, for which he reproved him. This brought the whole affair fresh to his mind, as every thing had been exactly accomplished as the spirit had

When he returned home he seemed very melancholy, which his mother perceived and asked him the reason. Mother, said he, I think I shall die soon. What makes you think so, Bobby? I have seen my friend, Tommy Ostrahan, and he has told me so. Pooh! child, says she, it is only a dream. Well then, Mother, says he (a little angry at her unbelief) since you will have it to be a dream, let it be a dream.

When he went to bed he lay with this his brother, who soon fell asleep; but he lay awake, meditating upon the remarkable occurrences of the day; and indeed his mind was so agitated with what he had seen and heard, that he was unable to sleep.

As he lay thus ruminating, he thought he heard the noise of wings in the chamber, and looking up, beheld his friend Tommy Ostra-han standing by his bedside; but in so lovely a form as exceeded all the descriptions of poets or painters. He appeared tall and graceful, in all the bloom of youth and beauty, with a heavenly smiling countenance, with shining wings, surrounded with a glorious light, clothed in a long white garment, the skirts of which seemed to trail upon the

He stood for some time to indulge the admiration of his earthly friend. At length the celestial messenger broke silence: "I am come, my dear Bobby, to let you know that I am now in a state of happiness; but pray why did not you tell your father what I told you respecting that unhappy youth, that now lies sleeping beside you? I told my mother, said Bobby, and she laughed at me, and told me it was only a dream, and that discouraged me from telling my father. "But had you you was about nineteen years of age, he never communicated to any mortal, and indeed it would have been wrong for him to put his intention into execution, as your eldest brother is a deserving young man; and by this circumstance being told him he would have believed without hesitation; therefore fail not to tell him." But pray, says Bobby, give me leave to awake my brother, and speak to him yourself; a word from you will have greater weight with him than any he expired exactly at the time. thing my father can say. "No, says the spirit, do not, for if you should awake him, he may see me, as I am at present visible to mortal eyes; but that would oblige me to depart, and you would lose the benefit of my conversation. In the meantime be content with telling your father what I have told you, and warn him in the most earnest manner to endeavor to prevent the ruin of that youth who is upon the brink of destruction.

"My dear Bobby, you will soon die; be pre-pared and expect the stroke." I hope I am prepared, says Bobby. "Three hours before your death I will appear to you again. Such

which the other answered, Farewell, my dear Tommy, if indeed I may now call you so. The spirit walked very leisurely towards

the window; his friend jumped out of bed and endeavored to tread upon the skirt of his robe, at which the heavenly visitant turned and benignly smiled; then going to the window, which was open, he expanded his shining wings and soared away.

The next morning Robert Straker told his father of every circumstance, who was greatly affected, and believed the account, and confessed that he had had such an intention of disinheriting his eldest son, and making Robert his heir, at the time the spirit had mentioned, but declared that he had never told any person of his design. I see, continued he, my dear Bobby, that I must soon lose you. I hope you will endeavor to prepare yourself for so great a change. I have endeavored to prepare myself, said he, by prayer, reading and meditation, for the awful event, and hope to be resigned.

That day he wrote out the account with his own hand, sealed it up and directed it to his father. The next day he was taken with a violent vomiting, which soon turned to the

opposite disorder. As he sat up in a chair in his room, very weak, all at once he cried out, "I come, my dear Tommy, I come." They asked him what was the matter? He answered, "I have seen my friend Tommy Ostrahan, and shall now die in three hours." The young woman whom he courted being brought into the room, he put his arms round her neck, and kissing her, mournfully exclaimed, "Farewell, my dear Molly, may heaven love you as I have done. Farewell my dear friends."

He then desired to be laid upon the bed, and for the last hour of his life he lay turned upon his face, and if any came near him he waved his hands to them not to disturb him; and in that humble posture resigned his life, with a gentle Oh! "Let me die the death of the righteous, and let my last end of a live mammal is between one-twelfth and be like his!"

It was expected that the family would publish an account of this extraordinary affair, which is generally credited here; but as none has yet appeared in print, I take the liberty of sending you this, which I received from a person very intimate in Straker's family. By this I have opened a field for your entertain-

ing and moralizing pen.
The above is the substance of the letter, and as near the words as I can remember, for

without leave or license.

hearing in Barbadoes that this account was printed in Philadelphia, came over, chiefly, as is supposed, to buy up the pamphlets and destroy them, which he generally effected; but this lady refused to let him see her's without a promise of its being returned, which she obtained.

This man afterwards married in Philadelphia and lived there some years; but I never heard that any remarkable change took place in his life; he could not wholly deny the At fact, but endeavored to laugh it off. He may which he vanished away, leaving his friend in the utmost consternation. However, he said nothing to any one during the remaindhis wife came to Philadelphia, upon a visit

> I have a friend in Philadelphia. a verv sensible man, but who is naturally inclined to disbelieve these supernatural appearances; he has more than once spoken of this affair; he lived in the island of Barbadoes at the time; was at the funerals of both these young men: was well acquainted in Straker's family, and received much the same account himself, from Straker's housekeeper, as is given above; and he assures me that the evidence was so strong, striking and circumstantial, that he could not dispute it, and that it was universally reported and believed in the island. He also informed me of some other circumstances; as that young Ostrahan and Straker were intimate in their childhood, and went to school together, and were remarkably fond of each other; that Ostrahan's father, being low in the world compared with Mr. Straker, thought he could not afford to send his son to England for education; but as Bobby Straker had so great a regard for Tommy Ostrahan, who was not willing to go without him, Mr. Straker offered, that if Mr. Ostrahan (with whom he was very intimate) would let his son go with Bobby, he would be at the expense of his education.

Accordingly they came together to England, and lived in such intimacy, that they seldom kept any company, but with each other; and by that means were preserved from being infected with the vices that too much prevail in the places of public education. After their refurn, their intimacy continued; and they were both remarkably serious and pious

young men. Mr. Straker's eldest son (whom he had thoughts of disinheriting in favor of Bobby, who was his darling) was a deserving young man, but had offended his father by marrying without his consent in England, as my friend informed me; which was the reason of his intention; but which he never hinted to any one.

Since I have been in England, I have been informed that Mr. Straker came over here after the death of his son, for his health, being exceedingly affected with his loss. told your father, he would have believed you, I am told that he gave an account in writing said the spirit, for that secret which I told | to a lady here, but which I have not seen, you, of his intention of disinheriting your and which, it is supposed, she would not eldest brother and making you his heir, when choose to give up to be published. That account is doubtless a copy of that which the young man drew up, and must be more correct than this.

I am told, that instead of three hours, that account has it, "five minutes before your death, I will appear to you again;" and that accordingly just before the young man departed, he said, "There is my friend, Tommy Ostrahan." Upon which his father, who sat by him, took out his watch, and held it, and

Another circumstance, as I am told, in that account, which is omitted in this, is that when the spirit walked on the floor, he seemed to kick the long robe before him with his feet, which plainly appeared to Bobby Straker, as he was leaving him.

I have been also informed, that in the Bar-badoes newspaper printed at that time, there was an account of young Straker's death and a copy of verses upon the same: in which it was mentioned, that he was so highly favored as to have an heavenly messenger sent to warn him of his fate, to summon him away, and to attend him in his departing moments.

an one of our companions will soon follow."

After this conversation he waved his hand, and said, "Farewell, my dear Bobby." To

more, that the soul exists after the body dies, and is capable of happiness, or misery, in a degree; that it is possible for spirits, with God's permission, to appear to, and discourse with the living; that they are sometimes em-ployed by their Creator on important business; that God sometimes gives awful warnings to sinners to repent, and yet they take no effect upon those to whom they seem im-mediately sent; that those that are departed have a great concern for the living; that they do not always immediately know their doom; and consequently, that many changes, both with respect to knowledge and enjoy-ment, take place after this life; that vice is dangerous and destructive; and that virtue tends to happiness.

N. B. Since writing the above, I have obtained copies of two letters, wrote by the gentleman in Barbadoes, to his friends in Philadelphia; one being the very letter from which the account was printed; and the other a particular vindication of himself from the charge of credulity, etc. Both which the public may be favored with, if it be desired.

Science and Art.

The number of the known members of the small planets is now 225. Palissa, of Vienna, discovered the last one on April 19.

At the end of the first year Dr. Sozinsky says that on an average a child should be thirty inches high and should weigh twentyfive pounds.

In a recent communication, Mr. Helmeth Duberg, of Berlin, presents a new theory of the moon, and argues the possibility of its being inhabitated on the further side.

MM. Gréhant and Quinquand have deterone-thirteenth of the body weight.

RUSSIAN PETROLIUM PIPE LINE.—The petroleum pipe constructed from the Couban oil territory over the Caucasus Mountains to Novoroszisk Harbor, on the Black Sea coast. was opened May 27. It is 105 miles long, with a daily capacity to deliver 30,000 puds (about 1,000,000 lbs.) of petroleum.

The above is the substance of the letter, and as near the words as I can remember, for I have not a copy by me, and I never saw but one printed copy in my life, which is in the possession of an old lady in Philadelphia, bound up with a number of other pamphlets.

The letter was sent to a young gentleman then at the college in Philadelphia, now a person of great distinction; his mother lent it to this lady; an acquaintance of her's coming in, she showed it to him; he desired to borrow it for half an hour; she not suspecting his design, lent it to him; he immediately copied it off and had it printed, without leave or license.

(about 1,000,000 lbs.) of petroleum.

In an elaborate report on the quicksilver trade of the world, Consul-General Vogeler, of Frankfort-on-the-Main, says that of late years California has supplied more than half of the quicksilver consumed in the world. Only two countries of Europe produce quick-silver in sufficient quantities to deserve mention in a commercial report—Spain and Austria.

The San Francisco Call says that Dr. J. H. Glenn, whose wheat farm of 75,000 acres covers most of the arable land of Colusa county, California, is obliged to keep a company of forty rillemen to guard his grain

This wicked brother of Robert Straker's from the depredations of wild geese. The (for whose sake the spirit was chiefly sent) men, mounted and armed with Henry rifles, patrol the farm during the day and on all moonlight nights.

> The greatest equatorial refracting telescope at present in existence is now en route from Dublin to its final destination—the great Vienna observatory. This telescope, says the British Journal of Photography, the magnus opus of our esteemed contributor, Mr. Howard Grubb, adds another laurel to the scientific workers of Ireland, who hitherto unrivalled in reflectors, are now equally foremost in refractors.

In an anthropological paper M. Sabatier en-deavors to prove, by the different names used by the ancients to designate the people of Africa, that there existed a close analogy between Sanskrit, Greek, and the Berber dialect. The names of the leading African tribes he derives either from the occupation they mainly pursued or from the physical nature of the particular region they inhab-

Milk when heated in closed vessels to a temperature of 75 degrees Centigrade remains sweet for ninety-six hours. If the vessel is opened sourness occurs after forty-eight hours. If the milk is heated in the open air it remains sweet only twenty-four hours. A temperature of between 50 and 60 degrees does not alter the taste of milk, and if it be curdled at this temperature the curd is flocculent.

The Albert Medal of the Society of Arts, instituted in 1862, and awarded annually for "distinguished merit for promoting arts, manufactures, or commerce," has been awarded for the present year to M. Pasteur for "his researches in connection with fermentation the preservation of wines, and the propagation of zymotic diseases in silkworms and domestic animals, whereby the arts of winemaking, silk-production, and agriculture have been greatly benefited."

After a cruise of a few months in the South Pacific a French man-of-war was recently found to have specimens of living corals growing upon her hull. The interesting dis covery has thrown some light on the question of the rapidity of growth of corals. The evidence tends to show that the vessel on passing a reef of the Gambier Islands, against which she rubbed, had picked up a young fungia, which adhered to the sheathing and grew to a diameter of nine inches and a weight of two and one-half pounds in nine

Unusual hail storms are reported from various parts of the South, the hail stones being of exceptionally large size. In one or two instances men have been killed by the pelting blocks of ice "as large as a man's fist." Still worse storms have been reported in Europe. The Sicilian Gazette tells of one which wrecked a village. When it was over it was found that eleven persons had lost their lives, their bodies being found disfigured beyond recognition; horses and cattle were killed and many buildings so badly injured that they had to be torn down.

The Michigan State Association.

To the Editor of the Religio-Philosophical Journal:

It is known to many that Mr. Burdick, the President of the State Association of Spiritualists and Liberalists, some time ago resigned his position. The revised articles of Association contain no provision for filling vacancies. They provide that in case of the absence of the president from any meeting, one of the directors shall act in his stead, but do not say which one. This vacancy leaves the secretary the only responsible executive officer of the Association, as he is the rightful and legitimate medium of communication and correspondence. As such officer I shall be glad to receive communications bearing upon the organic work in the State, and on all matters of interest connected with the cause, from officers of societies and all other persons. S. B. McCracken, other persons.

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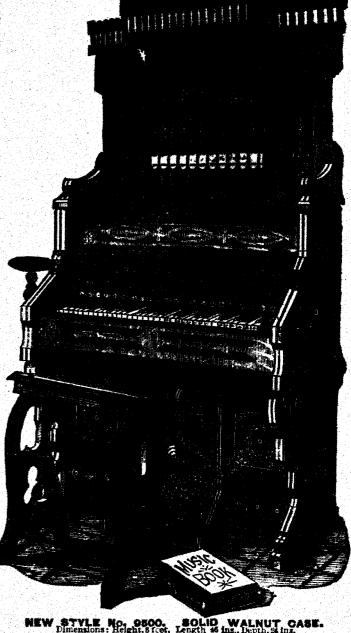


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