

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

# **VOL. XXXII**

#### 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 he published as soon as possible.

### CONTENTS.

- FIEST PAGE .- The Rostrum. Letter from Cincinnati. SECOND PAGE .-. The Nefarious Work. Prayer and Patience. A Remarkable Epitaph. Notes of Travel-Clyde, Willoughby, Cleveland and Grafton. Mrs. Hull's Mediumship .-- Views, of Henry Ward Beecher and Dr. Eugene
- Crowell. Miscellaneous Advertisements. THERD PAGE .- Woman and the Household. Book Reviews. Magazines for March not before Mentioned. Miscellaneous Advertisements.
- FOURTH PAGE .- Special Notices. Notice to Subscribers Taimage on the "Meanness of Infidelity." Church At tendance, Current Items, Our Exchanges,
- FIFTH PAGE-General Notes. Detroit to the Sea. Specia Notices. Miscellaneous Advertisements
- SIXTH PAGE.-Hells and Heavens. A Golden Poem from Unity-The Creed. "Home, Sweet Home."-Some Interesting Facts About Its Author's Death. Church Going .-Scmething Worth Reading About This Morning. Peter Cooper's 91st Birthday. Spiritualism in Colorado. Cheap Publications. Mr. Kellar and the Spirits. Explanation The Chicago Liberal League. Spiritualism at Haverhill
- Mass. Tinsdale's Hands,-They Were Disinterred and the Twisted Fingers Straightened Before He Could Rest. Notes and Extracts.
- SEVENTH PAGE-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements
- EIGHTH PAGE-Home Investigation. Well-Founded Alarm Brooklyn (N. Y.) Spiritual Fraternity. Science and Art. **Miscellaneous** Advertisementa

#### THE ROSTRUM.

Answers to Questions by Miss Susie Johnson, at Union Park Hall, Sunday, Feb. 19th,

instance, we know that we are communicating to you this moment, because you are before us. Spirits communicating are known universally by certain names as well as by universally by certain names as well as by certain peculiarities; but you as mortals communicate with certain parties at a dis-tance by letter or by telegraph, whom you don't know, and you are obliged to accept them on their own representation. And by virtue of the knowledge conveyed to you, and the continued repetition of these communi-cations you index of their character

the continued repetition of these communi-cations, you judge of their character. In regard to spirits communicating—inas-much as some of you living this side, of the vail that separates the spiritual from the material and physical, can not perceive the person or party manifesting, and therefore are obliged, if a message is given purporting to come from Thomas Jefferson, George Washington or Abraham Lincoln, to take the statements made and contrast the matter imparted, the form of communication and imparted, the form of communication and the substance thereof, by what you have known in the past, of these different promi-nent individuals, and if the matter is, in general, comparable with the tone of thought and peculiar forms of expression, characteristic of these persons when on earth, you are justified in the belief that they are communicating. I, however, know of no better way to determine, than to always use your reason and judgment, which should be critically applied to all things coming from the life spiritual, the same as to all things belonging to natural life; you must judge through the instrumentality of your senses, to which the objective universe appeals.

Spirits come to the earth, it is true, often personating some one who was eminent in life. It is likewise true that there are men and women on earth who represent themselves continually in a false light. If you have all your senses about you and carefully weigh, measure, and analyze what you see, indgment and reason. Discipline and un-fold the powers of the judgment; this you can do with reference to matters spiritual as well as to matters temporal. Each must de-termine or decide this question for himself, according to the capacity of the reason and indemnt. There is no other way judgment. There is no other way.

CHICAGO, MARCH 18, 1882.

been in spirit life 20 years, and I am con-scious of having possessed the same spirit all the time during the whole period of my con-during the whole period of my conscious existence.

(Remarks by the one who asked the preceding ques-tion: "I came to the conclusion that my condition had changed. Instead of being worse, it has been far better. I have been changed from one condition to another, hence the thought of a change of spirits.)"

A .- Your question has a good deal of thought in it. You found yourself changedyour condition of mind and surroundings had altered. Changes are constantly occurring by which the human spirit is evolved out of a lower condition into a higher. These changes may be regarded as influences which, under the manipulation of spirits, cause one to grow stronger. Your case is similar in essence I apprehend. Some day, when liberessence I apprehend. Some day, when liber-ated from the physical body, you will inquire again, "Is this the same spirit that I formerly possessed, or some other?" And, years hence in some higher and grander spiritual state, you will probably many times ask this same question, because you realize a power that you know not of. The great family of hu-manity continually advances.

Q.-What are the attributes that belong to spirits?

A.—It would be an answer to the question for us to define spirit. That is what the hu-man race have been trying to do from the earliest history down to the present moment, and though the attempt has been many times repeated, yet humanity are as far away from an adequate solution of the subject, as when it was first commenced. Take for instance, the God of ecclesiasticism, or the Gods of humanity since the earliest period, and these Gods, taken separately, have been supposed Gods, taken separately, have been supposed for the time being by people who have wor-shiped them, to be the embodiment of pure spirit. The attributes ascribed to them have been similar to those exhibited by man. One of the modern philosophers, a great iconoclast, has said that man makes his God in the like-ness of himself, instead of God making man in his own likeness. It is absolutely necess weigh, measure, and analyze what you see, hear and feel, you will recognize the truth-fulness of what I state. You are being de-ceived every day by various persons sur-rounding you. No help for this unfortunate state of affairs, only by thoroughly cultivat-ing and unfolding to a higher degree your The God of to-day instead of being a Sess. tyrant or a dictator, has in a large measure lost that significant feature. The age having a higher comprehension of spiritual things and forces, has made it necessary that these feelings-these attributes of malice, tyranny, usurpation, selfishness, jealousy and envy, should disappear. The God of the 19th century is a man-loving God. As a God, he has under his careful supervision the whole human family. He is generous and kind, and his protecting arms govern all creation. He holds in his keeping, and orders after his own infinite design the present unfolded universe, and if others should be added thereto, he will still hold them, too, under his supervision. So God's attributes contin-ually change; but they change in correspondence with our own spiritual advancement and perception. Love, power and wisdom are attributes of spirit; these form the grand trinity or God-head. Love, power and wis-dom control the affairs of humanity, and lead them out of disease, misery, corruption and crime into happiness, power and peace-into heaven! Q.—What was the primary object of the Spirit-world in opening communication with earth, or in developing modern Spiritualism? A.-The primary object of the Spirit-world so far as we are able to testify, and so far as we may be able to perceive, is, first, the blending of the two worlds-the two hemispheres, physical and spiritual; but, you say, they have been interblended ever since time be gan. True, but this co-operation has not been, as far as human beings are concerned, an intelligent co-operation. It has been wisely overruled by a power higher than human conception, and now the primary object is to bring about a nobler combination of work, of usefulness, of happiness and power, involv-ing an intelligent blending of the two prime forces looking towards the amelioration of human suffering and the multiplying of hu-man privileges. This I understand to be the primary object of the Spirit-world, and not to build up a new sect, but simply to open up to every individual man and woman a knowl edge of the interior life and its realizations. Of course this outlook involves a multitude of different methods of control, an intelligent comprehension and direction of persons yet in the physical body; and we intend event-ually the reconstruction of society. Heretofore human life has been graded upon a ma-terialistic basis without a spiritual outlook. To be sure, man has been always a religious being, worshiping in some form the mysteri ous; we mean that mankind through spiritual unfoldment, shall have an intelligent conception of things, not only in the material and physical, but further on in the spiritual and invisible universe. Q.—Can you give us any instruction as to the best form of developing mediumship in private circles? A.-- I believe that where families desire to determine whether any one member possesses spiritual gifts, or whether all possess them in a measure-the best possible way of doing so is to have certain periods set apart and consecrated to this work. I believe, too, that it is better to have a room in the house-an especial one-devoted to the purpose intended. You need not necessarily devote it exclusively to this purpose. Let there be music, or let an elderly person read something of a spiritual .nature-a poem or something cal-culated to draw the mind away from the daily occurrences of a material character. Let all present devote themselves during this

Q .- Not necessary to sit in the dark?

A.—That depends, perhaps, upon what form of manifestations you desire. It does not always follow in spiritual matters, that you can get what you desire; you will more frequently get what you don't expect. But I am of the opinion that mediums them-selves have very much to do with the character of the phenomena which they obtain; and that in proportion as their thoughts are exalted they attract a corresponding class of spirits. I don't think that any set form is necessary—only simply devote yourselves to the work in hand. But of course, these opinions are only my own; accept them, please, in the same spirit in which they are given. They are not authoritative because I say them.

I am now going to say something at which I hope no one will take offense, for the spirit in which I say it, is one of sincerity, not of condemnation. When mediumship of every conceivable class be exalted—be relieved of the necessity of being the means to gain subsistence—in other words, when men and women, mediums, shall be in a position to impart what is given to them as freely as it bestowed by their controlling influence without money, then I believe that mediumship will be of a higher order than at present. Right here there is another thing to be taken into consideration, and that is, when men and women shall consult mediums for other than personal ends, then there will be a higher order of controls and more truthful communications generally. Then it will be the priv-ilege of the Spirit-world to enter unbidden the hut and the palace and administer to suf-fering in every form, to human weakness and human error, and give without reservation, strength, counsel and cheer, receiving therefor the involuntary blessings of thankful hearts.

Letter from Cincinnati.

was the best ever rendered on the stage. Prof. Baldwin first performs the spiritualistic tricks, and then illustrates them fully to his audience, showing the simplicity of the here-tofore mystifying manipulations. He performs all the cabinet tricks more expeditious-ly than Dr. Slade or any other Spiritualist, and shows up all the tricks of Slade, Holmes, Eddy, Foster and others. Aside from the many tricks performed by Prof. Baldwin, and his successful exposure of so-called mediums, his lecture was entertaining, and kept his audience in the laughing humor throughout. It is hoped that Prof. Baldwin and lady will soon give another similar entertainment."

NO. 3

soon give another similar entertainment." But to return to the *Enquirer*. This is an immense paper of the fullest metropolitan size and generally very full and enterprising in its news department. I say generally, be-cause it will give minute details about pri-vate individuals such as Miss Smith is on a visit to Glendale; Miss Jones has just return-ed from Dayton, etc., but the spiritual meet-ing of last Sunday evening which was of in-terest to thousands of our citizens, received no formal notice whatever. Cincinnati has numerous Spiritualists in all ranks of socie-ty, but our dailies are less thoughtful of their rights or their feelings than are those of Chi-cago, New York or Boston, however deficient cago, New York or Boston, however deficient even these may be. When our people organ-ize and bring forward their eloquent and sci-entific speakers, the people will know better what we are.

Murat Halstead, the widely known editor of the Commercial, is a materialist as I have been told, and declares that "he doesn't care a d—n whether Spiritualism is true or not." It is the general policy of that paper to pub-lish nothing favorable to the cause. The Gazette, though rather on the orthodox order, seems to be more spiritually minded than any of the other papers. There are too many newspapers here and elsewhere that have a morbid love of sensation, even if they have to trample on the holiest truths to bring it about. If we are to have justice done we must patronize our own papers. I tried to have our Cincinnati public understand still

more of Baldwin's unfairness and so wrote

1882.

## (Reported for the Religio-Philosophical Journal.)

Question.—In what manner can latent medial gifts by best developed?

Answer.—This question is susceptible of a variety of answers, because medial powers in different persons require different processes of development. In our opinion, however, in all cases the best method for the develop ment of one's mediumship, is through the instrumentality of individual effort. Here tofore it has been considered necessary that persons possessing mediumistic powers and desiring their unfoldment, should sit in a circle with others, and while they have been developed under these crude and unsatisfactory conditions, yet it is our judgment, supported by observation, that the best method for development, is for each one to sit alone -without associations of any kind, aside from such spirit presence as may be induced The condition of mind required on the part of the sitter, we believe to be, as far as pos sible, this: To leave outside-out of consid eration for the time being-all things of a worldly nature. What we mean by this is, that the mind so far as possible, may for the time being, be concentrated in an earnest desire to approximate unto the higher intel ligences that surround us. And as a means to attain this end, it would be well for per-sons desiring to secure the highest and best possible assistance, that they should strictly live honorable, upright lives, dealing justly and kindly with their fallow mean and fact and kindly with their fellow men, and feel ing generously and tenderly towards all of earth's erring ones; in short, to put their souls in harmony with the Universal Soul whose sunshine falls upon the just and the unjust alike, and who forgives all offenses, remembering that each one is human.

Q.-Are spirit phenomena within the realm of science? This question is asked because some teachers proclaim the phenomena to be above and beyond science.

A .--- Such of the spiritual phenomena as are scientifically demonstrable, are most surely within the realm of science; such phenomena as have thus far eluded all scientific demonetration, are of course now beyond the realm of science, and are so regarded by scientists because not reducible or analyzable by any known scientific appliance. The fact that science has been endeavoring to discover some method by which these phenomena might all be explained by mundane principles, is of itself evidence that some of them are outside of the realm of science as at present understood and demonstrated. We maintain, however, that all phenomena of whatever nature or kind, are natural and being natural, are susceptible of scientific demonstration. When scientific explorers and inventors shall have constructed methods, appliances or machinery by which such phenomena may be made demonstrable, they will no longer be regarded as unscientific; if, however, beyond their power of elucidation they are not necessarily without the realm of science as we, spirits, understand it. It is a fact that spiritual things-at least some spiritual things-must be spiritually discerned; that there are forces and activi-ties outside of the realm of scientific demonstration, and always will be, is true, or else there could be no progress.

Q.-How are mediums to determine who the spirits are that are communicating through them? Are we to take their word when we know that spirits come and person-ate others?

A .- Well, we must determine this matter,

Q.—What constitutes true mediumship and the best and most efficient method to secure it?

A.-A person may be a medium, and a true one, too, without knowing anything with reference to Spiritualism in its modern interpretation. All persons in a certain sense are mediums. You [the reporter] are the medium at present by which these questions are transmitted to us. Indeed, all life is based upon mediumship. The interdepend-ence and relationship of the universe in all its parts are maintained through the instrumentality of mediumship. And it is selfevident, that the highest and best quality of mediumship is that which enables the most perfect impression or communication re ceived outwardly and objectively, to be substantially and correctly impressed upon the interior consciousness, and, if necessary, be again transmitted to others who are listen-

ing. That mediumship of a purely spiritual character, is the best, unquestionably, which most correctly translates to the visible objective universe, the thoughts imparted from the invisible subjective universe. The conditions best adapted to unfold mediumship are various. We might stand here an hour and expatiate on the processes necessary to develop mediumship. But if we were to go directly to the bottom of our subject, we would say that the human spirit that is the most natural, that is the freest from any taint or tendency to deception, which re-ceives naturally and purely from the spirit-ual realms the truths and impressions im-parted and transmits them again with the greatest perfection, that is the best condition of mediumship. But you say then, we can-not have perfect mediumship, while men and women are largely subject to circumstances. They are tainted more or less with the pe culiar forms of intellectual and physical discipline, of culture and condition to which they have been subject, and therefore cannot be perfect instruments for the transmission of thoughts from the spiritual, realms.

Q.-What is the consequence or penalty of sulcide?

A .- Well, the consequences are various because the circumstances and causes that lead to suicide are various. Infinite wisdom has so ordained that a portion of human life should be past upon the physical plane in the human form, and whenever and wherever the individual under any circumstances takes into his hands the responsibility of shortening the period necessary for physical exist-ence, he makes a mistake which he will regret. That he has committed a crime in so doing, I don't believe. When I say that, it is not most assuredly because I want you to accept it. I am merely an individual, and entertain my own opinions, which none are compelled to accept. It is a mistake to take into one's own hands the responsibility of shortening the period of human life, through which it is necessary to gather the rudiments and learn the lessons for higher conditions. The suicides whom I have met and conversed with deeply regret the step. The act if a crime, is against one's self, not against God. Q.--Does the spirit retain its position in connection with the body, from birth until death.

Stirring times in Spiritual matters-Ine Cincinnati Daily Press—A Spiritual Society Organizing-The bogus Slade and the genuine Slade-Baldwin Sophistries-The Times-Star, Enguirer, Commercial, Gazette-R. W. Sour's new Phase of Mediumship-Mr. Bright in San Francisco -The Cincinnati Music Hall and Organ -American versus Foreign Music.

## BY EDWIN D. BABBITT, D. M.

All hail to the RELIGIO-PHILOSOPHICAL JOURNAL in its new and tasty dress! You have done well to leave off the dark lines that have done well to leave off the dark lines that fenced in your paper on the outside, for we Spiritualists do like freedom, you know, and dislike to be hedged about. May you ever have a clear type to present truth as at pres-ent and still better a clear vision to perceive

Allow me to chat with your readers concerning Cincinnati and its operations so far as our great progressive movement is concerned. The Spiritualists this winter, especially, have been so abused, pelted, and lied about by the public press and such money grabbing exposers as Baldwin, that they are getting waked up. On last Sunday evening the Hon. Mr. Green, formerly of Indiana, now of Cincinnati, gave us an excellent lecture on Spiritualism in the Melodeon Hall, before a refined and very fair sized audience. At the close of the meeting ten of us were appointed to act as a committee to see about effecting an organization of the Spiritualists. Last evening, (March 2d) we met and appointed a committee to get subscriptions for paying the expenses of a hall, and of first-class speakers, and already they are busily and earnestly working to accomplish this end. It is thought that the beautiful Odd Fellows' Hall, corner of Fourth and Home Streets, can be secured at a moderate rent. If so this is just the place for us as the surroundings are neat and pure, the floor is covered with Brussels carpet; the chairs are spacious and easy and more than that we could have the use of an organ. One or two weeks will determine what we can do.

We have had a bogus Dr. Slade here pretending to give spiritual manifestations and calling himself the "world renowned Dr. Slade." The papers commended him and he made money. As soon as the genuine Dr. Henry Slade came, however, the papers received him coldly and the Enquirer got up a monstrously perverted account of him as professing to come from Mr. S. S. Baldwin, the quasi-medium and the exposer of mediums. The paper was generous enough to publish my answer. Baldwin pretended to answer this but did not meet any of my points against him. I wrote one more article show ing up the dishonesty of Baldwin's methods As I could actually prove my assertions Bald-win has thought best to let further contro versy drop. The less said the better. Since that, however, Baldwin has exhibited his jugglery twice to large audiences, and quite a large number of people are so ignorant and simple-minded on this subject as to suppose his exhibitions to be a fair exposure of Spiritualism. The Times-Star is a pleasant evening paper published here, but the editor on Feb. 27th, dilates thus stupidly on the subiect:

"A good audience attended the performance of Prof. and Mrs. Clara Baldwin at the Grand as we would any other. But, perhaps, you A.-I am, as a spirit, conscious of having time to thought upon spiritual things. Let Opera House last evening. The exposure of say the same opportunity does not exist. For lived in the physical form 54 years. I have them consecrate it to this purpose. Then, if spiritualistic frauds made by Prof. Baldwin

the following little article to the Enquirer, which that paper was not magnanimous enough to publish:

SPIRITS AND MORTALS.

EDITOR OF ENQUIRER:—The public press usually looks at the subject of Spiritualism through a glass with a magnifying and a diminishing end, the magnifying end being used to show up the supposed excellencies of the armsers and anamies of Spiritualism the exposers and enemies of Spiritualism, the diminishing end being used when re-counting the achievements of mediums and the beliefs of Spiritualists. Believing in the vast importance of having the pure crystal of truth turned toward this momentous subject which aims to determine by facts whether man lives forever as an angel of power in the future life or whether he dies and perishes like a dog, allow me to notice briefly in your great paper the late Baldwin exposure, of what the papers call the "Spirit-ual Humbuggery." I will not notice the trickery so evident to every well-posted person, which this exposer was guilty of and which was so different from real mediumship. But I wish to state that a cultured gentleman of this city who is a genuine medium, went to the Grand Opera House on Sunday night, with the intention of exploding the misrepresentation of Mr: Baldwin by an exhibition of writing being done inside of a locked slate, while held out directly in front. of the whole audience, but he could get no chance to work on any honest or scientific plan. Mr. Baldwin with a great show of fairness says he will put a five hundred dollar bill inside of a slate, and then if any medium will sit at a little distance from the slate and cause a single word to be written therein while not touching it, he shall have the money. Now the poor deluded people thought he had made a point there, for the opponents of Spiritualism are the most easily gulled of all people on this subject, ever ready to strain at a gnat and swallow a saw-mill if you will only argue on the material-istic side. Now Mr. Baldwin knows that mediums do not pretend to have writing on slates, especially in the light, unless some electrical connections between themselves and the slates can be kept up. The proposi-tion is simply like the process of separating a wire from a telegraphic instrument and then offering the operator \$500 if he will cause a single word to pass. The medium spoken of in one case stood up before an audience of a thousand people and holding the closed slate which some one had-brought, above his head, writing was heard going on inside of it. When opened, a long communication in the exact hand writing and signature of Mr. E. V. Wilson was found thereon.

Yours truly, E. D. BABBITT.

Accompanying this letter I wrote the fol-lowing little note to Mr. McLean, the proprietor of the Enquirer, hoping that his sense of justice might be reached, but I failed to carry my point:

#### CINCINNATI, O., Feb. 15, 1882.

DEAR MR. MCLEAN:-Will you kindly allow another little article in your paper. Your reporters are a little one-sided on the subject of Spiritualism, and their edifices will scarceof Spirituansm, and their cames states the seven of facts. Criswell falsifies the subject of a slot in Slade's table and declares his mother is still living when she is known to be deceased. Your city editor is doubtless skillful and enterprising, but he has predetermined that spiritual phenomena are all trickery and so he glorifies Baldwin's jugglery as being an expose of the

Continued on Righth Page.

### The Nefarious Work.

Another Fraudulent Materializer in San Francisco comes to grief-Mrs. Sawyer Completely Exposed-Mrs. Crindle never a Medium, but a Fraud from Beginning to End.

BY WM. EMMETTE COLEMAN.

Frobably no city in the world has been more cursed with fraudulent materializing modiums than San Francisco. During the last six or eight years these conscienceless trickstors, male and female, have been reap-ing a rich harvest, and still the fraud goes on. The pioneer here of the present race of windlers of this character was Mrs. Sawyer, the rest having mostly followed in her tracks. The notorious Mrs. Crindle graduated from the Sawyer den, and Mrs. Souther graduated the Sawyer den, and Mrs. Souther graduated from Mrs. Crindle's abode of darkness. The Reads were associated with Mrs. Souther, and Price was a partner with the Reads. Dan McLennan attended the Sawyer, Crindle and Souther shows, and then proceeded to start an establishment conducted on similar princi-ples. It is thus seen that Mrs. Sawyer's tricks were the fountain head of all the bo-cms materializing in San Francisco the past gus materializing in San Francisco the past Ave years or more. I am but expressing the firm conviction of all the sensible, level-headed Spiritualists of this city when I say that there has been no genuine materializa-tion known in San Francisco. Every one of the protended mediums of that character is a fraud. Of my own knowledge I am as certain of this as I am of the existence of genning manifestations in other directions in this city. The most positive evidence exists of the fraud in one and all of the materializers, and in none more so than in the case of

Mrs. Crindle-Reynolds. As before remarked, Mrs. Crindle "learned the business" from Mrs. Sawyer. And yet such a creature as this is cuildled and defended by prominent Spiritualists in the East, including, we are sorry to say, the quondam superintendent of Public Instruction in a metropolitan city. Common sense, common censel how thou art crucified! Credulity and folly! how you are exalted. And this is called. nineteenth century Spiritualism! The worst superstitions of the darkest portions of the

Middle Ages hardly exceed this. The statement of A. B. French that Mrs. Crindle had given no evidence of the posses-sion of any genuine mediumship is one eminently true. I know it to be true. I carefully and patiently investigated her several phases of mediumship, and I know that the whole is a fraud from first to last. She is not a medium at all, in any way, form, or shape. She does not believe in Spiritualism. She does not believe there is such a thing as a spirit. She believes every medium in the world to be a frand like herself, and Spiritualism a gigantic humbug all through. She has con-fessed this at various times in San Francisco. She has been detected in fraud here quite often, and when so detected scruples not to your good in overmeasure, that affliction is often, and when so detected scruples not to acknowledge her guilt, and say that she makes her living by it, and as long as fools will pay her to give them fraud she will thus carn her livelihood. I say emphatically, from my own positive knowledge of all the various kinds of simulated phenomena she has palmed off on her foolish followers, that nothing she has ever done has been genuine. from my own positive knowledge of all the various kinds of simulated phenomena she has palmed off on her foolish followers, that nothing she has ever done has been genuine. The whole is a lie and imposture, from Alpha to Omega, and many in San Francisco know

ble, that one wonders whether these gentle-men are practicing a joke on us and laughing in their meeves at our folly." "If Spiritualism is to spread among thought-ful people, we must have more critical judges of what is open and honest, and what is evi-dent imposture, than the gentlemen who signed that paper, and who, if they have given a fair account of their doings, have proved their own incompetency to apply a test of any kind. It occurs to me to say, that a great many of us who are just outside the test of any kind. It occurs to me to say, that a great many of us who are just outside the line of Spiritualism have no desire to cross that line if the first condition is that we shall leave our reason behind. I am, perhaps, severe, but I firmly believe that the gentle-men who signed that paper, and who are looked up to by some as authorities in this matter, are reprehensible for the course they have pursued, and unless they can find out what the word 'test' means, had better not again tell the world what it shall accept and what it shall reject." what it shall reject." I endorse unqualifiedly every word of this

The folly of those signing that endorsement as genuine of a series of such shallow, transparent tricks that even an ordinary average lunatic would be ashamed to be taken in thereby, cannot be too strongly condemned. Well may "S. H." speak of them as having lost their common sense, and as having surrendered their reason. True, lamentably true, every word of it. And such grotesque folly, panderings to one of the worst phases of huinan depravity and infamy, is called repre-sentative Spiritualism! From such pseudo-Spiritualism may all sensible people ever pray to be delivered!

In the evening, after writing this, during a visit to the well-known medium, Mrs. Lena larke-Cooke, among many things told me by that lady as coming from my beloved wife, now in spirit-life, was this: "I am glad you expressed yourself as you did in what you wrote to-day. I agree with you fully, and hope you will keep on in like manner for the right," or words to that effect. Mrs. Cooke could have had no knowledge of what I had written or that I had written anything that written, or that I had written anything that day. My wife, I am sure, is in hearty sympathy now, as she has ever been, with my de-fense of truth, honesty and justice. Her pure, noble soul held in hearty detestation the myriad frauds and shams masking in the guise of Spiritualism.

Presidio of San Francisco, Cal.

Prayer and Patience-A Remarkable Epitaph.

#### BY HUDSON TUTTLE.

In a late sermon Henry Ward Beecher 15 Notes of Travel-Clyde, Willoughby, Cleve-

eported as saying: "When God takes the babe out of your arms you must not think that that is a problem of itself, and ask yourself, 'What had that child done? Why was it not left with me?' God is acting multitudinously with you, and one event is but one thread in a garment; it is but one step in the economy of God; and it may be not only for the child's good, but for

derstood, we repudiate the whole scheme, it. And yet such a woman is received and however comforting it may be. To hear Mr. petted and made much of by numbers of peo-Beecher one would think that God had taken ole claiming to be representative Spiritual-1 him into his private councils, and that he unistall How long, oh, Lord, how long! will derstood the methods by which divine wisdom accomplished its ends, whereas Mr. Beecher, nor none other can, in the very nature of the case, comprehend the infinite purposes of an infinite being. With a mind set in two directions, one in the ways of new thought, the other lingering in the foglands of theology, he blunders on the real solution in saying, "It may come to you through a violation of natural law," and hastily covers it over with the gloss of set phrases about God working out in this way, "Your sanctification and salvation." We scorn such a narrow view of the creation and the creator. The 'sanctification" and "salvation" of no human soul ever depended on the death of a little child. If God wished to turn any one in his course; to make him purer or better, his will would be sufficient, and to accuse him in any way of such cruelty and savagery, is next to atheism, for it makes atheism preferable. If God rules through and by laws, never transcended and unalterably fixed, and man in the vast ages of his progress, striving to become in harmony therewith; failing because ignorant, and thereby suffering pain, then we understand the problem of affliction and know that when we are in accord with these laws we shall not suffer. But Mr. Beecher, advanced as he is, still clings to the direct interference of God, and in so doing, makes him amenable to the code of human justice. God, then, has no right to be a Jesuit and make the end justify the means. He has no right to punish the child with death to "sanctify" the parents, who, if they required such sacrifice, would not be worth the saving. Death may not be a hardship to the child, who removed from the selfishness of earth, may receive a purer life in the spheres, but the plan of human life is for a maturity on earth, garnering all its ripe experience, and early death thwarts this design and does injustice, if accomplished by a being who could will otherwise. The world has for thousands of years reeled to and fro under this pernicious idea that God was working for mankind, in hidden and mysterious ways, and let the drift be where it would, all was for the best. The world as a school is not a place for vicarious work. Each must labor for himself, to gain the strongest character. How much better would it have been if Mr. Beecher, instead of comforting the mourner from his fancy of what God's rule among men might be, and holding up that God as the author of a terrible, heart rending-wrong, had said death comes to bear the spirit to a higher sphere, and not to punish. It comes when life here is no longer possible. Blame not Inte here is no longer possible. Blame not yourselves or God, but place yourselves in harmony with physical and spiritual laws and you will make sure your salvation. Finally, Mr. Beecher says, "You must not judge God by single things," and shall we judge him by "multitudinous?" Shall we judge him at all? As finite beings how can we judge an infinite? How strange the sound of such theology in this age of accurate of such theology in this age of accurate thought and exact expression! Mr. Beecher, like many others who have had long life of pulpit training, may think like Huxley or Spencer, yet when he speaks, the new wine of his thoughts adjusts itself in the old goat-skin bottles of his theological speech, and the result is constant conflicts between the ideas and the set phrases in which they are expressed.

#### on his tombstone just previous to his recent death:

"I was not, and was conceived; I lived and did a little work; I am not, and grieve not."

Here is an expression of the Spencerian philosophy which affirms nothing of religion. Nothing is known of spirit. The "unknow-able" takes the place of God, and is quite as potent in explaining mysteries. But what know we, or can we know about the unknow-able? Strange fatuity of human reason to affirm a contradiction, for to know that there is an unknowable, affirms that the mind is superior to this unknowable and can pene-trate its profoundest abyss or scale its lottiest heighth. To know that there is an unknowable, necessitates a mind capable of knowing all things. If the Spencerian school had lived fifty years ago, how colossal would their unknowable have been compared with the known. Now the known extends far outward, and fifty years hence will encroach still far-Who shall say what is the unknowther. able? To a Caffre savage a watch is as unknowable as the universe is to Spencer.

In the clause, "I am not, and grieve not," the eternal conscious ego, the unit of individuality asserts itself as an identified existence. If it is not, it cannot grieve, yet what stands behind grieving or sorrowing to affirm it does not grieve, or that it is not? How wonderfully this instructive feeling of continued existence asserts itself and contradicts the sayings of the materialist! Into the darkest conclusion of life in death that has no meaning but scattered dust, it infuses a logical contradiction by its consciousness of individuality beyond that dust.

What a termination of life wherein all the emotions of the heart and the faculties of the intellect have been cultivated in moral excellence! The sum of human at-tainment is to be "not" and to grieve not at the horrible wreck! He should have had a the horrible wreck? He should have had a reversed hand with index finger pointing downward, sculptured on the cold, grey stone, cold as these freezing words, which would have said to the passer-by, "The fool only re-joices in the aspiration which holds the soul downward, with the starward; the wise man is content with the

How, compared with this, the thrilling message of "Abdallah."

Sage of "Abditian." "Sweet friends! What the women love For the last sleep of the grave, Is a hut which I am quitting, Is a garment no more fitting— Is a cage from which, at last, Like a bird my soul has passed. Love the inmate, not the room— The wearer, not the garb—the plume Of the Eagle, not the bars That kept him from those splendid stars."

# land, and Grafton.

To the Editor of the Religio-Philosophical Journal: On the evening of the 20th I arrived home in a terrible storm. Clyde is full of liberal-minded people. The church members are minded people. The church members are generally more liberal than their creeds, and the elergy treat Spiritualists with the utmost respect. Twelve hours has not passed since the pastor of the Methodist church gave me a second invitation to deliver the April lecture at their monthly social. On the 22nd inst., I held a funeral service here in connection with Rev. Wr. Long one of the oldest chergy-

with Rev. Mr. Long, one of the oldest clergymen in the United Brethren church. Neither the deceased nor any of his family, claim to be Spiritualists. Mr. Long did the reading, praying and preaching, while the writer presented the biography and character of the deceased. Six clergymen, each representing a different denomination, were among the most attentive and earnest listeners. Not less than one hundred Spiritualists reside in this vicinity. They comprise some of the most wealthy and intelligent inhabitants. But few meetings are held of late; our people look for Cephas soon and I hope others will follow him. The Crindle expose left a shadow over many good Spiritualists in Clyde. Honestly and earnestly they exposed one of the blackest frauds that has ever disgraced the name of Spiritualism. Sincere themselves, they believed all good Spiritualists would honor and thank them for ridding the cause of such a curse. How sadly were they disappointed! The woman who had admitted her own fraud in court, ten days later found an unprincipled press and many Spiritualists ready to lift her and her treachery to the very skies, while they must be blackened with all the infamy hell's evil spirits could invent. Intellectual paupers, and spiritualistic vagabonds must now begin their work of defamation. Even ladies, whose only crime was seeing in sadness Crindle's shame, was forced to endure the pain of having these adder's sting their babies in the cradle. Is it any wonder they have lost en-thusiasm? But God lives "and ever the right comes uppermost; and ever is justice done.'

but at last the bird was caught, and instead of being a white dove from heaven, it was the same black crow which has annoyed us so much.

Bro. Lees and others were prosecuting her for obtaining money under false pretenses. I hereby warn them to go slow. Should the court find her guilty, there will be plenty ready to come forward and canonize her as a saint. Cephas B. Lynn lectured in Cleveland, on the 19th inst. to fair audiences. The lyceum is still sustained and doing a good work.

#### GRAFTON.

On the 28th, I paid a tribute to the memory of an old friend, Henry Pierce, of Grafton, who crossed to the other side on the 11th inst. The memorial service was held in the Congregational church, and their choir furnished excellent music. A large audience attended the service. Among others, I met Mr. Crittenden from Belden station, an old subscriber to the JOURNAL, and a speaker and writer of ability. The cause in that vicinity is looking up. Mr. Menhull, Montigue and others expressed a strong desire to resume the old time meetings.

I am now busy arranging the home work to meet my engagement in your city. To me city engagements are not always the most pleasant. I feel more at home in the free air of the country than in the "din and jar" of a great city; yet I shall indulge the hope that my work may not be altogether fruitless in Chicago; and close with regret, these "Notes of Travel." A. B. FRENCH, Feb. 28, 1882.

### MRS. HULL'S MEDIUMSHIP.

#### Views of Henry Ward Beecher and Dr. Eugene Crowell.

Henry Ward Beecher having attended two of Mrs. Hull's scances for materialization, was interviewed on the subject by a representative of the Brooklyn Eagle, with the following result:

"What is your opinion on the subject of spiritual materialization?" the reporter asked. "As to the matter I have no doubt," Mr Beecher replied; "but whether they are spiritual manifestations is another thing. As to the phenomenonology of Spiritualism, there is a great deal which I think is not delusion though it cannot be accounted for on ordina-ry theories. Still, I have never been made to feel that any who have passed away have returned to me from the other life. I have wit-nessed many curious and wonderful things, but when you come to the last link it never hitched—there was always a break. I have wished that I could believe many of these things. I am not contemptuous of Spiritualism or averse to it. I should be very glad if it brought down the evidence of the continued existence of this life after we have passed from this world, especially, if it brought it down to the plane on which ordinary evi-dence stands. I believe in immortality, but I should like to see a scientific demonstration. These manifestations have not convinced me of it.

"I understand that you have attended sev-eral scances lately," the reporter said. "Yes," was the reply; "I have been quietly investigating the thing from time to time for more pages."

for many years." "You have, if rumor says true, witnessed on at least two occasions, the spiritual manifestations said to be effected by Mrs. Hull, now residing in this city?" the reporter said.

DR. C. W. BENSON, OF BALTIMORE, MD.

We give above a correct likeness of this well known and sme essful physician and surgeon, who has made a life long stade I Nervous Diseases and the Diseases of the Skin, and he now stands in the highest rank, as authority on those special and distressing diseases. In the course of his practice he discov ered what now are renowned in medical practice, viz: 8 0010, bination of Celery and Chamomile in the shape of Pills. They are used by the profession at large and constantly recommended by them.

It is not a patent medicine. It is the result of his own experience in practice. They are a sure cure for the following special diseases, and are worthy of a trial by all intelligent sufferers. They are propared expressly to cure slek headacho, nervous beadache. dyspeptie headache, neuralgia, paralysis, eleopleseness, dyspepsia and nervousness, and will ours any case.

Sold by all druggists. Price, 50 cents a box. Depot, 106. North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2,50, to any address. "CHAS. N. CRITTENTON, 115 Fulton St., New York Oke. sold agent for Dr. C. W. Benson's remedies, to whom all orders should be addressed."

DR. C. W. BENSON'S **SKIN CURE** Is Warranted to Cure ECZEMA, TETTERS, HUMORS. INFLAMMATION, MILK CRUST,

ALL ROUCH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, g SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the

body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toiles dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment.

All first class druggists have it. Price \$1. per package, 81 4 53 8





# MARCH 18, 1882.

such knavery and fatuity disgrace Spiritualism i

After a career of about nine year's villainy in this city, Mrs. Sawyer was completely exposed on Sunday evening, Feb. 5th, by a Mr. Dixon, who seized the purported spirit form and held it fast till a full light was turned on. The figure proved to be Mrs. Sawyer stripped to her chemise and corset, with a wig and gauze veil on. Mrs. Sawyer acknowledged the fraud and begged them not to hurt her. Inside the cabinet was found her dark dress which she had removed. Mr. Dixon took charge of the wig and veil and brought them away with him. In case she gives any more seances Mr Dixon threatens to have her arrested for obtaining money under false pretenses. He also says he will pursue a like policy to the other materializers who advertise public scances. We hope he will carry this out fully, and close up the establishments of Mrs. Souther and others of similar nature. The members of the circle at which the exposure took place, including various wellknown Spiritualists, have attested the thoroughness of the expose over their signatures. As usual, with such disreputable characters, Mrs. Sawyer, with characteristic brazen effrontery, gives the lie to every body present, declaring that it was a put up job; that Mr. Dixon pulled her dress off, put the wig and veil on her, etc., while she was entranced; that she never confessed her guilt; and so on ad nauseam. She also asserts that she will continue her scances. It is to be hoped that Mr. Dixon will follow her up and do all he can to check her nefarious career. A truth-ful account of the expose was published in the Daily Chronicle of Feb. 6th, and each day that journal gives its readers the further developments in the case. We hope this is the beginning of the end for these infamous charlatans in San Francisco. Mr. Dixon has already received threatening letters warning him not to proceed farther at his peril. These we learn, he pays no attention to, but will keep straight on in the path of duty. Again we say, we hope he will not back down, but will follow up closely all the frauds he can find in the city.

Since writing the above, I have read an ex-cellent article in the *Two Worlds*, signed "G. H.," in comment on that so-called "Test scance (?)" in New York, an account of which, signed by Henry Kiddle, Nelson Cross, and various others.

The writer is a candid investigator of Spiritualism, earnestly seeking the truth, and his words are so pregnant with sound sense that I feel tempted to reproduce some extracts therefrom as pertinent to the observation above. After asserting that though he is not a Spiritualist, the one hope of his heart is that he may soon become one, he continues: "The great obstacle in my way, however, is the stupendous credulity\_of many of those who stand pledged to the Spiritualism of our day. [How true this is?] That gentlemen, educated and critical, can be so carried away by their enthusiasm as to think that they subjected Mrs. Reynolds to any test which a shrewd woman could not successfully combat, makes one halt in his journey towards Spiritualism, and ask whether a man must needs lose all his common sense when he becomes interested in the new reform. Just such séances as the one described are what make scientific men, and thoughtful men, laugh at Spiritualism as a delusion and as a snare. It was so easy to accord with all known "conditions," and yet to make deception impossi-

A REMARKABLE EPITAPH. Prof. Clifford ordered the following placed | and wealthy citizens paid their money freely;

#### WILLOUGHBY.

On the evening of the 25th, I reached the spacious and hospitable home of E. W. Bond in Willoughby, Ohio. Mr. Bond owns the leading hall in the village and not only donates the use of his hall for meetings, but frequently pays the speakers from his own pocket. I gave two lectures on the 26th to large audiences. It was a most pleasant sur-prise to be greeted by so many friends from Painerille who had accurate a constant to the pain Painsville, who had secured a car on the new railroad to attend the meeting. My old friend Howe's venerable head called up many memories of pioneer days, while Grattain Smith wore the same undefinable look he gave his Indian dancer at the Cassadaga camp meeting. Many came from Kirtland three miles distant. Kirtland was once the centre of the Mormons. The old temple still stands, an imposing structure, but the elders gather no more at its altars. Like the Indians, civili zation has drove them West, and if our politicians should retain their present virtuous indignation, they will no doubt be driven further on, or forced to abandon their hated institution.

Messrs. Watkins and Slade have both visited Willoughby recently, and each has given excellent tests, and there is much interest manifested. Mrs. Shepard-Lillie will lecture there during the month of March.

#### CLEVELAND.

On Monday, the 27th, I spent a portion of the day calling upon friends in the Forest City. I there met and interviewed Phillip Herring, who made the remarkable prophecy of Garfield's nomination, election and assassination, months before the event occurred. I will make this interview the subject of special communication at an early date. Spiritualism in Cleveland is not very active at present. But few lecturers have been sustained during the winter. I learn, however, that Mr. Wallis, the eminent trance speaker. will soon visit the city, and no doubt do them much good. There are several mediums in the city who are quietly doing valuable service; but Cleveland has had a rich experience of late. A Mrs. Christie has been giving wonderful materializations. Her scances were fully equal to Crindle's. Attorneys, judges

"That is correct." Mr. Beecher answered "Do you object to say what you thought of them?" the reporter asked.

"I have no objection to say what the effect on my mind was," said Mr. Beecher; "but I am not at liberty, as an invited guest, to criticise or describe what I saw. The first time, I was deeply interested in all I witnessed. On going away and bringing my mind to bear on it, every hour in which I thought about it carried me further and further away; and the points of suspicion became so many that I thought I would see it a second time. Taking with me my wife, my son (the colonel) my brother James and two or three other good, reliable friends and parishioners, I went to another scance, prepared out of special courtesy to me."

Here Mr. Beecher heaved a deep sigh, and passed his hand over his face.

"That second evening," Mr. Beecher continued, "I am sorry to say, my curiosity was more than slaked, and whatever there had been of hope and belief was cruelly wiped away, and I am left again with the conviction that the evidence of the return of spirits from the other life to communicate with us who remain has yet to be furnished to me." "The supposed materialized forms passed

among you, I presume?" the reporter said. "Oh, yes," Mr. Beecher said; "I have no doubt about the materialization, for I heard them breathe and the heart beats and the floor creak under them. They were all good, substantial matter, with the same outside evidently and apparently the same inside as the rest of us."

"You don't believe, then, as a result of your recent investigation, in spiritual materialization?" the reporter asked.

"That second night sponged it all out," said Mr. Beecher.

Dr. Crowell was seen by the Eagle man and reported as follows:

"Did you offer a sum of money to Mrs. Hull to give a seance in your house, which offer was refused?"

"I made an offer of \$100 to Mrs. Hull, now in this city, if she would consent to allow me from one to three seances, I to bring six friends with me, all persons known to be Spiritualists of good standing and respect-ability. If at the end of the requisite num-ber of scances the majority should vote in favor of the genuineness of the manifestations l was to give Mrs. Hull \$100, and to publish the report of the majority in the papers, to-gether with the report of the minority. If, on the contrary, the majority decided that the manifestations were spurious, then that report was to be published also, and no money was to be paid. In either case, whichever way it was decided, the report was to be pub-lished. Another point I insisted upon was that I could impose any conditions I thought proper to test the genuineness of the manifestations, with the understanding that no conditions should be imposed which were not thought to be fair and proper by most intelligent Spiritualists. The offer as here stated was made to Mrs. Hull through a lady friend of mine, and was rejected. "I was fully prepared to carry out my part of the arrange ment at any time, but, to be perfectly candid, was not surprised to hear that the offer had been rejected."

The Eagle continues:

It is impossible to witness a scance under two or three weeks after application has been made, and so great is the desire to attend her circles that the price of admission, \$2, is Continued on Third Page.

# VEGETABLE COMPOUND. Is a Positive Cure

for all those Patatal Complaints and Weaks a toour hest female pape

It will cure entirely the worst form of Female Com plaints, all ovarian troubles, Inflammation and Ulcera tion, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expeltumors from the uterus in an early stage of development. The tendency to cam cerous humors therois checked very speedily by its use. It removes faintness, flatulency, destroysall craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleepleseness, 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 laws that govern the female system For the cure of Kidney Complaints of either sex this

mpound is unsurnassed. LYDIA E. PINKHAM'S VEGETABLE COM-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six pottles for \$5. Sent by mail in the form of pills, also in the form of lorenges, on receipt of price, \$1 per hox for either. Mrs. Pinkham freely answers all letters of inquiry. Send for pample let. Address as above. Mention this Paper.

No family should be without LYPIA E. PINKHAM'S LIVER PILLS. They cure constipation, billoumens,

31 4 33 3

## THE LYCEUM STAGE. a collection of contributed, compiled and original

**RECITATIONS. DIALOCUES, FAIRY PLAYS.** (With full Music Notes), adapted for Lyceum and School

By G. WHITFIELD KATES.

Price: Cloth, 50 cents; paper covers, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

# THE HALO:

#### AN AUTOBIOGRAPHY OF D. C. DENSMORE.

THE's volume is intended to be a truthful autobiography of the suthor, so far as pertains to experiences and truthing adventures which are believed to be more exceptional shan representative. It is designed to illustrate spiritual phileso-phy; or, in other words, to demonstrate the fact that em-friends in spirit-life attend and act upon us while we inhabts material bodies; and that they frequently influence we see cognisant of every thought, cheer us when desponding, and give us hopeful words of encouragement when misterian as-salis us.

sails us. To the stringgling, discouraged men and women of the work to those beat down with sickness and cares, this volume respectfully dedicated; and if the pernsal of its pages sha gladden the heart of some wayfarer, in his gloomy pligriman through the work, with fresh hopes, one great object of a author will be fulfilled.

#### CONTENTS.

CONTENTS. Childhood; Precocious Shipbuilding; At School in Fresh-dence, and School Teaching; First Yoyare Whaling; Seemal Yoyare Whaling; Third Yoyare Whaling; Farming; Purchas-ing the Ship "Massacit," and detting Besdy for See, Fourth Whaling Yoyare, in Ship "Massacit;" Lumbering Business at Gardiner, Ma.; Learning the Ship-building Trade, and Ma Results; Incidents on a Yoyare to the Gold Mines of Califor-nia, and Heturn, 1849; Shipbuilding at Rockland, Me.; Heal-ing the Slok by Laying-on of Hands, and Often without (Contact with the Patient; At Home on a Visit; Experiences in New York; Visit to Cincinnali; Gas Regulator, What became of Mg Visit to St. Louis: Work in Shipyard; Driven out of Town by Advance of a Robel Army; Stay in Paducah, Ky.; Town es-cupied by Hen Forrest; Fice to Metropolis City; Steamboat-voice of Angels," edited and masaged by Spirits; How and by whom it was first projected, and why it was gotten up.

12mo., cloth, 360 pages. Price, \$1.50. For sale, wholesale and retail, by the RELIGIO-PHILOSOFIE AL PUBLISHING HOUSE, Chicago,

# Woman and the Household.

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

## BEYOND.

When you would have sweet flowers to smell and

hold, You do not seek them underneath the cold Close-knitted sod, that hides away the mould; Where, in the springtime past, The precious seed was cast.

Not down, but up, you turn your eager eyes; You find in summer the fair flowery prize On the green stalk, that reaches toward the skies, And, bending down its top, Gather the fragrant crop.

If, from the branches of a neighboring tree, A bird some morn were missing suddenly, That all the summer sang for ecstasy, And made your season seem Like a melodious dream-

You would not search about the leafless dell, In places where the nestling used to dwell. To find the white walls of her broken shell, Thinking your child of air, Your winged joy, was there!

But, rather, hurrying from the autumn gala, Your feet would follow summer's flowery trail To find her spicy grove, and odorous vale; Knowing that birds and song To placent aligned between To pleasant climes, belong.

Then, wherefore, when you see a soul set free From this poor seed of its mortality, And know you sow not that which is to be, Watch you about the tomb, For the immortal bloom?

Hearch for your flowers in the celestial grove, Look for your precious stream of human lova In the unfathomable sea above; Follow your missing bird, Where songs are always heard! Phebe Carey.

#### MISCELLANEOUS.

Mrs. Shelton of Santa Clara county, Cal. was the first to introduce bees to the Pacific coast. She took two hives there in 1853, and the immense number of swarms on that side of the Rocky mountains, are the products of her enterprise.

Newnham, the woman's college at Cam-bridge, England, has now eighty students in residence, and many others who live outside the college limits. Of these students thirty-two are working for the tripos examinations.

Out of the forty-three graduates of the Ec-lectic Medical College of New York, eight are women. There are two others admitting women in the city, the United States Medical College, eclectic, and the Woman's Medical College, old school.

Anna H. Johnson, M. D., a young medical practitioner of Orange, N. J., was graduated first at Vassar, and then at the Philadelphia Medical College. Her Thesis on nerve dis-pases was published in the Medical Times. Her mother, Henrietta W. Johnson, M. D., the wife of Rowland Johnson of Orange, is a gradnate of the New York Woman's College, and and has been a worker in various woman's societies for many years. Mr. and Mrs. John-son, who belonged formerly to the Society of Friends, are among the foremost in the com-munity in their sympathy with reformatory, educational and philanthropic enterprises.

· • • •

And now comes M. Delauney, a noted scien tific Frenchman, who has recently published a small work on woman's physical and intellectual status as compared with man's, in which he takes the bold ground at the very start, and proceeds, by hard scientific facts and observations to show that in all highly civilized societies woman is not man's equal And so the question is finally settled, and we shall all proceed to retire into the background and be humble and grateful to this great authority who has set the world straight.

Tyrol, in the little cottage from which her devoted husband, Wm. Howitt, passed to the higher life. Though eighty years of age, she appears younger, for her health and activity are yet unimpaired. No more beautiful ex-ample of united tastes, cultivation, aspiration and affection can be found than in the lives of them abavaing authors. The daughter of those charming authors. The daughter, Anna Howitt-Watts, who has inherited so Anna Howitt-Watts, who has inherited so much of the genius of her parents, gives a very tender and reverential account of the last hours of her father in the *Psychological Magazine* for November last, under the head of "The Mystical Death." Mrs. Watts is the author of the book, "A Winter in Sweden," which was spent with Frederika Bremer, whose novels were translated by Mrs. Howitt, It is a delightful description of Swedish home It is a delightful description of Swedish home life. She also wrote "Art Life in Munich." The Howitt family are all happy believers in the higher forms of spiritual communion.

The Woman's Journal describes a remarkable family in Madison, Wisconsin, consisting of seven members. The eldest, Dr. Mary K. Bennett, was graduated at the Woman's Medical College of Chicago, several years since, and is a successful practitioner in that city. The next, Dr. Harriet Kallock, was graduated at Ann Arbor, and she, too, is a successful physician. The third, Rev. Florence Kallock, attended theological lectures at Canton, and is now pastor in a church built for her in a suburb of Chicago. The youngest, Dr. Jennie C. Kallock, was graduated in dentistry in Ann Arbor, the only young woman in a class of thirty-six, passing the highest examination of any one in the class. She, also, is established in Chicago.

The Hon. John W. Foster, late Minister to St. Petersburg, gave an interesting lecture last week in New York, upon Russia. The following paragraph gives a hint regarding the status of woman in that land of contradictions:

Suffrage in the village assemblies is regu-lated by the land partition which is usually divided among the heads of families and able bodied adult males. But in many instances the head of a family is a widow, or the hus-band wanders off to the large towns and cities to seek employment, or for other reasons is absent. In all such cases the wife or widow exercises the elective franchise; and in addition. as discussion of communal questions is open and free, the women often participate, whether voters or not; and, to their credit be it said, they are always on the side of temperance and morality. In no country of Europe is woman better protected in her rights, or has more avenues of usefulness opened to her. An almost absolute equality was granted to her more than one hundred years ago in the reign of Elizabeth. No other country in Europe can point to as many female sovereigns as Russia can. In society also her position is an exalted one; and you do not need that I should tell you that she is the guiding spirit of the Nihilistic societies. In them may be found many brave heroines, not only those of noble birth and superior education, but those in the humbler walks of life. It is to the honor of Russia that it was the first country in Europe to allow women to practice the healing art. It is but a short time since, that we read of the daughter of a cabinet minister acting as a nurse and physician in the Russian army.

#### Continued from Second Page.

cheerfully paid by even the poorest. Mrs. Hull has given scances in Providence, R. I., and in Portland, Maine, and was unfortunate

Mrs. Mary Howitt lives still in Meran, South | THE STUDY OF TRANCE, MUSCLE-READING and Allied Nervous Phenomena in Europe and America, with a Letter on the Moral Character of Trance Subjects, and a Defence of Dr. Charcot. By George M. Beard, A. M., M. D. New York: 1882,

The very fact that no two agree on the rationale of what is termed magnetic, mesmeric or psychologic control, is enough to convince any one that the whole truth in reference thereto has never been attained. In inducing what is termed the psychologic In inducing what is termed the psychologic state, no two operators agree in every res-pect. In fact they are at sea and are not able to explain in detail the cause of the phe-nomena they are producing. They are like the electrician. Notwithstanding the exist-ence of electricity has been known for ages, no one knows anything with reference to its qualities only as it manifests itself in what is termed an electrified body. There the knowledge commences and there it ends. Dr. Dods used a metalic battery to induce the psychologic condition. Prof. Williams

had his subjects close their eyes and count their pulse beats. Another eminent profes-sor had those with whom he was experiment-ing gaze steadily at a bright light. Mesmer induced the mesmeric sleep by having one of his pupils gaze steadily at a tree. Dr. Fah-nestock, however, applies the name, "artificial somnambulism," to the trance or psychologic state, and says it is invariably self-induc-ed. Under these circumstances a new theory ed. Under these circumstances a new theory with reference to trance or psychology, b whoever advanced, will be examined careful ly and critically, and yet no one can demonstrate its absolute correctness.

Mr. Beard may think that he has revolutionized the entire world with his statements, etc., while at the same time he has accom-plished nothing more than hundreds of others had long before he commenced his experiments in New York. He claims, "That the artificial trance-so-called hypnotism - is but the artificial induction of the natural trance; that one principle runs through all the natural and artificial varieties; that these different varieties are not only kindred and allied, as has been hinted at by other writers, but are identical and exactly the same thing. That, to induce artificial trance, there was no need of the method of Braid, or of the method of Mesmer, before Braid, or of any of the methods of the middle age, before Mesmer; that there was no need to do anything whatever, but simply to act on the emotion of expectation-in other words, that artificial trance is a purely psychological phenomenon, and must be studied psychologically. That the concentration theory explained, unified and harmonized all the varieties of trance. natural and artificial, no matter how induced; bringing order out of chaos, making clear what had hitherto been mysterious to even the most successful investigators of this side of psychology. All these principles apply to the lower animals, as well as to man; there is no distinction whatever between them.

In this statement as made by Dr. Beard, we only have a reiteration-a complete restatement of the main position assumed by the venerable Dr. Fahnestock, of Lancaster, Pa. He has not advanced a single new idea; he has not even presented his thoughts in a manner that would render them novel and attractive, and had he been thoroughly con-versant with the literature of the subject on which he treats, he would never have written this little work, but contented himself with traversing the well beaten paths of the old mesmerists and psychologists.

What has been termed "mind reading," Dr. Beard regards as "muscle reading." He sets Beard regards as "muscle reading." He sets forth that "The muscle-reader, standing in a certain position, detects the direction in which this object or locality is by the un-which this object or locality is by the un-in the subject in being accused at the latter place of fraud | which this object or locality is by the untension exerted through his fingers. He then walks up and down the room, and when he reaches the object or locality, he detects muscular relaxation on the part of the subject, and so knows that he has reached the locality. What he has found, he does not know (the nature of the object); but simply the locality. A well-trained operator may find so small an object as a pea or a pin by connecting his finger with the finger of the subject. The marvel of these phenomena is in the minuteness and precision exhibited. Success in this experimenting requires that the subject should keep his mind fully concentrated on the object or locality that is agreed on; but it is not necessary that he should look in that direction. The blindfolding of the musclereader is not necessary, but it keeps him from obtaining information in any other way than by his sense of touch. Like Mesmer. Brown did marvelous things which he himself could not explain, but which have since been explained; and so, indirectly, he has been of immense service to science. The phenomena of muscle reading are as genuine as the phenomena of trance and are new to science, although not new to experience; but the explanations of Mesmer and the explanations of Brown were alike erroneous. The methods of making the physical connection between the subject and the muscle-reader may be varied infinitely. There may be several subjects, as well as one, all of them with their hands on the body of the musclereader. Dr. Beard does not clearly analyze his subect, and get at the foundation on which t rests. Had he defined what acted on the it rests. muscles of the subject (the mind) he would have rendered his position more clear, though not then, even, getting at bottom facts. Brown claims that it is through the instrumentality of mind reading that he finds hidden objects, while Dr. Beard simply states that his meth-od is "muscle reading." If the muscles are not acted upon by the mind, producing a peculiar manifestation whereby Brown is enabled to find any hidden object, then they are imbued with a power not heretofore discovered. Is it not mind reading after all? Dr. Beard's pamphlet of 40 pages, though containing nothing new—only so far as er-roneous statements are made—will be read with interest as one of the curiosities of literature.

Magazines for March not before Mentioned.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Joseph Parker, D.D.; Conservative Curriculums; Unsymmetrical Heads; Geo. J. Brush; Plato v. Epicurus; Falling in Love; Too many Nurses; The Edelveiss; Old Sue Hubberty and her six Apple trees; Teetotalism and Vegetarianism; Primitive Vegetarians; Artistic Disposition of the Body; Health Hints; Notes in Science and Agricul-ture; Poetry; Editorial and current items; Answers to Correspondents; Personal; Library.

THE HERALD OF HEALTH. (M. L. Holbrook M. D., New York.) Contents: Hygiene of the Kitchen; Insufficient use of milk as an article of diet; A practical Method for preventing the spread of Infectious diseases in Households; Republicanism in Hygiene; Our Des-sert Table; Topics of the Month; Studies in Hygiene for Women.

THE CHILDREN'S MUSEUM. (F. B. Goddard & Co., New York.) An illustrated monthly for boys and girls.

ANDREWS' BAZAR. (The Queen Publishing Co., New York.) Devoted to Fashion, Literature, Art and Society matters,

THE YOUNG SCIENTIST. (14 Dey St., New York.) A practical journal of Home Arts.

THE SHAKER MANIFESTO. (Shaker Village, N. H.) Contains original and selected articles of interest.

#### Guard Against Disease.

If you find yourself getting billious, head heavy, mouth foul, eyes yellow, kidneys dis-ordered, symptoms of piles tormenting you, take at once a few doses of Kidney-Wort. It is nature's great assistant. Use it as an advance guard-don't wait to get down sick. See large advertisement.

An effort made for the happiness of others tifts us above ourselves.

#### Satisfaction for Ten.

In our family of ten for over two years Parker's Ginger Tonic has cured headache, malaria, and in fact all other complaints so satisfactorily that we are in excellent health and no expense for doctors or other medicines. Chroniele.

No man is more miserable than he that hath no adversity.

#### (Chambersburgh (Pa.) Herald.)

After vainly spending five hundred dollars for other remedies to relieve my wife, I have no hesitation in declaring, that St. Jacobs Oil will cure Neuralgia, says M. V. B. Hersom, Esq., (of Pinkham & Hersom,) Boston, Mass., an enthusiastic endorser of its merits.

People's intentions can only be decided by their conduct.

#### TheWeaker Sex.

are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists,

He that lendeth to a tramp giveth to a saloonist.



\$7.2 A WEEK. \$12 a day at home easily made. Costly out-tit free. Address TRUE & Co., Augusta, Me. 81 11 38 10

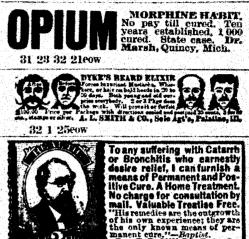
MRS. M.C. FRIESNER VITAL ELECTRO-MAGNETIC HEALER.

**51 N. SHELDON STREET, CHICAGO.** 

OFFICE HOURS: 9 to 12 A. M., 2 to 5 P. M. 31 7 82 18

MEDICAL DIAGNOSIS. Send lock of patient's hair, Patients coming under treatment, will be credited with this bollar on their first monthly payment. Different patients, separate letters. Remedies and treatment for one month, by Address YOGL and ALLEN, Lock Box 2088, Kansas City.

31 23 32 9



Rev. T. P. CHILDS, Troy. O.

35 30 13 32 11eow

AGENTS: BOOK AGENTS: SUNLIGHT AND SHADOW

This is the best book to make money on ever offered to you. It is the fastest soling book ever published. For Pathos, Spicy Homor, and Thrilling Interest it is without a peer. Ministers ray "field Spaced it." Everyone laugha and erry over it. Tens of Thousands are now waiting for it. It is the "booming" book for Arents. D." 46th thousand in press. 1000 Agents wanted, men and Women. Now is the have stiller. Exclusive Terratory, and Special Terns given. "I read for Circulars to D. D. Wirght EVERS 5 600 philosen." . G. NETTLETON & CO., Chicago, Ill.

31 9 32 3e4w





#### THE WOMAN'S SILK CULTURE ASSOCIATION

have recently had a meeting in Philadelphia. Its object is to enlist general interest in the advantages of domestic silk growing, and in the pecuniary benefits to be derived therefrom by women of small means in rural homes. The society has been in existence less than two years, but in that time has sent silkworms' eggs and slips of the mulberry tree to persons in nearly every State of the Union. The cocoons spun by the worms at the houses of those who have taken up this new industry have been purchased by the society. An ounce of eggs costs \$5 and the worms hatched from them will make 40,000 cocoons. The society pays \$1 a pound for cocoons, from which the silk is then reeled off, each pound of cocoons making about a quarter of a pound of silk. The reeling is done by an employe of the society, as there are no skilled American reelers. There were twenty-five exhibitors, who competed for the prize of \$500, and several others showed spun and floss silk. It does not seem to be an industry which would pay for large expenditures. It is chiefly adapted to small homes by women who find it necessary to do something beside taking care of their families to eke out a pinched income. It may yet, properly managed, prove to be a great source of production. The office of the association is 1328 Chestnut street. The first prize of \$200 for the best cocoons was taken by Mrs. Rebecca Taylor of Kennett Square. Pa. This lady is eighty years of age and is the mother of Bayard Taylor.

#### PROF. ADLER ON THE POSITION OF WOMAN.

The Professor is beginning a series of dis-courses on Woman in which he goes back to the cradle of the race and shows the growth of domestic out of nomadic life. He proves by history that the family was organized first as a mother-home, and children bore the name of their mother, not their father. Descent was traced in the female line. The married sons still remained with the mother. This arrangement was spread among the Indians, in Central Africa, India and elsewhere. The next stage brought about the reverse of this. If the institution of the mother-home was founded on the exigencies of a primitive civilization in which paternity was uncertain, that of the father-home was founded largely upon the selfishness of the male sex and the abuse of power by the stronger. After declaring that as mankind has risen from inferior conditions, he says: That we have advanced so far teaches us that we can advance still further. That we have climbed so high tells us that we can aspire still higher. The man sonl and the woman soul must rise together or will fall together. No scheme for the elevation of mankind has any promise of success which does not also include as of first importance the elevation and the liberation of womankind.

This position of the Professor differs from that of Prof. Swing of Chicago, who, while saying many sweet things about woman, would deny her justice before the law. But his position has been so assailed, and his logic destroyed by such women as Mrs. H. M. Gou-gar and Mrs. E. B. Harbert, that, it is only fair to let the Professor rest.

The Portland Press of August 26, 1875, con-tains an account of Mrs. Robert Hull'sséance on the evening of the day named. A corner of the room had been curtained of, and from this corner the spirit made its appearance and was caught and held by one of the party. The Press says:

All present distinctly heard a very alarmed voice exclaiming, "Don't! don't! let me go!" and then "For God'ssake let me go." "Why," said Dr. Green, (one of the sitters) with well affected surprise, "this is not a spirit! This is Mrs. Hull!" Meanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it aside and discovered the stool unoccupied, an empty skirt and a little pile of female wearing apparel. It was just what was expected. The game had been a bold one, but its very aulacity was its greatest protection. There was such a show of ingenuousness, about it, of artless innocence and retiring modesty about the medium, that most people have apparently thought it an unpardonable injustice to suspect fraud in it. Science, however, counts character for nothing; and when men, who are accustomed in their daily work to divest their minds of prejudice in order to correctly weigh the circumstances and conditions of obscure diseases, had an opportunity to investigate these feats, the elements of the case which had been instanced as absolutely conclusive of their supernatural character were quickly shown to be the result of bold but not especially clever trickery. But, to pro-ceed: The male Hull, who had been taken so completely by surprise that he forgot to turn out the light, delivered himself of the following manly speech: "Well, gentlemen, I wish you to understand that I have no hand in this affair. I know nothing about it." And his wife was left to dress herself behind the curtain. Mrs. Hull protested that the deception had been practiced because she was poor and needed the money, but she stoutly main-tained that the other scances had been genuine, and offered to give the gentlemen a test sitting. It is unnecessary to say that the sitting under the prescribed conditions has not come off, and if Mrs. Hull escapes the legit-mate consequences of her imposture she may

be thankful. Mrs. Hull lives at No. 352 Adelphi street and occupied the entire house, with her husband and a lady friend from Boston. Mr. Hull arranges the circles and attends to the business part of the séances. During the performances he sits on one side of the cabinet and the lady friend on the other. The family keep no servants, and the quiet of the house is not disturbed by kitchen callers. The be-lievers in Mrs. Hull's mediumship find it a delightful place in which to see strange things

#### BOOK BEVIEWS.

(All books noticed under this head, are for sale at. of can be ordered through, the office of the BELIGIO-PHILO-SOPHICAL JOURNAL.]

OUR CONTINENT—"In that New World which is Old." Albion W. Tourgée, editor. Terms \$4.00 per year. Our Continent Publishing Company, Philadelphia, Pa.

This is an admirably gotten up magazine in every respect, and can not fail to become a general favorite. The illustrations are fine, and the articles possess a high order of merit.

THE BIBLIOGRAPHER.—A JOURNAL OF BOOK Lore. \$4 per year. Elliot Stock, 62, Paternostor Row, London, E. C. New York: J. W. Bouton.

This new magazine contains many valuable articles, and will occupy a niche in the literary world that has long been vacant and supply a want greatly demanded. The con-tents of the number before us are: The Bishop's Bible; Dante in England; The Woodcutters of the Netherlands; A Hitherto Undescribed Copy of the Century of Inventions; Early Topography in Lambeth Palace Li-brary; Vulgaria Whitintoni; Exhibition of Engravings at the "Cercle" of the Booksellers in Paris; The Sunderland Sale; The Cameford Sale, etc.

A Fountain of Light, a weekly journal devoted to light seekers, published by Mrs. M. Merrick, Quincy, Ill.—This volume contains the numbers from Oct., 1880 to Oct., 1881, board cover, price \$1.00. The publisher says: "The book contains 832 pages, cheap binding full of errors and more breaking. One full of errors and good moral reading. One will be no worse for reading it, but may find happiness and contentment in its teachings."

Agreeable advice is seldom useful advice.

## Rhenmatic Rellef.

Омана, Neb., May 24, 1881. H. H. WARNER & Co.: Sirs I have frequent-ly used your Safe Kidney and Liver Cure for rhenmatic attacks and have always derived benefit therefrom. E. D. KITTON.

Publish your joys but conceal your sorrows.

Insist upon obtaining FLORESTON COLOGNE. It is pre-eminently superior in permanence and delicacy of odor.

"Animal Magnetism," by J. P. F. Deleuze, translated by Thos. C. Hartshorn. Revised edition, with an appendix of notes by the translator, and letters from eminent physicians, and others, price \$2.00, postage 10 cents extra, for sale at this office.

AUENTIC WANTED to sell Dr. Chase's 2,000 Re-MULAIN cipe Book. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich. 31 1 32 26

\$777 s Year and expenses to agents. Outfit free. Ad dress P. O. VICKERY, Augusta, Me. 31 2 83 1

# BEATTY'S, Organs 27 Stops \$90. Pianos, \$125 up. Address Danie' F. BEATTY, Washington, N. J. 81 14 38 13

\$66 a week in your own town. Terms and \$5 outfit free, Address H. HALLERT & Co., Portland, Me. 81 11 83 10

70 New or 50 beauties, no 2 alike, Chromo Cards, with name 10c. E. D. GILIJERT, P. M. Higganum, Ct. 31 17 82 8

75 Elegant New Style Chromo Cards, name in Gold & (1) Jet, 10c. American Card Co. West Haven, Ct. 91 00 00 0 81 22 82 8

VES! 40 on 10c. worth 25c. warranted best pack sold. Bill Agta wanted. L. Jones & Co., Nassu, Ny. 81 17 82 83

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland. Me. 31 11 88 10







50 ALL NEW STYLE Chromo Carda. No 2 alike, name on, 10 cts. Clinton Bros., Clintonville, Conn. 81 7 85 5000

O ALL NEW STYLE CHROMO Cards, besulifal de-basedsomeet pack ever sold, 50 with name 10c, or 83 Extra large Chromos 10c. Gordon Printing Co. Northora Cl. 31 25 32 5eow



31 13 52 11eow

# **WOULD YOU KNOW YOURSELF**

#### Consult with A. B. SEVERANCE, the well-known **PSYCHOMETRIST AND CLAIRVOYANT.**

Come in person or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct de-lineation of character giving instructions for self improve-ment, by telling what faculties to cultivate and spiritual con-dition, giving past and future events, telling what to re-strain, giving past and future events, telling what kind of a medium you can develop into, if any. What business or pro-fession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in refer-ence to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a writ-ten prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure. **DELINEATIONS.** 

#### DELINEATIONS.

He also Treats Diseases Magnetically and Otherwise. TRAMS:-Brief Delineation, \$1.00. Full and Complete De-lineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Di-agnosis and Prescription, \$5.00. Address A. B. SKERANCS, 219 Grand Ave., Milwaukee, Wis. v18n21tf

Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

on the Proper Treatment of the Threat and Lungs. This pamphlet is designed for the general public, and is a guide for all sick persona. The pretace says "What is est to preserve the vody in health, and what to do to regain health when it is lost, are problems which medical says and philoso-phers in all ages, have striven to solve. The aim of the writer in the preparation of this spamphlet, has been to present the reader with an epitome of his experience on these points, de-rived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known as one of the most experienced and successful practitioners in discenses of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrà, Sore Throat, Laryngitis, Bronchitis, Asthma and Consump-tion, the "Prevention of Lung Discenses." "The Early Sym-toms of Consumption," "Can Lung Discenses." "The Early Sym-toms of Consumption," "Can Lung Discenses." "Winter "Their Proper Treatment." "Examinations of the Lungs," various opinions as to the nature of Consumption, "Winter Tables and Changes of Climate, "Inhalation Treatment of Lung Discenses," the "Cure of Hay Ferer," etc. The style of the Treaties is well illustrated by its opening paragraph: "The two great forces of life are the *air* we breathe and the food we est. The two great receptacies of the Lungs and the Stomach co work together in imparting strength and life to the system." Orders for thes trade supplied by the Western News Com-pan, Chicage. Copies can be secured of any bookseller and at the office of the supplied by the Western News Com-pan, Chicage. Copies can be secured of any bookseller and at the office of the subtor, 103 State St. 30 16 32 15



## Marshlands of Theology to the Highlands of Free Thought.

#### By HUDSON TUTTLE.

This profoundly eloquent, comprehensive and convincing lecture makes a fine missionary document to souther. No one can read it without being impressed by it. Frof. Wm. Denton in speaking of it, says: ....'It is most excellent, it should be published in pamphlet form and sown broadcast." We have service thousand copies of it which we have our readers will thus disseminate. We send it out at cost, 10 copies for 25 cents. For sale, wholesale and retail, by the BELIGIO-PRILOSOPER-TAL PUBLISHING HOUSE, Chicago

# VITAL MAGNETIC CURE,

AN ELPOSITION OF

VITAL MAGNETISM

and its application to the treatment of

#### MENTAL AND PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

In this volume of 216 pages the author furnishes the hey to much which has heretofore been locked up in momeny. It is a work which should be read by all who desire to undesstand the issue of life and their relations to others. Price reduced from \$1.50 to \$1.25; postage 8 conts. For solve the should read 1 stall, by the MALIGIO-PRILESOURI-CAL PUBLISHING HOUSE, Chicago.

# MARCH 18, 1882.

# Keligio-Philosophical Journal

## PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

#### By JOHN C. BUNDY.

### Terms of Subscription in Advance.

One Copy	1, one	year,		\$2.50
65 66	G	month	8	\$1.25
		********		

SINCLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by Money Order. Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local Canks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

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

#### SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are reguired 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 Jourman containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHECAGO, ILL., Saturday, March 18, 1882.

#### NOTICE TO SUBSCRIBERS.

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

## Talmage on the "Meanness of Infidelity."

With Talmage infidelity is Ingersoll-nothing less, nothing more. The reverend acrobat cays:

bab 68396: "He tries to stab Moses, to stab Joshna, to stab all the prophets, and evangelists and apostles, to stab Christ, and to atab the God of the Bible. But while the modern Jehotakim is cutting to pieces his only copy of the Bible —for I suppose he has not more than one copy of this dargerous bock in his household, and that so carefully locked and guarded that none of his friends coming near can get polsoned by R—there are more copies of this block being printed than of any other book in all secular or religious literature. A very small number of the most popular books have been printed in compari-tion. Disraell's Endymion and Shakspeare's tracedies have had a very slow shie compared with this Bible, which, after the assaults of thousands of Ingersolls for centuries, has now over 300,000 copies in existence. There are at least 10,000 Bibles born to one destroyed.

tion, vulgarity, selfishness and unmentionablejcrimes stalking forth unabashed in the garb of religion; it found dungeons, charnel houses, prisons, rocks, autodates, gibbets, fagots, and tortures at which the red-handed savage would pale, everywhere for the purpose of stifling free thought and maintaining the hold of superstition.

It has been two conturies of desperate truggle to bring mankind up to the highlands of the present, from the quaking bog over which the religious teachers led. desperate struggle; a thousand Galileos went down on their knees broken hearted; a thousand Guiardino Brunos fed the flames and their ashes were blown away by the winds of heaven; tens of thousands rotted in slimy dungeons where the light of day never came; millions were tortured by nameless instruments which rent the delicate fibres of the nerves asunder; Europe and Asia became a vast battle field of hosts contending in the name of religion; the smoke of burning cities blackened the day, and the fair hills were whitened by the bones of slaughtered com-

batants, of fair women and pretty childhood. The world has not escaped this nightmare of theology. Infidelity has not quite won the battle, and thus far has had too much to do to engage in special charities. It has had the whole race to redeem, and redeeming

has made all these special charities possible for the churches. It has ameliorated the disposition of mankind and taught the contending sects the value of love and kindness. It has substituted knowledge for ignorance. peace for war, love for hate, freedom and liberty for tyranny, the love of God for his vindictive wrath, happiness for misery, and a glorious life for a whining death.

In conclusion, Rev. Talmage, having with reckless and extravagant misrepresentation and bold assertion reached a conclusion, he springs wildly in front of his desk, leans forward until it seems miraculous he does not

fall headlong from the platform, and shrieks like a parrot crazy with theology:

"O, what men and women the religion of the Bible make. Fall in line, ye regiments of God, that we may review the troops. I call the roll: John Howard, David Brainerd. George Whitfield, Frederick Oberlin, Martin Luther, Adoniram Judson, Dr. Tuff, Henry Martin, William Wilberforce, Richard Cobden, Bishop Mack-livaine, Garfield, Washington, Victoria the Queen, Han-nah Moore, Charlotte Elizabeth, Mrs. Sigourney, Flor-ence Nightingale, Jenny Lind, Lucretia Mott, and 10,-000 other men and women, living and dead, who stand in the present and the past, affame with the transplcu-ous glories of the Christian religion."

"Oh! what men and women the religion of the Bible makes!" Let us have the reverse of this pleasant picture, beginning with David -a man after God's own heart, who treacherously slew a friend in order to gain his wife; Solomon with his seven hundred wives; Constantine the Great, the founder of Christian- of intellectual and moral attainment, accelerity, who murdered his son Crispus and thrust ated during the past century, is one of the the Empress Fausta into a boiling bath; the endless line of heartless popes; the inquisitors laughing when a moan of agony was cry from the more sensitive nerves of woman; John Calvin who consigned Servetus to the flames; Cromwell destroying indiscriminate-

### Church Attendance.

The Christian at Work thinks that the reasons assigned by the press for empty pews, are all wrong. The New York Herald says that the cost is too much. The Buffalo Express says: "The real reason why so many people stay away from church, is that they do not consider it essential to their eternal welfare to attend....Convince them that it is, and no. financial objection will stand in the way of all our churches being filled." The Living Church says that it is because "the idea of worship, as such, has become an altogether lost art." The Christian at Work boldly arises and says: "I deny the fact! There is as much, if not more, attendance than ever." Having said that, it then gives itself away by stating:

"But if there be a noticeable falling off in any direction in this respect we charge it di-rectly to the deterioration of family government. In this country family government is not what it was. There is not the discipline in the home, the respect for the parents and for age, the deference to authority that there used to be. And we do assuredly know that in too many families the sons and daughters are allowed to go to church or not, as they choose, to study their Sunday-school lessons or not, to attend the Sunday school or notall as it may please the sweet will of the children to de

There is, thanks to growing intelligence, less arbitrary rule in the family; the children are now allowed more freedom to enjoy and expand their minds; but we utterly repudiate the threadbare assertion, that children have lost respect for their parents or for the aged. It certainly would be an easy way to fill the churches with children, for parents to compel them to attend, as the Christian at Work demands. We would respectfully inform that journal of a fact it seemingly forgets, that the days of blue laws and whipping-posts are past, and even theology cannot bring them back. It says:

"We utter a word of caution; we advise our friends, the materialists, the agnostics, the free-religionists, the culturists, and all the other ists, not to look in the direction of diminished church attendance for much comfort. After all, it is the churches that ge the people; after all, it is the churches that do the world's work."

This would be a comforting assurance were it true. On the contrary it is not true, but utterly false. If building churches and proselytism be the world's work, then the churches are doing it; but the world's work is quite a different matter. Education is the greatest of the world's work, and the vast school system is entirely secular except as the churches clutch desperately at it, in futile efforts to bend it to their purposes. The mighty march chief works of the world, in which the churches have had no hand, except as brakes on the wheels of the car of progress. They have forced from the lips of the strong man, or a opposed with all their might every new thought that has come into the world; burned as heretics those who promulgated the new truths, and tortured with rack and thumb-

#### Current Items.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

Woman's Herald of Industry is an excellent paper published at San Francisco, Cal. It is devoted exclusively to the interests of woman.

A Toronto man was arrested for whipping his grown up daughter. His plea was that, being a pious man, he desired the girl to keep Lent, and only struck her a dozen times with a cane for punishment.

The Rev. Joseph Cook purposes to lecture for two months to the educated natives of the principal cities of India. What has India done to this distinguished absorptionist? Is not British misrule sufficiently retributive for India's sins?

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.80.

The New York papers are moralizing upon the alarming rise of the death-rate in that city. In January there were 3,508 deaths, and in February 3,305, making a total of 6,903. For the same months in 1881 the total number of deaths was 5,964, thus showing an increase of about 500 per month for 1882.

The Rev. Mr. Green, the ritualist, having been in prison nearly a year, the Archbishop of Canterbury is making active efforts for his release. He told a committee of the church association, the other day, that if Mr. Green would promise that no illegal ceremony should be celebrated in his church, he might, he thought, be put at liberty.

The Rev. David Mossom is said to have been the first native American who was ordained in the Church of England. He was the clergyman who married General Washington, near St. Peter's Church, New Kent County, at the White House, Va. The church was built in 1703, at a cost of 146,000 pounds of tobacco. Daniel Parke Custis, whose widow became the wife of Washington, was a vestryman in St. Peter's.

On our sixth page we publish a singular article headed "Tinsdale's Hands." J. K. of Leadville, Col., writes as follows in reference to the case: "The man lost both eyes and arms from a powder explosion in Leadville in December last. The citizens here gave an entertainment for his benefit, which brought him in over \$1,000. I think it will bear publishing, as evidence, showing the duality of man's nature and something for materialists to ponder.

A call has been issued by the International Sabbath Association, for a conference regarding the right observance of the Sabbath, to be held in the First Presbyterian Church, Pittsdiscussion will be, Sunday railroading and carrying of the mails; the attitude of our forThe Medium and Daybreak has an excel-

Our Exchanges.

lent article on "The magnet as an emblem in spiritual science:"

What a beautiful, yet mysterious thing is the permanent magnet, and how richly it is endowed with the habiliments of Nature's choicest suggestions.

Take the centre or neutral point of the magnet, and follow its lines of motion in their gradation of intensity towards the poles. How beautiful and how geometrical these lines of force appear. If we examine the properties of the two forces at the poles, we shall find that they are somewhat similar, though different in their behavior towards each other. We call these two forces negative and positive (male and female). If, again. we examine the motion or mannerism of these same forces, we shall find, that, though opposite in one sense they are nevertheless gifted with the power of affection. One pole has a perpetual tendency to attract the opposite pole, though similar poles of negative and negative, positive and positive, repel each other.

When we endow a piece of metal with this curious force, it instantly becomes a perpetual motion, pure and simple. It is true, that the science of to-day declares this force of the permanent magnet to be static, and yet we cannot rob the magnet of its energy. We magnetize other pieces of metal, by rubbing them with a parent magnet, or by bringing them within the sphere of the parental influence; yet the original force is not diminished or destroyed one jot or one tittle. Again, the pieces of metal, so magnetized or endowed, are also capable of imparting their own individual properties to other pieces of metal, without any diminution or deterioration of the force; and so on, and so on, ad infinitum.

The permanent magnet owns no mechanical equivalent, and no law but that of its Who can believe in the perpetual moown. tion of the magnet and disbelieve the perpet-ual life of the spirit of man? But if there be one thing more than another in the physical world which illustrates the psychic power in man, it is this singular quality of the magnet. Could we endow this material force with reason, could we teach it how to love and hate, could we teach it how to acquire the faculties of emotion and aspiration. could we teach it to feel and to think, to judge, to pray and to study; then indeed would it resemble that motive power in man which we call spirit. It may be a bold theory to promulgate, even at the present fag-end of the materialistic hypothesis, but I have long had the impression (which intensifies as time goes on) that this force, which we call magnetism, is already intelligent to a degree. Already we can determine, experimentally, the ideal of its own configuration; for this can be projected and made manifest to our senses in its various associations with mat-

Let us sprinkle a few iron filings on the surface of a glass plate, and then place the plate over the poles of the magnet; you will then see its ideal of configuration. Now vary the intensity or the quantity of the cur rent, and watch the "materialization" of the filings on the surface of the glass. If some crystallizing substance be used, and the cur-rent is allowed to pass through it whilst in the act of crystallizing, the effect is still more striking, for now the beautiful frondlike leaves, or star-like forms appear, all fringed and embroidered by the vibrations of held in the First Presbyterian Church, Pitts-burg, March 28-30. Among the subjects for twin-sister, the hand-maid of the spiritual power in the physical world. Could we grasp this magnetic force, and carry it away intact from its metalic captor, and place it in a sun-beam of floating particles—how instinctively would it affinitize to itself those atoms of matter which were en rapport with its own peculiar affections, and thus build itself up like a creature from the Spirit-world! The New York Herald has a very suggestive and praiseworthy article on "Selling seats in the Sanctuary." The auctioneering business has been a custom in Plymouth church, Brooklyn, N. Y., for many years, and is generally enlivened by a bright and merry speech from the pastor. It is not the business of the outside world to criticise any church as to its method of doing business; but we think there are grave objections to this practice, looking at the whole subject in the interest of true Christianity. The first principle of the Christian religion is that the lospel should be free to all. This principle s carried out on the European Continent, where the vast cathedrals are open spaces, without pews or seats or reserved interests where the worshipers stand or kneel, or pay penny for a stool and sit during the services. This pew selling is an illustration of the tendency of our modern churches to sacrifice religion to display. Our churches are club houses. They belong to "sets." One is fashionable, the other is not. People speak of "their church" as of "their club." They go to one because "the so and so's" go there, and they avoid another because they do not care to worship with their cook or their chambermaid. That Gospel which was preached by the apostle as the Gospel of a savior who was no respecter of persons is forgotten in the presence of this worldly spirit. To have a splendid house, refined music, the latest strains from the operas, cushioned pews where the tired devotee may lounge and nod good society, an eloquent, easy going clergy-man, who treads on nobody's toes and preaches a kind of sugar-coated piety-these are the rapidly growing faults of our modern religion. Light, of England, contains a curious article on "Faces in the Dark," as set forth in the St. James Gazette: Mr. Francis Galton published some time ago a paper on "The Visions of Sane Persons," in which he went so far as to admit that a man who thought he saw "strange apparitions in the dark" might not be positively insane, though he hinted that a good many experts would say that he was. Indeed, I have heard that an eminent person whose duty leads him to decide on such cases has expressed his belief that to "hear volces" is unquestionable evidence of insanity. He would have dealt summarily with Peter when he saw the vision and heard the voice urging him to slay and eat! It is good that his powers are limited. The writer in the St. James's gives a graphic account of what with him has been a regular experience, the seeing with closed eyes of a great variety of faces, which are living and individual in character, and which appear at a distance of four or five feet as though traced in chalk on a black ground; their "general aspect being as if their substance were of pale smoke." The most remarkable thing about them to the writer is "that while they are always of a strikingly distinctive character, they are like none that I can remember to have seen in life or in pictures." "Only one have I ever seen in profile, all the rest con-

Cut away, then, with all your infidel penknives."

Then he springs on top of his pulpit, threshes the air with his arms, and tells us how mean Ingersolls father was, and how mean Ingersoll is not to talk more of his own mother:

"I stand at the door of his Christian'mother's sepulchre t for justice from this infidel lecturer. Ungrat Owe you nothing to the bosom that nurse you, to the arm that enfolded you, to the lips that you, to the arm that enfolded you, to the lips that prayed for you, to the hands that tolled for your wel-fare? You do not believe in the Bible. You do not be lieve in the God of the Bible. Do you believe in your mother? I do not implead you by John Calvin's God for you say He was a fiend; nor the God of John Wesley. mother? I do not implead you by John Calvin's God, for you say He was a fiend; nor the God of John Wesley, for you say he was a fiend; or the God of the West-minster assembly catechism, or the God of your father; or by your father's God; but by your mother's God—by the birth-pang that launched you; by the cradle that rocked you; by the hour when you were held at the altar in the old meeting-house, and the officer of religion said: "Robert I haptize thee in the name of the Father, and of the Son, and of the Holy Ghost." By that God I beg you to reconsider, and turn, and live."

So far as living is concerned, Ingersoll is about as live a man as there is in America. What does the reverend gentleman mean by the above paragraph? Simply he dares not directly assert that Ingersoll abused his mother or neglected her. He knows he is exceptionally kind and affectionate. As a contemptible coward he conceals behind diatribe and slush, and stabs with inuendo. Skipping down with a backward somersault he collars infidelity and cries:

sault he collars infidelity and cries: "But there stands infidelity; what is she doing? What is her mission? No prayer on her lip, no benediction on her brow. Both hands clinched. What for? To tight Christianity. Where are her schools and colleges and institutions of mercy? I throw you a ream of foolscap paper on which to put down the names of such institu-tions. What, is a ream of paper too much for the names? Then I throw you a quire of paper. Fill it up with the names of the educational and merciful in-stitutions established by infidelity. What, is a quire of paper too much? I throw you one sheet of letter-paper for the inscription of the names. Too much yet? I tear out a leaf from the back part of this hymn-book so you can fill it up. What, is that too much room? Then count such institutions on your ten fingers. Is that too much? Take the fingers of one hand. Is that too much? Then try one finger. Hait at that one finger and name an institution useful and yet pronounced against God and the Christian religion. Not one! Is inidelity as poor as that? Get out you miserable paper of the universe! Crawi into the lowest rat-hole of eternal noth-ingness!"

This is what the admirers of Talmage call eloquent: it is the eloquence of the negro preacher: "How many legs has the 'possum? I throw you a ream of paper. Too much! There's a quire! Don't want so much? Then | God what is God's. The priest, in the name take this piece! Too much. Hold up your two hands! Too many fingers? Hold up one have his political leanings, but it is not to ashand and shut down your thumb. There you have it, all on your fingers. Halt at those four fingers, and four legs has the 'possum!"

True enough, infidelity has no special charities, were it not for the sake of proselytism, how many would the church have? Infidelity has not had time yet to build special structures, so much work has there been to clear away the rubbish of superstition.

It found the world in the night of the dark ages, priest ridden, ignorant, besotted with superstition, fearing hell and the devil, and frantic with the terrible belief in God's wrath. It found man garroted even unto death by so-called religion, the priests twisting the cord; it found falsehood, lies, decep- | receive any."

ly those who disagreed with his tenets; and thus down the endless line of fanatics and bigots who have tortured humanity. And on

this Continent religion came with a Bible in one hand, and a sword in the other, to convert the natives, and the Incas and Aztecs. vast nations in the birth throes of civilization, perished as flowers are destroyed by frost. It came to the New England shore. and hanging and burning, imprisonment and torture were its first fiendish work. The "Pilgrim Fathers" came not for liberty in its broad sense, but to have the right to prevent others enjoying liberty. A Quaker was an object for immediate hanging, and superstition went wild in the witch hanging which disgraced the time.

Infidelity has a long list of great names beginning with Jesus Christ, the prince of infidels, and including nearly all the great names of history: Copernicus, Galileo, Bruno. Servetus, Bacon, Huxley, Tyndall, Spencer, Darwin, Buchner, Vogt, Strauss, Hobbs, Hume Chubb, Woolston, Collins, Diderot, D. Holbach. D. Alembert, Voltaire, Shelley, Shakespeare-a list of names which can be readily recalled that would fill a column. Nor should we forget Benjamin Franklin, Jefferson and Thomas Paine, whose genius gave us our great declaration of rights, which has no parallel in the world. There is scarcely an eminent man of science in Europe or America.

out is an infidel.

The newly-appointed Bishop of Limoges, in a recent pastoral, describes politics as not noble or lofty enough to deserve the honors of the Christian pulpit, comments on the instability of French systems of government and cabinets, and enjoins the priests, amid such fluctuations and so divided a society, to hold aloof from party strifes, preaching the Gospel alone: "It would be debasing religion to try and adapt it to a political system. Let us render to Cæsar what is Cæsar's, and to of the sacred rights of human liberty, may sert or propagate them from the pulpit that he is a priest." The Bishop enjoins caution, even in private conversation, as regards the local authorities, who, if praiseworthy, may be freely spoken of, but, if not, should be the object of silence; and he remarks that when priests complain to their diocesan of mayors or municipal councilors, it sometimes turns out that those priests have stoutly opposed their election: "Unless they are true Christians or men of great judgment, which is always rare, you must expect to be treated as vanquished. When a man descends into the

screw those who strayed back into the old paths. How senseless, then, for a religious paper to say:

"The velvet moss will grow upon the sterile rock and the mistletoe flourish on the withered branch, but neither agnosticism nor materialism, nor rationalism has proved itself able to cover a square inch of ground which Christianity has ever abandoned.

It would be difficult to show a square inch, for the conquered provinces wrested from the churches, embrace vast continents of thought stretching to the remotest horizons. Christianity taught that the world was flat; the earth the centre of the universe; the sun revolved around the earth with the stars; that the universe was created in six days; that man was made by direct miracle; that 4,000 years ago there was a deluge covering the whole earth; that there was a literal hell of fire; that there was a personal devil; in fact it would be difficult to crowd into a column's space all the churches have taught that is now conquered by materialism and Spiritualism, and the world made wiser and happier thereby. The whole vast fields of astronomy, philosophy, geology, and biology, once covered by Christianity, have been invaded, and are now fully occupied by those sciences. Spiritualism has taken possession of the field of man's spiritual nature, of which the churches taught the most grotesque and absurd doctrines, and even morality is no longer amenable to the rules prescribed by them.

So far from their not being an "inch' wrested from the churches, there is scarcely any ground remaining whereon they stood fifty years ago. If you would know, oh! preachers, how to fill your pews with attentive listeners, preach a living, practical gospel and not the dead dogmas and sapless creeds, born of selfish ignorance, and transmitted by bigotry.

The Index alludes to the care of human waifs in Michigan. The State keeps records of their pedigrees and previous environment as carefully as may be. Professor Gunning has been searching these records for facts bearing on some questions of heredity. He finds that healthy environment of the offspring will not very much modify a bequest of mental or moral disorder from the parent. The Michigan records go far to sustain the words of Ribot, that education has little influence except on mediocre natures. If we imagine human minds arranged in a linear series, idiocy would be at one end of the scale and genius at the other. The influence of education would be maximum at the middle and minimum at each end. For the lowest and most vicious in the Michigan hive. little or nothing can be done. Some of the boys the political arena it is very difficult not to have to be watched at night to prevent them deal blows. It is much more difficult not to | escaping to sleep with the pigs. One boy eats potato bugs and carthworms.

eign population toward the Sabbath; the Sabbath the common need of all nations; the character and influence of the Sunday newspaper; the Sabbath and the liquor traffic; what can be done most wisely to promote a right observance of the day.

We hear of another, "learned blacksmith," Ambrose S. Otley by name, whose shop is at Booth's Corner, Pa. He is about publishing a book of 566 pages, which he has named "Curiosities of the Bible." He has spent nearly thirteen years in the preparation of the work, and has gone through the Bible thirteen times with a minute examination of every verse, deducting from it whatever he thought might appeal to the curious interest of readers, and his knowledge of the Scriptures is said to be marvelous. He works hard at his trade all day and devotes his evenings to study.

Mr. Darwin, in one of his late works, has cited some very amusing facts to show that man is not the only animal that laughs, and Miss Julia Wedgewood now comes forward in Nature with information on the subject that will delight him. Miss Wedgewood has had from Zanzibar a letter from a friend who kept a baboon as a pet, relating how this baboon, when playing with its owner, "opened her mouth, showed all her white teeth, and regularly laughed like a child, especially when tickled." At a joke the baboon would never laugh, and nothing made her so angry as being laughed at.

A Scotch paper has the following: "A poor man who had a large family broke his leg, and as he would be destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the services. When the door opened a tall, lank, blue-frocked youngster stood there, with an oxgoad in his hand, and asked to see Deacon Brown. "Father could not attend the meeting," he said, "but he sent his prayers, and they are out in the cart.' They were brought in the shape of potatoes, beef, pork and corn."

Richard A. Proctor replies in Knowledge to the statement that he had predicted that the world would be burned up in 1897 by the fall of the comet of 1880 into the sun. Mr. Proctor shows that he never made such a prediction. He expresses the belief that the comet in question is not likely to bring danger to the solar system, and that the world is more likely to last fifteen millions of years than to be destroyed in fifteen. But although there is not the slightest reason to fear that the comets of 1843 and 1880, assuming they are the same, will do any harm to the solar system when finally absorbed, it would be quite otherwise if such a comet as that of the year 1811 were to fall directly upon the sun.

front the vision, and this one was singular in bearing a certain resemblance to some one whom I knew in real life." They are much more often men than women. They are all "extremely interesting (when they can be endured) because they look like the fleeting em-bodiments of some passion or mood of the mind; usually not the best of moods....Grief the most despairing, scorn, pride, hatred greed, cunning inquiry, envious or triumph-ant mockery"—these are the passions depicted. "I have never seen amongst them the passions depicted. "I have never seen amongst them the mask of pity, or love, or of any tender emotion." The writer is so used to this that till he read Mr. Galton's article he seems to have imagined that his were common experiences. To me they are familiar enough though his experiences are individualized by some little peculiarities. Are such visions not usual with those whose "eyes are open" (as Balsam's were), and who see with the inner vision? Is not the writer what is commonly known as a medium? And are not these "strikingly distinctive" faces, so natural, yet so little like what he ever sees in the flesh, which gaze at him "with a profoundly meaning, or appealing, or revealing look," just the faces of spirits who are attracted within his magnetic sphere?

Under the head of Unconcious Cerebration, Henry G. Atkinson gives some interesting thoughts: "Sir William Hamilton says, very truly, that 'what we are conscious of is constructed ont of what we are not conscious of, therefore unconscious cerebration is fundamental, and before conscious perception. Our ordinary thinking, then, is in fact inspiration formed for us and not by us even the sense of effort is not the effort itself, which is an unconscious impulse of which we become conscious. The idea that the mental state is the effort or will itself, or the efficient power, is mere illusion, as much so as that the fire is hot, the feeling in the finger, or the pain in the tooth. Consciousness is the exponent of the underlying action, from which may come much we may not comprehend, as in the dream, and what may really have no definite meaning.

"Sir Edwin Landseer painted a picture he called 'The Kind Star.' It was a female figure, or angel, with a star on the forehead. descending to a dying stag, but no one could make out what it meant. Was it a Midsum-mer Night's Dream, or what? So I made up my mind to ask my old friend, the painter, himself. 'Well,' he replied, 'I don't exactly know. I thought it a pretty idea anyhow, and that it would make a pretty picture.' So poe's often are impressed to write good but unmeaning lines, as in the case instanced in respect to Coleridge. I myself have often, half dreaming, noted down what I thought a good idea, and afterwards could see no meaning in it."

#### GENERAL NOTES.

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

Lyman C. Howe is now lecturing in Brook-Iyn."

2 g 2 ...

Span =>

Cephas B. Lynn lectured in Clyde, Ohio. last Sunday.

O. P. Kellogg lectured in Geneva, Ohio, on Sunday, the 5th instant.

Miss Susie Johnson has resumed her efficient labors at Minneapolis, Minn.

Mr. Wallis, the celebrated trance speaker,

A. B. French delivered a most eloquent discourse on last Sunday evening at Union Park Hall, to a large audience. In our next issue we shall give a synopsis of his lecture. He talks so rapidly, when once under "full headway." that it is quite impossible for the reporter to give his address in full. He is indeed brilliant as an orator, and those who do not hear him while in Chicago, will miss a rare treat. Next Sunday evening his subject will be, "The Facts of Experience and Follies of Materialism."

Mr. Hinckley, of Grafton, Ohio, pays this well merited compliment to A. B. French: "A. B. French delivered Henry Pierce's funeral discourse here in the Congregational Church, and words are inadequate to give you a description of it. Those only who have heard A. B. French can appreciate him. We thought we were sound in the faith, but his discourse has made us know certainly that Spiritualism is true. We are so glad he has given himself up to the work, for great good must come out of it. All were delighted with him and the cry is 'when will he come here again?""

Dr. Townsend has been in Chicago for several months, lecturing on psychology and performing experiments, and if success may be regarded as a criterion of merit, he certainly has an ample amount of the latter article. His lectures have been well received, and as an experimenter in psychology, we don't think he has a superior, and but very few equals. He intends in a short time to go to England and Australia, and we predict for him the same success in those countries that has greeted him here.

Mrs. Mary H. Hardy, of Toronto, Can., lectured on Friday, March 10th, before the Ladies' Sewing Circle of the Church of the Messiah in this city, on her labors among unfortunate women. After dwelling upon the trying nature of her task and the many inherent obstacles in the way of success, she referred to the importance of giving this class of unfortunates pleasant, cheerful occupations, reading matter of an elevating character, and cheerful surroundings. Mrs. Hardy properly characterized the contrast between the world's treatment of the betrayed and the betrayer-the one an outcast from society, and the other going on his way undisturbed. No work required greater love, sympathy, and patience. The false idea that labor was degrading must be eradicated. As a means of checking the evil and striking at the root of this poisonous upas tree, she advocated a law consigning the betrayer to three years' imprisonment at hard labor. In conclusion, she referred to the overwhelming love for dress in all walks of life, and characterized the dress follies of the age as calculated to create fallen women of the weak-minded beings who would sacrifice everything for fashionable apparel.

# Detroit to the Sea.

A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime. A large Manu-facturing Company in New York are now prepared to start persons of either sex in a new business. The business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company of October says, "The offer made by this Company (who are one of the most reliable in this city) is the best ever made to the unemployed." The Wallace Co., make a special offer to readers of this paper who will write them at once, and who can give good

#### Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street. Mr. A. B. French lec-tures during March and April. Services at 7:30 P. M.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Nellie J. T. Brigham lectures during March.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

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

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmenial Association. Free Pub-lic Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Steck's Musical Hall, No. 11 East Fourtcenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyccum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brockian In-stitute, at 3 and 7 P. M. Seven blocks from Fuiton Ferry. Lecturers: March, Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse. March 24th.—Spirits Visibly Among Us. Prof. Henry Kid-

dle. March 31st.—Anniversary Exercises. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 71,2 p. M., sharp, All Spiritual Papers sold at all our Meetings. S. B. NICHOLS President.

## Married.

Married in the city of Los Angeles, Cal., on Feb. 26th, 1882, at the honse of Dr. R. Hughes, Jessee H. Butler (author of "Home: Femme Hereic and Misseilaneous Poems," and of other writing in poetry and prose, to Miss Ida M. Merrill, Editress of A Fountain of Light, of Quincy, Ill.

Mr. A. W. Freeman, of Worcester, Mass., passed to spiritlife on the 5th inst., after a week's suffering from pneumonia, Mr. F. was bern in 1832. In Randelph, Mass. He had no Mr. F. was born in 1832, in Randolph, Mass. He had no family and leaves only two sisters to mourn his absence. He was a firm and exemplary Spiritualist. The funeral took place at his boarding place, where he died, on the 9th inst. G. H. Geer delivered the funeral address. Mr. Freeman worked in the shoe factory, and his fellow craftsmen sent a heautiful large bouquet of chulce flowers with the word "Rest" atlsti-eally woven in it.

## DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Advertising Columns, at nominal rates. It should be understood that the JOURNAL in the publication of

Mrs. M. J. Hendee, 8651, Market st., San Francisco, Cal.
Mrs. C. Halleday, test medium, Memphis, Mo.
Mrs. Annie Hofman, Wheeling, W. Va.
Jennie Holcomb, Mendota, III.
Mrs. Barket Berner, Santa Cruz, Cal.
Mrs. Margaret For Kane, 282 W. 37th st., New York.
Mrs. P. Derrough Kennedy, Glenwood, Mo.
Mrs. Rargaret For Kane, 282 W. 37th st., New York.
Mrs. P. Derrough Kennedy, Glenwood, Mo.
Mrs. Margaret For Kane, 282 W. 37th st., New York.
Mrs. P. Derrough Kennedy, Glenwood, Mo.
Mrs. Chara E. Leonard, cor. Sagnache and Costilla sts., Colorado Springs, Col.
Mrs. Rimma Lively, Maryville, Mo.
Mrs. Miller, 579 Minnie st., San Francisco, Cal.
Mise Mayo, 332 Turk at, San Francisco, Cal.
Mrs. Meller, 579 Minnie st., San Francisco, Cal.
Mise Mayo, 332 Turk at, San Francisco, Cal.
Mrs. Mansfeld, Gl W. 42nd et., New York.
J. V. Mansfeld, Gl W. 42nd et., New York.
Mrs. M. A. Noteman, 399 Adams st., Toledo, Onio.
Dr. A. H. Phillips, 133 W. 36th st., New York.
Mrs. J. E. Potter, 102 Appleton st., Boston, Mass.
Katle B. Robinson 2128 Brandywine st., Philadelphia.
Mrs. F. M. Shirley, Amora, Ind.
Dr. Henry Slade, 238 W. 34th st., New York City.
Dr. Hanry Slade, 238 W. 34th st., New York City.
Mrs. J. Berman, psychometric, Adrian, Mich.
Mrs. J. Barman, Stranetto, Cal.
E. H. Shirley, Sarrow, Incennee, Knox Co., Ind.
Dr. W. Stevens, Sacramento, Cal.
E. M. Shirley, Saft st., benver, Col.
Mrs. Yan Beusen, 287 15th st., Denver, Col.
Mrs. Yan Beusen, 287 15th st., Denver, Col.
Mrs. Yan Butsen, Sartameto, S. Louis, Mo.
Mrs. P. D. White, 507 Chestnut st., St. Louis, Mo.
<l

Heaters.

Heaters. Dr. W. J. Atkinson, V. D., Clarksburg, Mo. Mrs. Dr. Atwood, Galestille, Wis. Mrs. P. B. Atwood, 525 Sixth ave, New York. Lodema Atwood, La Crosse, Wis. Mrs. A. Allen, Kansas City, Mo. N. Anderson, Greenville, Texas. Dr. Oliver Bliss, Wilmington, Delaware. Mrs. M. Bradbury, Rockford, Bl. Dr. J. E. Briggs, 121 West 11th 5t., New York. E. D. Babbitt, D. M., Cincinnati, O. Dr. R. Brown, 335 Larimer st., Denver, Col. Sarah M. Buckwalter, M.D., 1027 Mt. Vernon St., Philadelphia. Madam Briscoe, 228 E. 34th st., New York. Mrs. N. A. Blakesley, 101 W. 45th st., New York. Mrs. N. A. Blakesley, 101 W. 45th st., New York. Mrs. D. Cowles, Battle Creek, Mich. Dr. E. S. Cleveland, Detroit, Mich. G. C. Castieman, Olathe, Kamsas. A. W. Curtis, Mapleton, Iowa. Mrs. S. H. Clark, 77 W. 55th st., New York. Jane Danforth, 12 Williams st., New London, Conn. Mrs. Dr. A. D. Davis, Myron, Iowa. Mrs. B. C. Bodge, Oswego, N. Y. n JohB. Dunton, psychopathic, Buftalo, N. Y. A. W. Edson, North Lansing, Mich. H. Fransham, Creece, Jowa. Mrs. J. J. Fuller, 920 F st., Washington, D. C. Dr. Gredley, 55 La Grange st., Boston. Dr. Amelia Greenwood, healer, Dixon, Wyoming Territory. A. S. Hayward, 5 Davis st., Boston. Dr. Im Hills, magnetic, Albay, Wis. Dr. J. C. Howes, Marshalltown, Iowa. Mrs. L. A. Henry, 209 W. 32nd st., New York. A. S. maywaru, 5 Davis St., Boston,
Dr. Ira Hills, magnetic, Albany, Wis,
Dr. J. C. Howes, Marshalltown, Jowa,
D. H. Henderson, magnetic healer, Talleyrand, Jovä,
Mrs. L. A. Henry, 209 W. Synd st., New York,
Dr. L. Hammond, Rock Port, Mo.
Dr. Wm. R. Joecelyn, Santa Cruz, Cal.
Mrs. L. A. Henry, 203 W. 1101, St., New York,
Dr. T. H. Laramie, 172 Classon ave., Brooklyn, N. Y.
Jos, W. B. La Pierre, M. D., 1194, E. Tth st., St. Paul, Minn.
Mrs. Eliza McLaughlin, Sedalia, Mo.
Mrs. Mathews, 116 W. 15th st., New York,
Dr. T. G. Maxwell, magnetic, Lincoln, Neb.
Mrs. C. M. Morrison, P. O. Boz 2519, Bosten, Mass.
John B. Miller, New Paris, Ind.
J. D. McLennan, 114 Geary st., San Francisco, Cal.
Daniel Morrison and wife, Decaur, Ill.
G. F. Mohn, Box 617, Los Angeles, Cal.
T. Luther Paine, magnetic, Edinburg, Ind.
Dr. J. Payne, Geneva Lake, Wis.
H. Pool, Mound City, Mo.
J. H. Rhodes, M. D., 440 N. 9th st., Philadelphia.
E. J. Rathbun, electropathic and magnetic, Lekalb, H.
Wm. Rose, M. D., 598 First st., Louisville, Ky.
Mrs. K. A. Logan Robison, Forest Grove, Oregon,
Mrs. Mary Towne, 63 E. 9th st., Springfield, Mass.
Mrs. Mary Towne, 63 E. 9th st., New York City.
S. G. Turner, 15 Harbor st., Cleveland, Ohio.
F. Vogl. Kansay City, Mo.
N. F. While, magnetic, 521 10th st., Washington, D. C.
Daniel White, M. D., 507 Chestnut st., St. Louis, Mo.
D. W. A. Uowdowith, Mayersville, Miss.
Dr. Harrison Weich, Phillipsburg, Montana.

#### MEDIUMS LOCATED IN CHICAGO.

#### MEDIUMS, CLAIRVOYANTS, TRANCE,

MEDIUMS, CLAIRVOYANTS, TRANCE, MrS. C. L. Bryant, business and test, 523 N. Wood St. MrS. O. A. Bishop, test, 15 N. Peoria St. MrS. DeWoif, 457 W. Madison St. MrS. DeWoif, 457 W. Madison St. MrS. Dele 461 W. Madison St. MrS. J. W. Gage, 16 Paulina st. MrS. J. W. Gage, 16 Paulina st. MrS. Maude Lord, 10 N. Throop St. MrS. L. R. Lowry, 682 W. Madison St. MrS. L. R. Lowry, 682 W. Madison St. MrS. E. A. Nichols, 217 S. Sangamon St. MrS. E. S. Silverston, 9 S. Green St., 2nd floor. MrS. E. S. Silverston, 9 S. Green St., 21 Ogden ave. Miss Ada Turk, 696 W. Madison St. MrS. E. V. Wilson, 16 Paulina st. MrS. M. D. Wynkoop.



This volume contains some of the author's best Lectures, comprising the following: Influence of Christianity on Civil-ization, Christianity and Materialism, Paine the Political and Religious Reformer, The Authority of the Bible, etc., etc. Cloth. Price, \$1.00; postage, 8 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

## **NERVOUS DISEASES**

MAGNETIC THERAPEUTICS.

By JAMES EDWIN BRIGGS, M. D.

Cloth. Price. 50 cents; postage, 3 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

**CONTRASTS IN SPIRIT-LIFE** ;

and recent experiences of

#### SAMUEL BOWLES.

Late Editor of the Springfield, [Mass.] Republicau, in the First Five Spheres. Also, a Thrilling Account of the Late

**President Garfield's Reception** In the Spirit-World. Written through the hand of Carrie E. S. Twing. Price, 50 cents; postage 3 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

### INCIDENTS IN MY LIFE.

SECOND SERIES.

We have in stock several hundred copies of this work,

#### By D. D. HOME, the Medium.

They are a JOB LOT procured outside of the regular trade, and we intend to give our readers the benefit of our bargain.

#### DANIEL DUNGLAS HOME.

is a name known throughout the world, and everything per is a name known information the worst, and everything par-taining to his life and experiences as medium possesses an interest of an unusual character. The book is a 12mo, bound in cloth, and containing 374 pages, printed on beary paper. The standard price at which it is listed and sold, is \$1.50. We will close out the lot now in stock, to readers of this paper, for Fifty Cents Per Copy, Postage Free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOTSF. Unleage.

# WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY. THE SUY AND STARS INHABITED.

BY WM. BAKER FAHNESTOCK, M. D.

Lassed to Spirit-Life.

gives an anniversary address in Cleveland. Mrs. Fellows lectures next Sunday at Union Park Hall, at 10:45 A. M.

Mrs. Shepard-Lillie is lecturing during the month of March, at Willoughby, Ohio.

Mrs. Pennell, platform test medium, officiates for the Spiritualists of Lowell for the month of March.

Jennie Rhind spoke in Taunton. Mass., on the last Sunday in February, illustrating her remarks by typical readings.

Mrs. Abbie N. Burnham has been speaking for a month past with excellent success in G. A. R. Hall, Lowell, Mass.

There was a large attendance at the Medium's Meeting last Sunday. Several good ten minutes' speeches were made.

Miss Jennie B. Hagan is lecturing within the vicinity of Conneaut, Ohio. Parties desiring her services can address her there.

Bishop A. Beals remains at St. Louis, Mo. during March. He delivers an anniversary address there the 31st.

Mrs. Nellie Brigham is lecturing with good success before the First Society of Spiritualists in this city.

Jessee H. Butler, the poet, of Los Angeles, Cal., has been united in marriage to Miss Ida M. Merrill, an accomplished young lady.

Mrs. Simpson, the test medium, has returned from her trip to the South, and can now be consulted at her residence, No. 24 Ogden Avenue.

E. W. Wallis speaks for the First Society of Spiritualists of Philadelphia during March, and will be pleased to visit places in the neighborhood on week evenings.

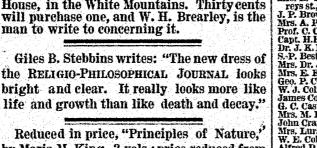
Mrs. Clara A. Field lectures March 19th in Manchester, N. H.; Portland, Me., April 19th. She would like to make engagements for the Sabbaths intervening. Address her 19 Essex Street. Boston.

Judge Wm. Coit lectured for the Brooklyn Spiritual Fraternity, Brooklyn Institute, Friday evening, March 10th; subject, "Swedenborg and his Teachings; Spiritualism and its Teachings."

Dr. G. H. Geer lectured in Willimantic, Ct. Feb. 19th and 26th, and in Worcester, Mass., March 5th and 12th. He will lecture in Lynn the 19th and 26th inst., and the 31st he will attend the Anniversary exercises in Haverhill, at which place he will lecture the 2nd of April. He will come West in May or June and is open for engagements.

Capt. H. H. Brown will speak in Troy, N. Y., Sundays, March 19th and 26th; in Sara. toga Springs, the 20th and 21st; in Glen's Falls, the 22nd; in Balston Spa, the 23rd, and along the railroad from Troy to Boston, from the 26th to April 2nd. Engagements solicited for April and May. Address him at 256 Fifth Avenue, Brooklyn, N. Y.

The sixth season of annual excursions over the Grand Trunk Railroad "from Detroit to the sea" will include a series of three excursions, leaving Detroit July 5, 20 and 27, with round trip tickets at \$20, each party in charge of W. H. Brearley, of the *News*, as heretofore. A fine excursion guide book, intended to fully decoribe and illustrate the route of these ox describe and illustrate the route of these ex-cursions, is now in course of preparation. It will be a marked improvement upon the issue of former years, both in appearance and matter. Over forty new maps have been engrav-ed expressly for this year's edition, and the title page will be an exact copy of an oil painting of Glen Ellis Falls, near the Glen House, in the White Mountains. Thirty cents will purchase one, and W. H. Brearley, is the man to write to concerning it.



by Maria M. King, 3 vols.; price reduced from \$1.75 to \$1.50 per volume. Three volumes for \$4.00.

"Nervous Diseases and Magnetic Therapeutics," by James Edwin Briggs, M. D. Price 50 cents. For sale at this office.

"How to Magnetize," by James Victor Wilson. An interesting treatise on magnetism, and how to acquire it. Price only 25 cents, for sale at this office.

"Religion of Spiritualism," its phenomena and philosophy, by Samuel Watson, D. D. Price \$1.25, for sale at this office.

## Business Notices.

THE most refined ladies and gentlemen use Dr. Price's Perfumes, which are really the delightful gens of all odors.

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

DR. PRICE'S Special Flavoring Extract of Orange is obtained from the finest fruit, and it will be found one of the most delicious flavors.

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

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

THE educated Physicians and Chemists of this country use Dr. Price's Cream Baking Powder in their own families.

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

CURES EVERY CASE OF PILES.

this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information possessed will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising the JOURNAL of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

#### Lecturers.

should be made, will be summaring dropped; all after invited to make use of this column, who appreciate its value. Lecturers. Mr. Chas. Andrus, inspirational speaker, Flushing, Mich. Mrs. C. Fannle Allyn, inspirational, Stoneham, Mass. Mrs. M. C. Allbe, inspirational, Stoneham, Mass. Mrs. M. C. Allbe, inspirational, Stoneham, Mass. Mrs. M. C. Burns, 65 Websterst, E. Boston, Mass. Mrs. Nellie J. T. Brigham, Colerain, Mass. J. F. Batter, 181 Walnut st, Chelsea, Mass. Bishop A. Beals. traveling. Prof. J. R. Buchnam, 205 E. 36th st., New York City. Mrs. E. H. Britten, The Limes, Cheetham Hill, I Humph-rays st., Manchester, England. J. P. Brown, M. D. Philosophical, Whitesboro, Tenas. Mrs. A. P. Hown, inspirational, St. Johnsbury Center, VL Prof. C. G. Bennett, Frovilence, R. I. Capt. H. H. Rown, 265 th ave. Frooling, N. Y. Dr. J. K. Balley, care of Religfor Philosophial Journal, Chicago. S. P. Best, inspirational, Granger, Dunn C., Wisconsin, Mrs. Dr. J. R. Buell, 840 So Delaware st., Indianapolis, Ind. Mrs. E. F. Jay Bullen, 220 E. 17th st., New York. Geo. P. Colby, Inspirational, Mason City, Iowa. W. J. Colville, 30 Worester Synare, Boston, Mass. James Cooper, M. D. Belletontaine, Ohio G. C. Catterman, Otatic, Kanssa. Mrs. M. F. Cross, Irance, W. Hamstesel, N. H. John Crapeey, Inspirational, Horz Lake, Jackson Co., Minn, Mrs. Lura A. Craperelido, San Francisco, Cal. Mirrod Damiou, 62 Wartenion st., Boston Mrs. A. Grader, Wellesley, Mass. Mrs. M. Gray, 222 State st., Frooklyn, N. Y. Kerse Graves, Heinpurational, Fort Sence, Ohio. Mrs. Cornelia Gardner, 05 Jones st., Boston, Mass. Du notion, uspirational, Fort Sence, Ohio. Mrs. Cornelia Gardner, 05 Jones st., Boston, Mass. Mrs. M. Gray, 222 State st., Frooklyn, N. Y. Kerse Graves, Heinpurational, Arbita, Mass. Mrs. M. Gray, 222 State st., Frooklyn, N. Y. Mrs. San Graves, Ale Hastings st., Grand Rapids, Mich. Dr. C. D. Grimes, Normal, Bronson, Mich. Mrs. A. Graves, Holman, J. Mrs. A. Graves, Holman, J. Mrs. D. Hender, Sötz Market, st., Grand Rapids, Mich. Dr. C. D.

Mediums, Clairvoyants, Trance.

Mediums, Clairveyants, Trance. Mrs. T. Andrus, 141 Lake st., Chviand, Ohio. Sarah Anthony, 722 Fairmount ave., Philadelphia. Mrz. A. H. Adams, psychometric, 448 W. 47th st., New York. Lodenna Atwood, La Crose, Wis. Mrs. Mary Andrews, Moravia, N. Y. Dr. Chas. Buffum, 1416 Washington st., Boston, Mass. Mrz. Hollis-Billing, 807 W. 48th st., New York. Mrs. M. Carnes, Hotel Winsor, Roston. Mrs. Chase, 20 Lafayette ave., Brooklyn, N. Y. Mrs. M. A. Carnes, Hotel Winsor, Roston. Mrs. Chase, 20 Lafayette ave., Brooklyn, N. Y. Mrs. A. Carnes, Hotel Winsor, Roston. Mrs. Chase, 20 Lafayette ave., Brooklyn, N. Y. Mrs. A. Carnes, Hotel Winsor, Roston. Mrs. Chase, 20 Lafayette ave., Brooklyn, N. Y. Mrs. Acte Cleveland, Detroit, Mich. Geo. P. Cohoy, Mason City, Iowa. W. L. Davis, Wordbine, Iowa. Mrs. A. D. Davis, Myron, Iowa. J. Dunton, Salem, Kan. Mrs. M. Bezter, 209 W. 32nd st., Room 10, New York.-trancs. Mrs. M. A. French, 721 East Capitol st., Washington, D. C. Mary Gray, 295 Livingston st., Brooklyn, N. Y. Miss. M. A. Gridler, 417 Summer av., Brooklyn, N. Y. Mrs. Mary A. Gridler, 417 Summer ave. Brooklyn, N. Y. Mrs. H. N. Hamilton, Port Huron, Mich.

32-17

HEALERS.

32 3 4

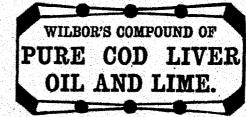
Dr. L. Bushnell, 439 W. Randolph st. Dr. G. A. Bishop, 436 W. Madison st. Mrs. Julia Dickinson, 391 W. Madison st. Prof. F. S. Farrar and wife, vital electric. 24 Ogden ave. John J. Foute, 783 Fulton st. Mrs. M. C. Friesner, 51 N. Sheldon st. Dr. Juliet Ketcham, 75 Madison st., room 46. Mrs. Dr. M. Lewis, 807 Oakley ave. Dr. J. Wilbur, 480 W. Randolph st. Mrs. Walsh, 853 W. Madison st.

50 Chromo, Shells, Comic, Roses, Scrolls, &c., cards nam on in case 10c. Potter & Co., Montowese, Ct. 32 8 38 2



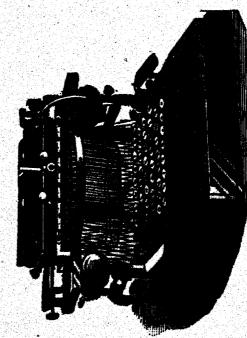
per M.; \$1.50 per 100. By mail 40c. per doz. Wilson \$3 per M.; 50c. per 100. Snyder blackberry. 50c. per doz.; #2 per 100. J. V. WOODRUFF.

South Haven, Mich.



Cod-Liver Oil and Lime.-That pleasant "Wilbor's Compound of Pure Cod-Liver Oil and Lime," is be-ing universally adopted in medical practice. Sold by the pro-prietor. A. B. WILBOR, Chemist, Boston, and all druggists. B2 B

## THE CALICRAPH.



## FAIRFIELD & TAYLOR. 279 State St., Chicago.

AGENTS WANTED EVERYWHERE to sell sing Machine ever invented. Will Enits pair of stocking, with HEEL, and TOPE complete, in sommutes. It will also init a great variety of famore Send work for which there is always a ready marked for circular and terms to the Twremanky Ex Machine Co., 60 Washington M., Boston, 82 8 5

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philoso-phy. All wonderful discoveries have from their inception been met with fierce opposition from the bigated and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known be-fore. In this masterly work the attention is so enchained, the imagination so much enlarged, that once could not read and be not enchanted. Sober after-thought on this great subject holds the mind as well, and food for meditating on the won-ders unfolded is inexhaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of 'eautiful engravings, artistically drawn and print-ed in many colors, finely blended.

Price, 50 cents. Postage free, For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

> THE PRINCIPLES OF

# LIGHT AND\*COLOR:

Including among other things, the Harmonic Laws of the Universe, the Etheria-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerons Discoveries and Practical Applications.

Practical Applications, Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. Cloth, 576 pp. Royal octavo. Price, \$4.00; postpaid.

#### By EOWIN D. BABBITT.

This work has produced considerable sensation in sci-entific and cultured circles. It contains probably a greater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the marvelous Chemical and Healing power of Light and Color, crystalized into a science, and the explana-tion and proof through spectrum analysis and clairvoyance of a new and higher world of Light, Color and Force, invisible to the ordinary eye by means of which the wonderful phenome-na of Clairvoyance, Psychology, Statuvolence. Mental Action the Interior Machinery of Life, and many of the heretofore unknown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over new by these diviner processes of the Fine Forces. The wonders of vegetable growth as alded by colors are also given and the hu-man eye and its diseases and methods are explained.

#### **OPINIONS.**

"This work inaugurates a new era in science,"-FRANKLIN

"Contains more remarkable discoveries than any other work of modern times.....A new world hitherto unknown to medi-cal men is opened up."--NORMAL TEACHER, IND.

"A magnificent work and does both you and the cause infin-ite credit. The first chapter, "The Harmonic Laws of the Universe,' is worth the price of the book."-JOHN RUTHER-FORD, ENGLAND.

For sale, wholesale and retail, by the RELIGIO PHILOSOFER-CAL PUBLISHING HOUSE, Chicago.

#### **PRACTICAL INSTRUCTION**

# ANIMAL MAGNETISM

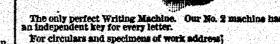
Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect our selves in the knowledge of Magnetism with copious noise of Somnambulian and the use to be made of it.

#### By J. P. F. DELEUZE.

Translated from the French by Thomas C. Mariahorn.

Translated from the French by Thomas C. Hartshers, For a long time there has been a growing internet in the fand many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best, in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely print-edition is from new plates with large type, handsomely print-that is one of great value to all who are interested, or whe would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Bosses Mod-feelings of disins or partiality for the subject of Magnetism, randor obliges us to acknowledge that this compast mathema-tion of housely in the author, who writes what he considers of the substantially true, without any reference to the considers of the work. Having no guile himself, he seems to be unwithout while would. Having no guile himself, he seems to be unwithout while work of the subject of the first the most of the work. Having no guile himself, he seems to be unwithout while work of the subjected, he shows no disposition to show the main wave of the rideoule to which the devices of Magnetism-resticant of these who he shows no disposition to show the main wave of the rideoule to which the devices of Magnetism of these work and subjected, he shows no disposition to show the main wave been multiple induces of these who are tuiling in this field of Philosophy."

800 pp. enter sloth, peles \$2.08, peripeld ie, wholesale and retail, by the RELACC PRILACE RANKING HOUSE, Chicago. For sale, we



#### CHURCH GOING.

#### Something Worth Reading About This Morning.

The feverish anxiety displayed by the various min-isters in order to attract worshipers to enter the doors of their sacred edifices, suggests a curious train

of thought. Looking over the notices of divine service in our Sunday morning papers, it is evident that churchgoing must be on the decline-else why the urgency of the various appeals, and the enumeration of the wonderful attractions that are there to be seen displayed.

One minister with croaking tones specially invites the young men and strangers -- another announces that all will be courteously provided with seats -- an-other presents a sociable reception as an additional

other presents a sociable reception as an additional attraction to his Sunday delicacies. And then the subjects of the various discourses. Here again we behold the struggle to attract atten-tion and arouse the animosity of the ungodly— "Courting by the Sea," "Did Jonah Swallow the Whale?" "What I Know About Moses and Ingersoll," "Tennyson's Last Sigh," "The Trial of Guiteau," and, these interesting topics being in course of time ex-hausted, other attractions are added in the line of sec-ular lectures, finely illustrated by magic lanterns ular lectures, finely illustrated by magic lanterns and other like devices.

and other like devices. The question naturally arises, "What next?" This catering to the vital taste of a hungry public must soon cease for want of material, and then, what next? Probably something in this line: "Services to-day in the Know-All church. The pastor will deliver a soul-stirring discourse (by request) while standing on a tight rope. Subject: "The Bottomless Abyse," or the 'Art of Gravitation." A chromo will be given to each worshiper at this church." each worshiper at this church."

Does it not look very much as if the various churches were engaged in a grand struggle, not for the salvation of souls so much as for actual ex-istence? Are we witnessing in this struggle another illustration of Darwin's "Survival of the Fittes?" Mustration of Darwin's "Survival of the Futdet?" When ministers of the Gospel recort to devices worthy of their sacred calling, to add to the roll of member-ship in their various churches, caring nothing whether a brother minister's membership is thereby lessened, what shall we say? Has the Gospel, which once attracted and held men spell-bound as its message was declared by the man of God, lost its power over the hearts of men? It is no longer the power of God unto salvation? Verily such would seem to be the case. Worship has become a thing of the past; churches are no longer places where the sacrifice of a contrite heart can be offered up on God's altar, and the weary penitent find relief where a united body of earnest Christian men and women can engage in the bighest acts of religion with heart and voice— these are old ideas now and antiquated. Churches now are for the purpose of allowing witty and talented individuals to display their religious gymnastics before curious and undevout audiences; for the performance of choir programmes of music and the intellectual satisfaction of the crowds who with

itching cars ever desire to hear, some new thing. A religious interregnum seems at the present time inevitable, but we look to see a new and better state of affairs arise out of the present chaos, and a church at last appear which shall find its way to the hearts of our humanity without any of the artificial and disgraceful methods now adopted by the simple power and influence which its professors and members shall exert in their daily life on people who long for a religion suited to their intelligent needs, but who are weary of the cant and humbur that now passes under the sacred name of religion.—New York Herald.

#### Peter Cooper's 91st Birthday.

There is no example of the perfected fruitage of our free institutions, superior to that of Peter Cooper. Beginning life in poverty, working his way to affluence, over remembering that he was a laborer, and with his sympathies with that class, he has made his wealth a means of usefulness, instead of converting it into an engine of oppression. He is reported as saying a few days ago:

"When I was born there were only 27,000 in-habitants in this city. My mother was born on the spot where now stands St. Paul's church, Broadway, Vesey and Fulton Streets, and she remembered the old stockade built to keep out the Indians. I remember the post and rail fence around the negro burial ground where Stewart's wholesale store was, Broadway and Chambers Street. I heard Thomas Addis Emmet, whose monument is in St. Paul's churchyard, speak in Federal Hall, at what is now Nassau and Wall Street, for three hours in a case in which a man brought suit as claimant for this land, and, in fact, for several acres, extending to Duane and Chatham Streets. Emmet was so eloquent that he carried the jury by storm. The judge-Judge Spencer, I think it was-had an idea of the equity of the case, and on account of the overpowering force of Emmet's eloquence, the first words of his charge to the jury were:

#### Mr. Kellar and the Spirits.

# To the Editor of the Indian Daily Nows:

In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a scance, with a view of giving an unbiased opin-ion, as to whether, in my capacity of a professional prestidigitateur, I could give a natural explanation of

effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his st, Mr. J. Meugens, for affording me the opportunity I craved.

It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place: I was seated in a brilliantly lighted room with Mr.

Eglinton and Mr. Meugens, we took our places round a common teakwood table, and after a few round a common teakwood table, and after a few minutes the table began to sway violently back-wards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of the move-ment, but was unable to do so. After this Mr. Eg-linton produced two common school slates, which I sponged, cleaned, and rubbed dry with a towel my-self. Mr. Eglinton then handed me a box contain-ing small crumbs of slate pencil. I selected one of these, and in accordance with Mr. Eglinton's direc-tions, placed it on the surface of one of the slates, placing the other slate over it, I then firmly grasped the two slates at one of the corners, Mr. Eglinton then held the other corner, our two free hands bethen held the other corner, our two free hands be-ing clasped together. The slates were then lower-ed below the edge of the table, but remained in full view (the room remaining lighted all the time), in-stantaneously I hear a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slate, and I then opened them and found the following writing:

"My name is Geary. Don't you remember me, we used to talk of this matter at the St. George's. I know better now."

Having read the above, I remarked that I knew no one by the name of Geary. We then placed our hands on the table, and Mr. Eglinton commenced repeating the alphabet until he came to the letter G, when the table began to have a below it. This research are appeared fill the

shake violently. This process was repeated till the name of Geary was spelt. After this Mr. Eglinton took a piece of paper and a pencil, and with a convulsive movement difficult to describe, he wrote very indistinctly the following words: words:

"I am Alfred Geary of the Lantern, you know me and St. Ledger.'

and St. Ledger." Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the Editor of the Cape Lantern. I be-lieve he died some three years ago. Mr. St. Ledger was the Editor of the Cape Times, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on the States, which I was allowed to clean written on the slates, which I was allowed to clean each time before they were used. In respect to the above manifestations I can only

say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I re-peat my mability to explain or account for what must have been an intelligent force, that produced the writing on that slate, which, if my senses are to be relied on year in no way the result of trickery or be relied on, was in no way the result of trickery or sleight of hand.—Harry Kellar in the Daily News, Calcutta, India.

#### Explanation.

#### To the Editor of the Religio-Philosophical Journal:

Being from home I had not seen your issue of Feb Being from home I had not seen your issue of Feb. 4th, in which appeared a letter from Mr. G. B. Steb-bins, until on my return, my attention was called to it by my friends, Dr. and Mrs. Hulburt. I hasten to explain. Mr. Stebbins in one of his lectures in Stur-gis was showing that materialism and Spiritualism were at antipodes, but that the churches professing to believe in a future life were "our natural allies," meaning that they ought not to contend against Spir-itualism and that we ought to be willing to work with them to convince the skeptical world. That the fact of our possessing this belief in common with the churches brought us nearer to them than we were to churches brought us nearer to them than we were the materialist; and it was this idea that I sought to combat. The churches only "profess" to believe; i they believed in reality they would seek all the light they could obtain about that future life. My claim is that the interests of truth associate us much more closely with the materialist than with the orthodox. Mr. Stebbins says: "No memory have I of such an utterance." Well I have memory of it. I did not convey that he desired an alliance with "creeds and dogmas" because I know he does not. In reference to the saying of H. C. Wright, Mu Steb ins says: "We were in such unity that neithe could have thought of warning the other against compromising with theological dogmatists." Mr. Stebbins must have read the article hastily—it wa not as a "warning" that the words were said by Mr. Wright; but they were words of cheerful approval of Mr. Stebbins's course at the time. Mr. Stebbins is my authority; he told us of the circumstance of Mr. Wright uttering those words of hearty approval in one of his (Stebbius's) lectures in Sturgis, and I say again that "no true Spiritualist can ally himself with an orthodox." I look upon Mr. Stebbins as one of the truest of Spiritualists, therefore he cannot do it, and with every respect to his good judgment, let me say that the materialist with his sincerity is a closer relation of Mr. S. than the churchman with his sham and insincerity, even though he does profess to be-lieve in immortality. The churches profess a great many other things and are insincere. The sincere believers and doers are few and far between. It is of the church I am speaking-not of individual mem-I repeat that both sentences quoted by me in my article, "Religion of the Unbeliever," were spoken by Mr. Stebbins in Sturgis at public lectures in the Free Church, but in a different connection from that sup-posed by Mr. S.—when he wrote his criticism of that part of my article which referred to himself. In introductory reference to the article above men-tioned, Mr. S. says, "Deliver me from my friends." To which I reply: "It is a free country, my dear brother; you can 'deliver' yourself by throwing away my friendship, if that is what you mean by that ambigu-ous physics but I give roup paties that in equilating ous phrase, but I give you notice that in repudiating my friendship you forfeit one of the most sincere." THOS. HABDING.

### Spiritualism at Haverbill, Mass.

To the Editor of the Religio-Philosophical Journal:

Edgar W. Emerson, of Manchester, N. H., was at Haverhill, Mass., Sunday Feb., 12th, 1882. A choice season of spiritual investigation on the one hand, and the full blown rose of spirit influx to the per-sons who realize the individual presence of those that have once inhabited the earthly body, on the other hand, were enjoyed at Good Templar's Hall on the above date, morning and evening. During the

other hand, were enjoyed at Good Templar's half of the above date, morning and evening. During the two services fity-one full names were reported through Mr. Emerson's mediumship, and with very few exceptions they were fully recognized. It was truly a feast of good things. In Mr. Emerson's opening remarks after the choir sang, "We shall know each other better when the mists have cleared away," he said, "Yes we shall know each other better, because we shall be more capable of judging correctly." As a platform test medium, Mr. Emerson is taking a place in the front ranks. His demeanor there is quiet, humble and void of all appearance of affectation. He gets the attention of the audience at once, and holds them seemingly spell bound during the entire hour. Our hall though not large was well filled, and every eye was turned to the medium. All seemed waiting for their loved ones to manifest, and a goodly number were happing ratified. Being a young man, we can see before him a life of inestimable profit to the espiritual vineyard. spiritual vineyard.

We realize the great demand that exists for true mediumship, and it behooves us to cherish and do all in our power to encourage those mediums that all in our power to encourage those mediums that are willing to put themselves on a plane of honest development, for the promulgation of the spiritual philosophy. That such persons exist, and by their mediumistic power are permeating all classes of society to-day, we feel sure. While the press herald with all the aid of telegraph, telephone and steamer the frauds that infest our ranks, until we some-times almost cry out, "Are there any real mediums," yet we know the frauds are merely isolated cases, and if let severely alone they would cease to be such stumbling blocks.

such stumbling blocks. It seems to me that the outlook was never more hopeful than now. The people are surely exercising the grand prerogatives of thought, and the old superstition trembles. The day of priestly rule is past. The masses are investigating the fact and phenomena of life for themselves, regardless of ancient or modern canon. The terrors of hell or the extreme pleasures of heaven, have very little effect upon the average man of to-day; both places have been so thoromethy renovated by the purifying probeen so thoroughly renovated by the purifying pro-cess of modern investigation, that they are hardly recognizable, and King James' definition of the two governments has also received its share of whitewash and paint.

When mediumship receives justice from the people, it will be seen to have exerted no small influence in the role of progress. Then I say, let mediumship have renewed encouragement and let mediumship have renewed encouragement and a better support from us all. Let us individually double our interest in the movement, not to pros-elyte for converts, but to investigate thoroughly and honestly with only such mediums as are willing to work on that plane. It seems to me that as a class Spiritualists may thank themselves for very much of the incongruities, misunderstanding and fraudulent practices that are to-day so well developed within our ranks, our credulity in many instances destroy-ing our common sense and better judgement, until ing our common sense and better judgement, until fraudulent practices have taken the place of spiritual phenomena, while real mediumship being unable to present the remarkable phases so persistently de-manded at the present day in the form of bird and blossom, bone and muscle, blood and thunder, has been left to wither in the shade. Many of our best and oldest mediums to-day, who

are capable of presenting the facts and phenomena of Spiritualism to the starving millions, are com-pelled to either leave the platform altogether or ac-cept engagements at less than starvation prices. In the hopes of a better appreciation for real medium-ship, and a careful letting alone of those persons that need so much watching in these pretended manifestations, let us take one more step up the hill of spiritual progress. W. W. CURRIER. Haverhill, Mass., Feb. 18.

## TINSDALE'S HANDS.

They Were Disinterred and the Twisted Fingers Straightened Before He

A. A. Wheelock, a prominent lecturer, writes A. A. WHICE ICCM, a prominent lecture, writes as follows from Bridgeport, Conn.: I am arranging for a special circle of persons to sit so many times, to experiment. A Sunday school superintendent, doctors, shrewd lawyers and the city judge, are in the circle. I will do all I can, and gladiy, too, to extend the circulation of the JOURNAL, so long as it illustrates the closious motion to the ADURNAL SO long as it extend the circulation of the Sourkar, so long as is illustrates the glorious motio you express: "The truth and the whole truth." That will win in the long run, and that is the flag I wish to fight under and die under. Long may it wave! Mr. France is improving in his mediumship rapidly and perman-ently. The world will hear "glad tidings of great ior" themath his mediumship rat joy" through his mediumship yet.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chi-cago, edited and published by Col. John C Bundy, is a most acceptable exchange. It is a fair and fear-less champion of whatever it conceives to be right. less champion of whatever it conceives to be right. Aside from its candid and courteous discussions of free thought, religious phenomena of all ages, church work, materialism, etc., it contains a woman's de-partment under the editorial management of Hester M. Poole, of Metuchen, New Jersey, an able and worthy advocate of the equal rights of women, who keeps the cause prominently before its readers from week to week.—New Northwest.

#### Notes and Extracts.

Is there any intelligence that is not the action of mind?

The Great Architect of all things will not save us from the penalty of broken law.

The mission of woman is clearly defined and of equal importance with man.

The gifts of common providences are not comparable to those of covenant love.

To dread no eye and to suspect no tongue is the great prerogative of innocence.

Men often judge the person but not the cause, which is not justice but malice.

Out in the world men show us two sides in their character; by the fireside, only one.

What we charitably forgive will be recompensed as well as what we charitably give.

Circumstances are the rulers of the weak; they are but the instruments of the wise.

Never borrow more than you can pay back, and never lend more than you can borrow.

There is but one sure way to test spirit communications, and that is by applying the power of reason to them.

To say that human life is a mystery does not furnish any solution of the problems wrapped up in the physical organism.

What do you say to the inspiration of Samuel, when he hewed Agag into pieces before the altar of the Lord in Gilgal?

**Perfect** men are as rare as perfect worlds, and perfect inspiration depends wholly upon the per-fected powers of the one acted upon.

Dishonor is something which attaches itself like a burr to a poor man who has committed a pet-ty crime, but which falls off from a man who makes millions by it—as water falls from a slate roof.— Boston Star.

The safeguard of life is the conscience of our fellows, their moral sense that bids them not med-dle with our equal right to life, liberty and the pursuit of happiness.

We must crack the nut to obtain the meat. We must pluck the fruit to enjoy its flavor. So with the fruits of life, though they come not unsought, they ever wait on labor.

An Italian has become infatuated with the idea that Vesuvius is fed by a vast reservoir of oil, and he wants to form a stock company with a capital of half a million dollars, to sink a shaft to this reservoir, and by drawing off the supply prevent any more eruptions.

We ever stand in amazement when we contemplate the grandeur and sublimity of the concep-tion and the perfection in execution displayed in the creation of worlds and systems of worlds, and the attendant conditions adapted to every form of

Thirty years ago woman was not allowed to occupy the public restrum. The ideas Panl gave had not been outgrown, and if we were asked to designate the time when this long needed reform began, we should fix the date as the time when modern Spiritualism began to attract the attention of the American people. The mind cannot act upon the body without the necessary machinery, and nature has wisely pre-pared the brain as such machinery, but we find as narked difference in the mind action amo as we do in the methods of cultivating the soil. Some go to work systematically, others by strength and awkwardness, and the result of each is in direct ratio to the amount of intelligence possessed

Whose heart swells full of tenderness and trust, Who loves mankind more than he loves himself. And can not find room in his heart for hate. May be another Christ: we all may be The Saviers of the world, if we believe In the Divinity which dwells in us, And worship It, and nail our grosser selves Our tempers, greeds, and our unworthy aims Upon the cross. Who giveth leve to all, Pays kindness for unkindness, smiles for frowns, And lends new courage to each fainting heart, And strengthens hope, and scatters joy abroad. He, too, is a Redeemer, Son of God.

45

-

the second s

Joices from the Leople,

ID INFORMATION ON VARIOUS SUBJECTS.

The Hells and Heavens.

Mark Market

BY ELIZABETH LOWE WATSON.

. monthingaring I walked where shadows of the mind

That outwardly they left no mark.

In passion's heat or hate and scorn;

The thoughts of murder, reeking red, Into the viewless pathway fell, And Innocence violated, shed Nameless horrors thro' this mental hell.

The shricks of children smote my ear And wrung my heart with agony, While little faces, white with fear, Crowded through all the dark to me.

Soul words of hate and bitter blows Hissed and hurtled through the air, Until my blood with horror froze,

And all my soul went forth in prayer

Fer swift release; an angel came And with a smile dissolved the gloom; The darkness flushed with rosy flame And barren wastes burst into bloom?

In cager haste my eyes drank in Splendors incluable, infinite, Of human souls cleansed from their sin,

There standing in Truth's perfect light.

Through all th' heavens there was no strife,

Yet everywhere variety; And every pulse of joyous life Helped swell th' volumes of harmony.

Now shining threads of low, sweet song, That had lain silent in some breast,

And then some picture dawned on me, Ethereal forms of beauty rare,

And kindly deeds, unwritten here, Unfolded, flower-like, on my sight,

By perfamed, Summer breezes swept, Warmed the Heavens with holy fires

And sang where love unsullied slept.

Love-thoughts, like winged blossoms, shone In circling spheres of liquid light, And in that throbbing spirit-zone

A cilvery voice said unto me— "These are the Hells and Heavens where

The Hells grow less, the Heavens expand, As froth triumphant takes control;

A divident Powers Proves Unity-The

C'reel.

BY ELLA WRITELER.

Love was th' only religious rite!

Now dwells our own Humanity!

Still unexplored, life's wonderland

Lies hidden in the human soul? San Jose, Cal., Feb. 23rd, 1882.

Who ever was begotten by pure love And came desired and welcome into life

of Immaculate Conception. He

And as I stood transfigured there,

Th' coul's longings for divinity,

And images of pure prayer.

Until the fragrant atmosphere

Sympathics, like Æolian lyres

Became a garden of delight!

(Th' sweeter because unsung so long!) Thrilled th' air with thoughts of sacred rest.

Made palpable the purple dark, Peopled with fortures so refined

Th' ghosts of many a good resolve That lifeless fell as soon as born, And holy dreams that did dissolve

#### \*\* ROME, SWEET HOME."

#### Some Interesting Facts About Its An. thor's Death.

A correspondent of the leading Yorkshire paper, the Loeds Mercury, writing lately from Tunis, says In regard to a visit to the foreign cemetery there:

"For the first time since I came to Tunis a great wave of homesickness swept over me. How far off we—I and the silent dead beneath my feet—seemed to be from the land of our birth! And even as this thought was surging through my heart, my eyes fell upon one special grave for which I had been searching. There was a plain stone slab, surroundby a little bed of heliotrope and dwarf roses, and it bore an inscription telling how beneath it lay "Col. John Howard Payne, a citizen of the United States of America,' and how this monument had been e octed by his grateful fellow-countrymen in honor of the author of 'Home, Sweet Home,' Strange, indeed, is the irony of his fate. We shape our own destinies in fancy; we plan and plot and labor and contrive, and each one of us for himself has formed his ideal of the end at which, in due season, in the fullness of his time, he is to arrive, and probably not once, in the whole history of the human race, has that end, when it did come, been in harmony with the visions thus indulged in. But surely of all the strange freaks of malicious fortune. there has been none stranger, none sadder, than that which sent the man who wrote 'Home, Sweet Home' to die an exile on African soil, and which has loft him to a grave here among our English dead at Tunis?

"Since poor Payne died on the shores of Africa, hundreds of millionaires have passed away who are now utterly forgotten, as are the writers of hun-dreds of pretentious works in poetry and prose, now not worth the paper they are written on; but the impoverished African Consul's name remains a household word wherever the English language is spoken. for his simple lines had about them that which "makes the whole world kin." He died a bachelor, with but one near relation, an elder brother, wellwho has one near relation, an enter brother, wen-known and in high repute as a lawyer. The brother, who left an only child, a daughter, had been as a father to Howard, who was indeed a most trying and expensive relative, being utterly guileless of common prudence, and always out at the elbows. When he died, the brother, in feeble health, was unable o give does and prosther in feeble health, was unable to give close and prompt attention to wind-ing up Howard's affairs. The result was that many personal possessions, which the family would have dearly cherished, never reached them. Among these were a cane he set great store by, and always car-ried, the gift of his friend Irving, a unique and splendid desk, and a superb portfolio, containing most valuable paintings and sketches by West, Leelle, Washington Alston, and other celebrities, gifts from the artists to Payne. His niece detected some of the contents to rayne. His mece detected some of the contents of the portfolio one day in a Broadway shop; but returning a few days later to promecute further inquiries, found them persistently evaled. The only relics of her uncle that she ever successed in getting were some perfectly valueless papers which, by the kind offices of a friend, were runnaged, ratemawn, out of the cellars of the Con-sulate of Tunis."

Mes. M. J. McCiracken writes: I have read the JOURNAL SO long-eversince its commence-ment that I don't feel as if I could do without it. mut it to help me teach my children the way I would have them to go.

Mary F. Ely writes: Your, valuable paper has been a great help to me the last two years, bay-hig lost my only children, son and daughter, within

to the jury were: "Gentlemen of the jury, you must remember that lawyers are paid for talking? "Enmet won his case. He was no doubt honest in his belief in his client's claims; but within a

fortnight afterward it was found that the man who had obtained a title to the land had secured it by forged papers, and he was sent to prison."

"I remember," said Mr. Cooper, 'I was about nine years old at the time, when Washington was buried. That is he was buried at Mount Vernon; but we had a funeral service in old St. Paul's. I stood in front of the church, and I recall the event well, on account of his old white horse and its trappings. Yes, I have lived under the administrations of all the Presidents of the Republic,'

#### Spiritualism in Colorado.

## To the Editor of the Religio: Philosophical Journal:

I have been a reader of your paper only a short time, and yet I have found out that there are many things in it that I admire, and that I can learn comething from every issue that you send forth. ] have attended some of the meetings at this place and find that there is considerable interest displayed in regard to Spiritualism. The discussions ar carried on in harmony although the parties differ much as to many points of Spiritualism. One thing s very plainly demonstrated: That though we may differ widely on many subjects, yet at the same time we work together harmoniously for the common object of bettering our condition here and in the hereafter. For one I would be much pleased to hear some of the advanced and prominent lecturers on the subject of Spiritualism, but will solace my self with reading your excellent paper which pub-lishes many valuable loctures. My wish is that the RELIGIO-PHILOSOPHICAL JOURNAL may go on doing good by saving people from vice, intemperance and all and every thing that tends to drag man down.

Leadville, Col.

## **Cheap** Publications.

OBSERVER.

To the Editor of the Religio-Philosophical Journal:

The question has often suggested itself to me when looking over the advertisements and notices of the writings of Sargent, Denton, Tuttle, and other prominent lights in spiritualistic and cognate litera-ture, why their valuable contributions are not pubhed in some very cheap form, say in large, columned sheets, without covers, like the weekly story papers, so they may be placed within the reach of thousands who would eagerly subscribe, but who now look despairingly at the prices necessarily charged for bound books? Is it not high time, and feasible as well, to issue such works in the shape of a charge particularly. It hand that with any a cheap periodical? I should think that quite fav orable terms could be obtained from authors who really desire "the greatest good to the greatest num-Would it not, indeed, increase the sales of 10 m 22 the more pretentious volumes?

J. C. BANKIN, Mt. Vernon, N. Y.

S. F. Deane, M. D. writes: I have been a Spiritualist for twenty-five years; have seen many mediums, and among them some of the most outrageous frauds that can be found. While a true medium should be sustained in every way, any one who practices fraud ought to be exposed. To tamper with the most sacred hopes of the human mind, and to shatter with one fell blow the hope of a demonstration that we shall meet our friends again, ap-

pears to me a crime of no small magnitude. Go on and winnow the wheat from the chaff.

Sturgis, Mich., Feb. 18, 1882.

#### The Chicago Liberal League.

At the regular meeting of the Chicago Liberal League held last Sunday evening, March 5th, the following resolutions, which are self-explanatory, were unanimously adopted:

Whereas, Mr. B. F. Underwood, editor of Th Index, who has been making a lecture tour of the West, in a letter to the Seymour Times, says: "The Leagues everywhere, so far as I have seen, ard dead. I have not seen even one League that pre-tends to hold meetings, regularly or irregularly, in all my travels from Boston to Kansas, and I have met nobody who feels any interest whatever in them.'

Resolved, That the members of the Chicago Libera League deem it their duty to refute the above un-warrantable statement, and further declare that Mr. Underwood (though taking no trouble to ascertain by personal attendance) was, while in this city, in-formed by members of this League of its existence, regular Sunday evening meetings, and audiences averaging over 300 persons; that if such informa-tion was imparted, we believe it to have emanated from self-styled Liberals of the aristocratic order, whose moral stamina is not equal to association

with honest men and women Resolved, That the Chicago Liberal Lesgue tenders the heroic 3,798 voters of Northampton its sincere and exalted admiration for the unswerving fidelity to the gifted apostle of human freedom, Charles

Bradlaugh. Resolved, That we hail with delight this moral and legal triumph of their champion, as a victory of the mentally free over the fawning minions of aristocracy, which cannot fail to bave a salutary effect towards England's emancipation from theocratic thraldom.

Resolved, That the secretary is hereby instructed to forward a copy of these resolutions to the Sey-mour Times, the Index and the BELIGIO-PHILO- Could Rest.

An incident in the experience of Edward Tinsdale the miner who lost his hands and eyesight, illustrates the wonderful power of imagination, and in time this and all like cases may be shown to prove something else not yet discovered in our philosophy. The night the mutilated miner was brought to the Women's hospital his right arm was amputated between the elbow and the wrist and the left hand at the wrist. The fingers on the amputated members were all awry, so to speak. Some of them were doubled up against the palms of the hands, and some of them were twisted backward. In this condition the members froze and being placed in a small box were taken to Evergreen cemetery and buried. The next day Tinsdale complained of great pain in his fingers. As those fingers were lying buried in the cemetery, it was hard to see how he could feel any pain in them. But he insisted and grew clamorous for relief. He said that his fingers were all twisted out of shape and they must be straightened. Accordingly a friend went out to the cemetery, disinterred and brought in the box containing the two hands. This box was opened in Tinsdale's room. He, of course, could not see, but as each twisted finger was straightened out in a natural position, he would exclaim, "There now, that finger is all right," and when all of them had been straightened he ex-claimed, "The pain is gone now." He also said that his hands were crowded for room in a box that was too small, and accordingly a larger box was pro-cured. When this was done, he expressed himself relieved and the box was buried.—*Domocrat*, Col.

A writer in the *Naturalist's Library* observes: 'The fondness of seals for musical sounds is a curious peculiarity in their nature, and has been to me often a subject of interest and amusement. During a residence of some years in the Hebrides I had many opportunities of witnessing this peculiarity; and, in fact, could call forth its manifestations at pleasure. In walking along the shore in the calm of a Summer afternoon a few notes of my flute would bring half a score of seals within thirty or forty yards of me, and there they would swim about with their heads above water, like so many black dogs, evidently delighted with the sounds. For half an hour, or, indeed, for any length of time I chose, I could fix them to the spot, and when I moved along the water's edge they would follow me with eagerness, like the dolphins, who, it is said, attended Arion, as if anxious to prolong the enjoyment. I have frequently witnessed the same effect when out on a boat excursion. The sound of a flute, or a common fife, blown by one of the boatmen, was no sooner heard than half a dozen would start up with-in a few yards, wheeling round us as long as the music played, and disappearing, one after another, when the music ceased.

Geo. W. Webster writes as follows from Geo. W. Webster whiles as follows from Bonair, Iowa: "Seneca" wishes me to say to you that Geo. P. Colby is again ready to take the field as a lecturer and test medium. I have been dis-appointed in a good many speakers and pretended mediums, some of whom I could not recommend on account of either their false teachings, or else their gross immorality, but eix or eight years of intimate acquaintance with Mr. Colby have only increased my respect for him and his spirit guides. If his health is spared I predict for him a very useful career, as a lecturer and test medium. He will of himself never try to get his name in the papers, yet I think his host of friends will endorse all I say of him.

Habits of Cais .-- Why do cais alternately lift up and set down their two forefeet preparatory to a "encore?" The question is an interesting one, inasmuch as it refers to an action which is hereditary, and which is one of many that exist in domesticated animals, and which may be traced back for their origin to the state of the animal in its wild and therefore natural condition. The wild cat, the ante-cedent of our domesticated animal, performs this operation in order to make its bed flat and comfortable in the hollow tree, where moss, dead leaves and decayed wood form its couch. Our domestic cat does the same thing on the Persian rug, not because it is necessary, but in accordance with a semi-reflex E. A. STRVERS, Sec. Chicago Liberal League. action, which is the existing proof and trace of the origin of our domesticated and "rivilized" pussy.

The man who really moulds the destinies of mankind is the man who alters their beliefs or shapes their aspirations—the philosopher who determines the basis of belief, the poet who finds an utterance for the deepest emotions, or the religious teacher who is poet and philosopher in one. Such men generate new spiritual force; the statesman or the soldier only apply it to particular cases.

Be careful, our good orthodox brother, and do not travel too fast. You allow and strennously affirm that God told Abraham to kill Isaac. Yes, but he stopped him in time to save Isaac. He did it to test Abraham's obedience. It looks very much as if it was a story coming down from days of human sacrifice, when parents were accustomed to offer up their firstlings to their gods.

It has been taught and held as a proven conclusion, that freezing purified water, so that how-ever impure or deleterious the water, the ice would be perfectly pure. It is now proven that ice con-tains all the malarial impurities of the water, but in larger quantities than water in motion, and that virulent deseases may be thereby engendered. The users of ice should, therefore, be exceedingly care-ful in selecting their ice supply and accept only such as is cut where the water is pure.

A writer in Science-Gossip gives this anecdote of a dog: The following happened not long ago at Shivelong, in the Mongwa district of this province. Major G., the deputy commissioner, Mr. M., the as-sistant commissioner, and Mr. P. H., the director of public instruction, were strolling along the river bank when a pariah dog ran up to Mr. H.'s New-foundland dog, and both began to growl at each other. The pariah being disposed to show fight, the Newfoundland gradually, and in the most caim and deliberate manner, edged the pariah down the bank and into the water. He then swam round the pariah, whose head he "ducked" under the water every time the drowning dog came to the surface. And this the Newfoundland continued to do until the poor pariah was drowned.

A correspondent of the London Times, writing from the Transvaal, South Africa, says: "Every afternoon, tremendous storms of thunder and lightning burst upon us. These were of two kinds, the wet and the dry. The first is harmless, though noisy; the second exceedingly dangerous. During the dry thunderstorms, which were prevalent toward the end of October, the lightning seemed quite stupefy-ing. It was unaccompanied by either wind or rain. The angry flashes were followed almost simul-taneously by awful crashes of thunder, which seemed to shake the earth. One or two tents were struck, and the grass was set fire to in several places within sight of our camps, but no life was lost, only some arms damaged. The dry thunderstorms were soon followed by wet ones. The rain, mixed up with enormous hallstones, soused the thirsty carts, and every little crack on the yeldt bore its burden of water to the Vaal, which rose and became impas-

"One evening," says Wm. Howie Wylie, "at a small literary gathering, a lady, famous for her muslin theology, was bewailing the wickedness of the Jews in not receiving our Savior, and ended her distribe by expressing regret that He had not appeared in our own time. 'How delighted,' said she, 'we should our own une. 'How delighted,' said she, 'we should all be to throw our doors open to Him, and listen to His divine precepts. Don't you think so, Mr. Carlyle?' Thus appealed to, he replied: 'No, madam, I don't. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palat-able to the higher orders, I might have had the honor able to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would have been written. To meet our Savior;' but if He had come uttering His sub-lime precepts, and denouncing the Pharisces, and as-sociating with the Publicans and lower orders, as He did, you would have treated Him as the Jews did, and cried out, 'Take Him to Newgate and hang Him?' Him.'"

SOPHICAL JOURNAL.

# MARCH 18, 1882.

If we may believe the Paris Figaro, there is no prospect that the Pope will come to frozen Quebec, or any other locality in America. Its correspondent affirms that Bismarck and Leo XIII, have already fixed upon his habitat -- If he leaves Rome. As the story runs, Bismarck offered to repeal the May laws and allow the expelled priests to return to their parishes if the Pope would consent to go to Frankfort. He promised him the neutralization of the city, offered him the temporal sovereignty, and a subsidy of many millions per annum, but Leo declined the tempting offer. Strasburg was then offered him on the same terms. This offer was also refused. The French then made him an offer, but the French atmosphere was not looked upon as congenial. especially as M. Bert was then in the cabinet. Austria then suggested Salzburg, and the Pope closed with the offer.

The Spiritualists of Grand Rapids having long felt a need of separation from the Liberal element, met in convention on Wednesday evening, February 15th, and organized what is now known as the first society for the advancement of spiritual science, in Grand Rapids, and elected the following officers: Dr. W. O. Knowles, who was president of the Liberal and spiritual society last year, as president for this year; Mr. Lester Dixon, vice-president; Mrs. Dr. W. O. Knowles, secretary; Capt. O. Porter, treasurer; Mr. J. H. Parker, collector, and twenty-six charter members. The society will soon rent a hall and have able speakers. Socials are in progress now.-Ex.

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.

#### Advice to Consumptives.

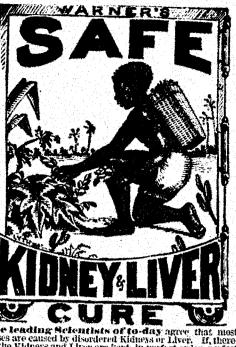
On the appearance of the first symptomsas general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-re-storer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutrative, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affec-tions it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. WORLD'S DISPENSARY MEDICAL AS-EQCIATION, Buffalo, N. Y.

No man can be brave who considers pain to be the greatest evil of life, nortemperate who considers pleasure to be the highest good.

#### [Rockford, (III.,) Register.] Fell against a Sharp Edge..

This is furnished by Mr. Wm. Will, 1613 Frankford Ave., Philadelphia, Pa.: Sometime since I received a severe injury to my back, by falling against the sharp edge of a marble step, the stone penetrating it at least a half inch, and leaving a very painful wound. Af-

# **RELIGIO-PHILOSOPHICAL JOURNAL.**



The leading Scientists of to-day agree that most diseases are caused by disordered Kidness or Liver. If, there-fore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This muth has only been known a short time and for years people suffered great agony without a short time and for years people suffered great agony without heing able to find rellef. The discovery of Warner's Safe Kid-ney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restore and keep them in order. It is a **POSTIVE Sciencedy** for all the dis-eases that cause paths in the lower part of the heady for Tor-pid Liver-Hoalaches-Jaundice. Dizziness diravel.-Fover, Aguto-Malarisi Fever, and all Difficulties of the Kidneys, Liver and Urinary Organs.

Ague-Malarisi Fever, and all bluicables of the Klaneys, Liver and trinary formas. It is an excellent and cafe remedy for females during Preg-maney. It will centrel Monstruation and is invaluable for Leucornova or Falling of the Womb. As a Blood Purlier II is unequaled, for it cures the organs that make the blood. This Remedy, which has done such wonders, is put up in the LARGEST SIZED BOTTLE of any medicine upon the market, and is sold by Druggists and all dealers at SI.25 DIABETESCURE. It is a FOSTIVE Remedy. IF IT WADNER & CO., Rochester, N. Y.



NEW RICH BLOODE: Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entiresystem in three or on this. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to grand health, if such a thing he possible. Sent by mail for S lefter stamps. *J. S. JOHNSON & Co., Boston, Masse.* formerly Bangor, Me. 80 14 32 13





Complete musical outpit) for ONLY with the second of the s

THE DEPENDENCE AND ADDE FOR Satisfied purchasers, which I and proud to say are many. THE BECETHOVEN CASE. Height, 75 inches; Length, 85 inches; Depth, 24 inches.) Is, as the cut shows, the most magnificent ever made. The view is of a wainut case, highly polished, and ornamented with gold, but when preferred, you can order an ebonized case in pure black, inlay ornamentations in gold, which produce a fine effect, new very fashlousble, and is functions at the same price. When ordering, specify definitely which case is wanted. The designs are also and order on ever matter the same price. When ordering, specify definitely which case is wanted. The designs are also and no case or beautiful was ever put upon the market for any such money, oven when ordinary music-as used by other hulders-was put in them. The design description of keeds and Stop Combinations carefully, and then give this more than ilbread offer a trial by ordering one. The World case not equal this Beautiful Organ for anything like the money asked.

Ten (10) Full Sets Golden Tongue Reeds.
 It contains 5 Octaves, 10 full Sets Golden Tongue Reeds.
 It contains 5 Octaves, 10 full sets of Golden Tongue Reeds.
 Ib. Bass, 16 feet tone; (2) Dinpason, 8 feet tone; (3) Bultfann, 8 feet tone; (3) is a follows: (1) Manual value bass, 16 feet tone; (2) Dinpason, 8 feet tone; (6) Saraphone, 8 feet tone; (3) is celeted, 8 feet tone; (5) Viola Doleo, 4 feet tone; (9) Violing, 4 feet tone; (2) Piceslo, 4 feet tone; also, (oupler Harmonique, Harp Zoline Grand Lapues ione, or Humana, vor Jubilanto and other grand acceptory effects.

Yor Human, Vor Jublicht of and ofther grand accessory effective.
 **27** STOPS! (Nº BUNNHES, ALL OF)
 There are no faced organs made in this country but visat when the storage used wrong one will give no sound, hence are then dominics. If used as directed every stop in the face agents used wrong is a practicel task.
 There are no faced organs made in this country but visat when the storage used wrong one will give no sound, hence are then dominics. If used as directed every stop in the face agents, and so a sound and the face of the decentre of the second or and the face of the second of the

7

# DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

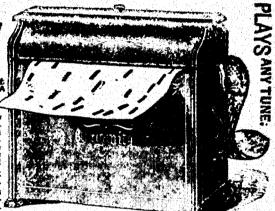
These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Raphily Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative projecties. Try them at ones and judge for yourself. ELECTRICITY A SPECIALTY. The Electro-Thermal Bath as given by us, la par excellence in Nervous Discasses and General Deblity. Open for Ladies and Gentlemen from 7 s. M. to 9 P. M. adayo, 7 A. 51. to 12. 82 Itt

RAILROAD TIME-TABLE.

CHICACO, ROCK ISLAND AND PACIFIC.

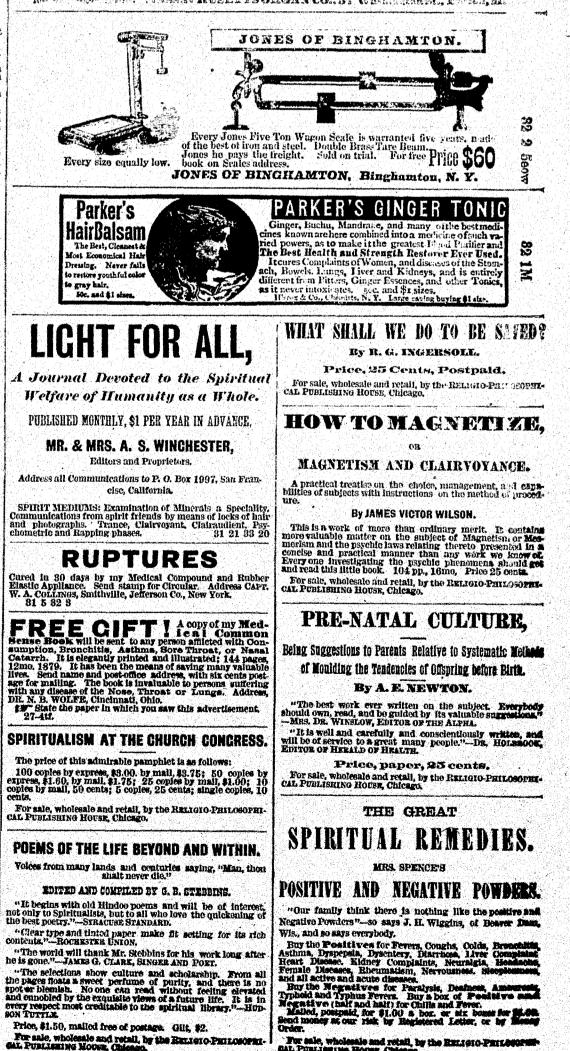
Depot, corner Van Buren and Sherman Streets, City Ticket Office, 56 Clark Street, Sherman House,





The continuous, and all the Popular and Earrel Music. 200 We give a selection of music with each one, and simustary tune can be bought for it. The tune is some value of music with each one, and simustary tune can be bought product the master. EXTRA MUSIC CAN ALWAYS BE CADERED AND SENT BY MILL. Its attractive stape, simple are the and the various improvements it posters, place it once fail a submease of all competitors. Price, in black case all sector to an it only SS. OID. Over dweet the new ready. Extra music only the grade case all sectors in the start of the sectors.

Testasiary feer first i SPECIAL TO AGENTS. We want in agent in every town, and have cone aled to share if and takes ordered or with 25 ft. of music, S4 or with 100 ft. C4. Mone for an and the second of the second and the second secon



ter suffering for a time, I concluded to apply St. Jacobs Qil, and am pleased to say, that the results exceeded my expectations. It speedily allayed all pain and swelling and by continued use, made a perfect cure. really think it the most efficacious liniment I ever used.

A couplet of verses, a period of prose, may cling to the rock of ages as a shell that survives a deluge.

#### **Complicated Diseases.**

A prominent gentleman in Cerro Gordo Gounty, Iowa, writes us that he finds Kidney-Wort to be the best remedy he ever knew for a complication of diseases. It is the specific action which it has on the liver, kidneys and bowels, which gives it such curative power, and it is the thousands of cures which it is performing which gives it its great celebrity. Liquid (very concentrated), or dry, both act efficiently .-- N. H. Journal and Courier.

He that once did you a kindness will be more ready to do you another than he whom you have yourself obliged.

#### How Women Learn.

Women everywhere use Parker's Ginger Tonic, because they have learned by experience that it overcomes despondency, indigestion, weakness in the back and kidneys, and other troubles of the sex.-Home Journal.

What can a man do more than die for his countrymen? Live for them; it is a longer work and therefore a more difficult one.

The unpleasant appearance of even the most amiable and intelligent face, when covared with surface irritations as from tetter. pimples, or eczema can be dissolved naturally by Dr. Benson's Skin Cure, an excellent toilet dressing. It cures dandruff of the scalp.

Much learning shows how little mortals know.

#### Faded Colors Restored.

Faded or gray hair gradually recovers its youthful color and lustre by the use of Park-w's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

Keep cool and you can command every body,

Dr. Pierce's Extract of Smart-Weed breaks up colds and fevers, cures neuralgia and rheumatism, and is the best liniment for sprains and bruises. 50 cents. By druggists.

In general there is no one with whom life drags so disagreeably as with him who tries to make it shorter.

The ladies who sometime since were unable to go out, having taken Lydia E. Pinkham's Vegetable Compound arequite recovered, and have gone on their way rejoicing.

White men should exhibit the same insen**sibilities to mortal tortures that red men do** to physical torments.

The Horsford Almanac and Cook Book Sent free. Rumford Chemical Works, Providence, R. I.



UllivAUU, NUUA INLIAND & FAUIT IU A 1 By the obstral position of its line, connects the Hast and the West by the shortest route, and car-ries passengers, without change of cars, between Chicago and Kansas City, Council Bluns, Leaven-worth, Atchison, Minnespolis and St. Paul. It connects in Union Depots with all the principal hese of road between the Atlantic and the Pacific Oceans. Its equipment is unrivaled and magnifi-cent, being composed of Most Confortable and Besutiful Day Coaches, Magnificent Horton Re-clining Chair Cars, Pullman's Fretticst Faince Biesping Jars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Foints. Two Trains between Chi-cog and Minnespolis and St. Faul, via the Fon-us

"ALBERT LEA ROUTE." A New and Direct Line, via Seneca and Kanira-kee, has recently bien opened between Bichmond, Norfolk, Newport News, Chaitancoga, Atlanta, Au-gusta, Nashville, Louisville, Lexing on, Cincenant, Indianapolis and Latayette, and Omaha, Minncap-olis and St. Paul and intermediate pointo. All Through Fassengers Travel on Fast Express Trains.

Trains. Trains. Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare al. ways as low as competitors that offer less gavan-

tages. For detailed information, get the Maps and Fold-CREAT ROCK ISLAND ROUTE.

At your nearest Ticket Office, or address R. R. OABLE, E. ST. JOHN, Vice-Pres. & Gen'l M's'r, Gen'l Tkt. & Paus, Agt. CHICAGO,

8

## SMALL POX! A SURE OURE AND A

## **NEVER FAILING PREVENTIVE.** WEGUARANTEE

it to cure the worst case of Small Pox in from 15 to 20 hours. Even if the stillings are filling.

IT CONQUERS IN EVERY INSTANCE BY NEUTRALIZING THE DISEASE IN THE BLOOD.

If you have been, or are liable to be exposed to this fearful-If you have been, or are liable to be exposed to this fearful-iy incomes disease, a few tesspoonfuls of this specific will ef-fectually rid your system of the poison. It is perfectly harm-less when taken by a well person. But has never failed to cure the small pox where it has been employed. It should be kept in every family as we don't know what moment the dis-ease may be upon us. The price is made extremely low so that every one, in any way liable to this disease, may have a supply on hand, as a preventative, as well as cure.

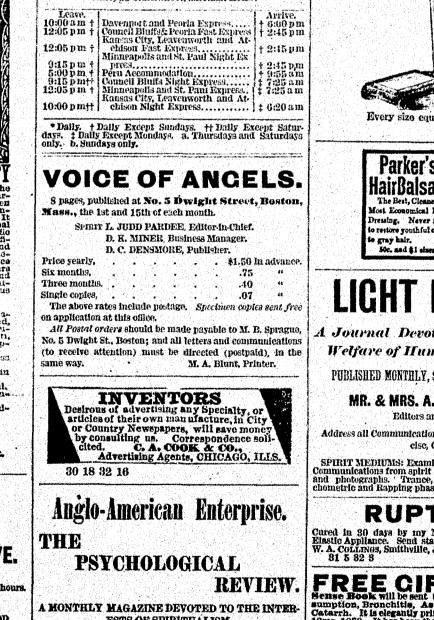
Full printed directions sent with every package. Also, table of symptoms of Small Por; thus enabling you to diagnose your own case and apply the remedy without sending for a physician and running the risk of being sent to a peet house away from family and friends. Dr. S. J. DAMON, Office and Sanitarium for the treatment of all chronic diseases, 67 Merrimack St. Direct all com-munications to Dr. S. J. Damon, Box 144, Lowell, Mass. A book, True Guide to Health, sent free. S1 28 52 4

## NEWSPAPERS AND MAGAZINES.

### For Sale at the Office of this Paper.

CENTS Banner of Light. Boston..... Olive Branch. Utica, N. Y..... 10 The Shaker Manifesto, Shakers, N. Y...... 10 Medium and Daybreak, London, Eng..... The Theosophist, Bombay, India ..... 50

NO CUREI NO PAYI Dr. KEAN. 173 South Clark St., Chicago, personally or by mall, free of charge, on all chronic or nervous diseases. DR. J. KEAN is the only physician in the city who warrants cures or to pay. Finest illustrated book scitant; 586 pages, beauti-fully bound; prescriptions for all diseases. Price 31, post-paid. 31 \$ \$8



ESTS OF SPIRITUALISM. Subscription Price in America. \$1.75 per Year in

Advance. Single Copies, 25 Cents.

Published Simultaneously in England and America

Publishing House, 92 La Salle Street, Chicago, where all American communications should be sent, addressed to John C. Bundy, to whom make payable P. O. Orders and bankable Daper.

ENGLISH PUBLICATION OFFICE:-4 New Bridge Street, Ludgate Circus, London, E. C., where all European communications should be sent, addressed to John S. Farmer, to whom money orders be should made payable at LudgateCircus.

# **RATES OF ADVERTISING**

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures thirteen lines to the inch.

Minion type measures ten lines to the inch.

EF Terms of payment, s.rictly, cash in advance.

Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when

Tur sale, wholesale and retail, by the BELIGIO-PHILOSOPH CAL PUBLISHING HOUSE, Chicago,

#### Continued from First Page.

whole matter. Baldwin writes a defense for your paper and your editors do not copy his imperfect spelling or bad grammar, but presto Ackerly, poor Ackerly writes his little defense on the other side, and bad spelling, capitals and all are greedily inserted. Kisses for one side, kicks for the other. This is journalistic justice in this case. Yours truthfully as well E. D. BABBITT. as truly.

I scarcely need say, perhaps, that the me-dium who was at the Baldwin exposé ready to test the slate writing in public was Mr. R. W. Sour of 288 Hopkins St. As to Mr. Ackerly I know nothing, but I have seen some exceedingly skeptical and acute persons who have attended his seances here and they say they were genuine. The newspapers here have at-tempted to expose his trickey somewhat, but since I have seen to what sublime heights of falsehood and imagination they can attain in Dr. Slade's case, I dare not trust them. The Spiritualists themselves, as a rule, are the only true judges of mediumship and have proved themselves quite competent to expose trickery, for all mediumship deals with those subtle principles of force which the outside world are generally quite ignorant of. I wish to announce the fact that Mr. Sour

is having a new and marvellous power developed, that of drawing while in a trance the faces and forms of the departed. His first attempt was at the residence of Mr. William Hamilton and is an exquisite and most life-like picture of his little daughter who seems to look up earnestly into your face as you come near. It was done in the dark in the presence of a number of persons in not much over a half hour of working time, and is about what an ordinary artist would spend two weeks in doing, or rather it is, superior to what an ordinary artist could do in a life time. This child having passed on at birth, its identity cannot so well be demonstrated but Mr. Sour's guide declares that the pictures of departed friends shall be given so accurately that they will be recognized at once, and what his guide affirms has thus far never been known to fail.

I was interested in the remarks of Mr. Bright, of Australia, as given in the RELIGIO-PHILOSOPHICAL JOURNAL, and must admit that the rush after commercial and money making matters has as yet more of a hold on the people here than has a taste for the fine arts, especially in our younger cities. I must admit that my "Principles of Light and Color," as well as my "Religion," has had a much larger sale in Australia than have the same books in San Francisco. Does this show that San Francisco is superficial and does not care about books of a scientific character? I think not, for the people there have immense energy and a fine intellectual grasp when you can once get their minds turned in a direction to consider such matters. When Mr. Bright speaks of the lack of operatic and other musical concerts in California during the Christmas holidays, it might be well for him army of alum powders, which were sapping to remember that in this country priestly and undermining the health of this comteachings do not as in Europe influence people to make very much of the Christmas season. I am pleased to hear of the pleasant | constipation, heartburn, etc., arose from parks with the flowers and statuary already established in Australia, also of the music hall which will seat over 4,000 people, with a stage that seats 500 and an organ costing \$30,000. I hope that friend Bright will come to Cincinnati, a city which like Melbourne has over a quarter of a million of people. Here we have a music hall that had over 7,000 "If she had an analysis from a competent people each night at an immense price to hear Patti and nearly as many to attend the series of operatic concerts lately held there to hear famous European and American sing- that quickly kills-for the dose is not large ers. The stage seats 1,500 persons, being 112 enough—but poison that will slowly and feet wide and 56 feet deep. The organ cost surely undermine the health of her little feet wille and 56 feet deep. The organ cost \$32,000, is 60 feet high, 50 feet front and 30 feet deep. It has 6,237 pipes, 32 bells, 96 regis-ters, and 4 keyboards of 61 notes each. When Mr. Bright gets to New York I think he will find the church choirs quite superior to those of London. In fact so far as giving soul moving and exquisite vocal music, our best German singers seem to me inferior to American first class singers, however much they may be superior to us in instrumental music of in the philosophy of music. This comes, I think, from our inspirational character as a nation.

before Garfield was inaugurated, a vision of "Old Father Time" appeared to her and said that Garfield would be assassinated. On Tuesday night before the assassination, I was spending the evening with the family. The lady said: "What is this I see? I see a rock with Garifield's head carved on the front and a ship with Conkling's head carved on the front and prow. The ship runs at the rock and the rock is split in two." This rock and this ship undoubtedly represented the two factions of the party, and on the Saturday following, the memorable 2d of July, we saw the meaning of the vision.

I write this to free my mind of the burden which is upon it every time I take up the JOURNAL, viz: to say that the life of the spir-itual movement is in our home circles. We need not say to here! and to there! for the proofs are within us and around us, in our hearts and homes. Public mediums, lectur-ers and spiritual associations should be heartily encouraged, but the nursery of Spiritual-ism, as of the human race, is in the home circle.

10. A. P. MILLER. Editor Worthington Advocate. Worthington, Minn., March 5, 1882.

#### Well-Founded Alarm.

#### The Press and Scientists on the Timely Ques tion of Food Adulteration.

The frightful and dangerous adulterations practiced by baking powder manufacturers exciting an increased and wide-spread alarm among consumers. The evil has attained greater dimensions than the most ex-

tained greater undensions that the most ex-treme alarmists could have imagined. The San Francisco Daily Bulletin, com-menting on this subject, gives the following: "In a city like New York, a Government Chemist makes an analytical examination, and discloses the fact that the very large pro-portion of pewders sold there are made of portion of powders sold there are made of alum. The action of alum on the stomach is precisely the same as on the mouth; it draws and puckers it all up, producing all sorts of unpleasant and dangerous disorders. In Germany, England and France, any one found manufacturing or selling alum powders is subject to a heavy fine and imprisonment, but in this state of California may be found hundreds of brands made of this poisonous chemical. Pure baking powders should be made of grape cream tartar, which costs at wholesale from thirty to forty five cents per pound. Many irresponsible and reckless manufacturers make this important domestic article from alum which costs but three cents a pound. The Royal Baking Powder Company of New York, a wealthy and honorable corporation, the largest consumers of grape cream tartar in the world, in their efforts to introduce their goods on this market were confronted by an munity. If the average citizen were told that his off-repeated attack of dyspepsia, using an impure and poisonous baking powder, he would probably pass it by as an idle sensational assertion; yet such is the fact.

"Did any one of our lady readers, in her purchases of domestic supplies, ever notice

ones. The question arises, why do grocers have their powders put up under their own name, instead of having some well-known, pure and reliable brand of powder? It is simply because their profit is larger this way. Their powder is made of alum at one-eighth the cost of a cream tartar powder, and they are enabled to sell it in competition with an honest article like the Royal Baking Powder, and make an enormous profit. Nearly all the powders sold by the grocerymen of this city under their own name, are made by promi nent manufacturers here, and are composed of alum, and the only safeguard a housewife has is to buy an honest cream tartar powder made by some responsible manufacturer. "A series of researches in San Francisco, on the part of Prof. Hanks, the State Chemist, shows that out of ten different private corner-grocery brands, selected at random, every one contained alum or other impurities, and eight were short weight, some of them thirty-five per cent. The names of these powders are not here given, for it is scarcely believed that the grocers were aware of what they were buying and having put under their own names, but the samples and reports are in the possession of Mr. Hanks. "We make the suggestion to every reader to consider whether the pitiful saving arising from the purchase of a cheap baking powder compensates for the loss of health incurred. After the repeated warnings of Science, any mother who continues the use of these poisonous compounds does so with a fearful penalty hanging over her head. Go ask your family doctor if alum baking powders are dangerous, and be guided by his ad-In the East, where this subject is exciting interest, Dr. Hall's Journal of Health says, in a recent issue: "Before committing ourselves, however, we made tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been over-estimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the former Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interest of the public. We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavoring to protect." Dr. EDWARD G. LOVE, the present Analytical Chemist for the Government, says the New York Tribune, December 17th, 1880, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use. And as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder.

 "Dr. Price's"
 102.6

 "Snow Flake" (Groffs, St. Paul)
 101.88

 "Lewis's" condensed
 98.2

 "Congress" Yeast
 97.5

 "Andrews' Regal, Milwaukee, (alum pow)
 78.17\*

 "Andrews' Pearl Milwaukee"
 98.2

 "Hecker's Pearl Milwaukee"
 97.5

 "Andrews' Regal, Milwaukee"
 98.2

 "Gillet's"
 84.2

In his report the government Chemist says: "I regard all alum powders as very un-wholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration." Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate exam-ination of the various Baking Powders of

ination of the various Baking Powders of commerce, reported to the Government in favor of the Baking Powder manufactured by the Royal Baking Powder Company.

An extract from the doctor's report is given below:

"It is not only my opinion, but a scientfic fact, that the Baking Powder known as the Royal Baking Powder is, as is claimed *abso-*lutely pure, being entirely free, (as demonstrated by Chemical Analysis) from all those inferior substitutes, such as Alum, Terra Alba, etc., which are so extensively used, and which are all more or less injurious."

## Brooklyn (N. Y.) Spiritual Fraternity.

Lyman C. Howe, of Fredonia, N. Y., com-menced a month's engagement with us Sunday, March 5th. The subject for the after-noon discourse was: "Inspiration, its uses, limits and benefits." The controlling spirit argued that inspiration was common to the race, and that every human being could be inspired to goodness, to spirituality, or to sin or evil desires; that the use of inspiration was to unfold our spiritual capacities and to lead us towards divine truth; that it was limited to the conditions of earth life and no two persons could receive the same measure of inspiration; that no inspiration ever given to man was infallible, as there was but one infinite source of knowledge, the All Father; that inspiration was in no sense a revelation, but was a preparatory condition for us to unfold our spiritual natures so that we might be able to receive a revelation. The controlling influence urged all present to cultivate the gifts of the spirit, as that would aid in such development.

In the evening the subject for the lecture vas: "The Kingdom of Heaven is at hand." was: The spirit showed that the world had not comprehended the significance of this kingdom of heaven; that Jesus had said truly that the kingdom of heaven is within, and we are receptive to pure and holy influences not only from those with whom we are associated in life, but from the higher influences from the Spirit-world; that Jesus had also truly said that unless ye become as little children ye cannot enter into the kingdom of heaven. The influence urged upon parents to be careful what instruction and training they gave their children, and that we could all live in the kingdom of heaven here and now: that the inhabitants of the Spirit-world would aid us in this realization, and every kind deed, loving word and noble action brought us into this kingdom.

Mr. Howe speaks in a trance, and is earnest and eloquent, and his prayers both at the opening and closing, are like a healing balm to weary pilgrims, who are earnestly striving to know the way, the truth and the life. At our Friday evening conference meeting, Judge Wm. Coit gave a very able and schol-arly lecture, the subject of which was: "Swedenborg and his teachings; Spiritualism and its teachings." The Judge said that when a young man he had read many of Swedenborg's volumes, and that while he could not fully coincide with the Swedish seer in his theological conclusions, yet what he then read made a marked impression upon his mind; that he believed that Swedenborg had revelations from the Spirit-world; that these revelations were biased by his past theological education, and hence were not of so much value to the race as they would have been if they had been more free from such a prejudice: that even these views were a step in advance of the religious teachings of his age. Swedenborg's teachings had not made much advance, and those of his followers known as the New Church erred in their postulate that with Swedenborg all revelation ceased from the Spirit-world. The Judge referred to Prof. Geo. Bush as one of the most prominent converts to the doctrines of Swedenborg in this country, and paid a noble tribute to his independence in accepting new truths. Spiritualism taught not only that man was the arbiter of his own destiny, but that all souls must by the divine law of progress, grow into a unity with God, and that no soul could progress towards absolute evil; it taught that discipline and sorrow were necessary forman's best good, for it was through this discipline that we were able to grow into peace, purity, and to know and comprehend spiritual truths; that Spiritualism in its lowest sense was in no way dogmatic; that in accordance with the phi-losophy of Spiritualism, there is and can be no permanent place in the divine economy for the useless and the degraded, much less the wicked and the unfortunate. They would regard such a possibility as an impeachment, not only of divine wisdom but also of divine goodness, and in conclusion he said that the philosophy of Spiritualism, involving as it does the principle of universal progress and development, and the belief that there is a Spirit-world blending with the natural, and supporting it, and that God exists in both the spiritual and natural world as the source of all life, all truth and all wisdom, is a grand philosophy. Spiritualists can well afford, however, to hold this philosophy tentatively rather than dogmatically. There is ample time to test its truth. Every theory which rests in part or in the whole upon assumed facts in relation to the future, is speculative. Spiritualists are honestly endeavoring to ake their philosophy out of the list of speculative truths, and reduce it to a demonstration by a discovery of all the facts which are necessary for its support. They are endeavor-ing in the midst of the jeers of bigots and fools, to unlock the gates which open into the "undiscovered country," and to obtain such knowledge of its unseen realities as will enable them satisfactorily to solve the great question connected with the past, present and future existence. The effort may fail, but too much honor cannot be given to the motive which prompts it. Col. John C. Bundy and wife were present at our meeting to-night, and Col. Bundy spoke briefly upon the outlook for our cause, and short addresses were made by Mrs. Dr. A. E. Cooley, Mr. A. E. Newton, Dr. S. S. Guy, Fred Haslam, Deacon D. M. Cole and Lyman C. Howe. Judge Colts lecture was applauded and the addresses of all the speakers who followed were in unison with his thoughts and arguments. Our hall was filled with a thoughtful and cultured

# audience, and it was late when our meeting

closed. W. C. Bowen is to lecture for us on Friday evening, March 17th. Subject: "A Search for Truth," and Prof. Henry Kiddle. March 24th, on "Spirits visibly among us."

S. B. NICHOLS Brooklyn, N. Y. March 11th.

#### Science and Art.

Bromo Chloralum is a new remedy suggested for the cure of the small pox, and a para-graph to that effect is going the rounds of the press. Such items may be safely allowed to rest a while before being accepted. Bromo Chloralum may be a fair disinfectant. and beneficial in small pox, but as a preventive or cure its claims are spurious.

Whether infusoria have definite organs has been disputed by microscopists. Recently a French naturalist has demonstrated that these objects, of one-sixth millimetres in length, have a complete anatomical organization, a mouth, stomach, alimentary canal, skin, and even a well-defined muscular system.

Baron Nordenskjold tells us that the only song-bird he found in the extreme north was the snow bunting. (Emberiza nivalis, Lin.) Its merry twitter was often heard near heaps of stones and craggy cliffs, where it builds its nest of grass, feathers and down. De-lighting in cold and snow, this cheerful songster enlivens the gloomy shores of north-ernmost Spitzbergen with its lively notes, and defies the rigor of the Arctic winters.

A widely circulated item of "medical in-formation" is the use of common salt in diptheria. It is stated that this dreaded disease is purely local, in the throat, and as the tendency is to putrefactive decomposition, salt as an antiseptic must be a sovereign remedy. Diptheria is not a local disease. While the throat is the chief point of external expression it pervades the blood, and a gargle of salt and water only reaches the effect, not the cause of the disease. This malady is now known to be the result of the propagation of living germs in the blood, and a rational system of treatment must be in accordance with this testimony of the microscope.

A correspondent of the British Medical Journal has found a new disease affecting teeth. He says: "The disease, which has commenced in several of the other incisor teeth, appears first as a small white spot in about the thickest part of the front surface of the enamel, which it seems to penetrate; and then, suddenly disintegrating, this comes away, and exposes the remaining sensitive enamel and the dentine. This disease is altogether a different thing from the gradual decay, or wear at the neck of the teeth fre-quently met with in adults, for in this case the patient is only ten, and, as far as I have been able to ascertain, the incisors and canines never have been known to decay in the manner above described. We are often at our wits' end to cope with the increasing prevalence of caries in the teeth of the very young; and if this be (as I fear it is) a new form of destructive energy, the sooner it is recognized the better."

Mr. J. Harris Stone describes in Nature how he found in Norway one of the catchflies busily trapping ants. Last June he was staying at Husum, in the Lærdal Valley, Norway, where he observed on the almost pre-cipitous sides of the valley a number of the red German catchfly (Lychnis viscaria). The plants were growing luxuriantly some 1,000 feet above the bed of the river, and were showing a gorgeous array of blossoms. On plucking some of the flowers he became aware of a most unpleasant stickiness around the stems; in some instances the glutinous secretion being powerful enough to support the whole weight of the stem when he inverted and opened his hand. On examining the plants he was surprised at finding on quite ninety-five per cent, either the dead bodies of a large species of ant, or individuals in all stages of dying. Some flowering stems had only one dead or dying ant upon each; others had two: others three: while others again had as many as seven or eight. Some ants had, as it were, simply lain down in the glutinous matter and succumbed without further struggling. The heads of others, firmly imbedded in the treacherous gum, with the rest of the body stiffened and sus-pended in mid-air, testified to violent and prolonged resistance. Some ants again had the body arched up, as if to avoid contact with the stem, and the legs only were fatally caught. The glutinous or sticky tracts lay around the stem, directly beneath the nodes, and were about half an inch or more in depth. Two to four sticky nodes were found near the top of each flowering stem. Now we want some Darvinian to investigate this subject and tell us of what benefit to this land this ant-catching habit is, for surely of some benefit it must be. Professor Joseph Le Conte, in a lecture on corals, corrects a widespread error in regard to them. "He says the popular idea is that these animals are little insects; that they build as ants and bees do, and when they are alarmed they disappear into their little burrows, and these reefs are accumulations of millions of these little insects in generation after generation. The fact is, the coral ani-mal is a polyp belonging to the group of radiatia; that it consists of limestone deposits in the shape of a hollow cylinder with top and bottom discs, surmounted with tentacles, containing a stomach and enveloped with gelatinous organic matter. The tentacles or arms are provided each with a mouth for the absorption of food. The animals that build reefs are not much larger than pin-heads. Beef-building corals will not grow at a depth of over one hundred to one hundred and twenty feet. There have been reef-building corals found at a depth of one thousand feet, but they were dead-drowned by being carried below their depth. This confines them to coast lines and submarine banks. Corals will not grow where the temperature is lower than sixty-eight degrees at any time that is, the ocean, not the air. Therefore, they are confined to the tropical regions. They will not grow except in clear salt water: hence there is always a break in reefs opposite the mouth of a river. Finally, they demand free exposure to the beating of the waves. The more violently the waves beat, the more rapidly the corals grow, because the agita-tion gives them ventilation. Corals will grow in the face of waves whose beatings would gradually wear away a wall of granite.

# MARCH 18, 1882.

It may not be generally known that systematic experiments upon pigs are being made these days at Paris by a group of scientific men with the view of ascertaining the precise action of alcohol upon the process of digestion, respiration, and secretion. In a very interesting paper upon these experiments by M. Dujardin Beaumeti we find it stated, with a touch of unconscious humor, that the pig has been chosen to be experimented upon because, in the first place, his digestive apparatus closely resembles in all essential respects that of man; and, in the next place, because the pig is the only animal (besides man, we presume) that will ungrudgingly consent to be "dosed" with alcohol.

The following is said to have been the mistake of a Montreal foreman, who in making up his forms mixed a receipt for making tomato catsup with an article on Roman Catholic missions:

"The Roman Catholics claim to be making material advance in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel; then place them in dripping-pans and bake them till they are tender. Then you have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

The Canton (III.) Register is a first-class local paper, neatly gotten up and ably edited.



200 Main St., Cincinnati, O.

#### Home Investigation.

#### To the Editor of the Religio-Philosophical Journal:

Your issue of March 4th, in its new dress, is at hand, and I wish to congratulate you upon this and other evidences of financial success, but especially upon your world-wide success as the champion of the "scientific method" as applied to Spiritualism. Your article headed "What's in a Name?"

prompts me to say a word through the columns of the JOURNAL upon "Home Investigation" and home mediums. Dr. Thomas and others can receive great tests and much help in their investigations from puble mediums, but in the long run the life of Spiritualism is to be maintained through that wheel within a wheel, that circle within a circle, viz.the investigating circle in the family circle. I owe much to Mrs. Bishop, May Shaw, Mrs. Kate Blade, Dr. Mansfield, and still more to Mrs. Hollis-Billing, for most convincing tests, and the best, the purest, the most indubitable proofs of spirit presence and communion, were received here at home, among ourselves. Those things which maintain the fife of our faith, (or our knowledge,) which build up, or "edify" as the church people say, that continual daily adding of another link to the golden chain of evidence, which has made a number of us confirmed Spiritualists, have come to us through private or home mediums)

In 1876, a few of us began the investigation. After sitting nearly every night for two or three weeks around a small parlor table. we were rewarded with a few raps. Then we procured a planchette which went through the usual gyrations, and then came, first a word and then half a sentence and finally a whole sentence. Then our spirit friends began to give their names, and soon, like a paralytic who throws his crutches away, we discarded planchette, and through a simple lead pencil in the hands of one or two of our friends, we received volumes of the most wonderful communications, including scores of tests from departed friends.

One of our number (the wife of a retired naval lieutenant) developed into a remarkable clairvoyant and seer. Quietly and per-sistently, in spite of the sneers and the tabooings of ignorant church people, she has exercised her divine gift until scores have been convinced. Her best phase is that of prophetic visions. These relate to religious and church matters, national and local politics and private affairs, and their fulfillment is a constant surprise and test to her friends. We have a volume of these visions recorded.

Many of them relate to our local affairs. Thus the only fire of any consequence which has occurred in our midst and which destroyed the largest building in the town, she fore-told a year before it occurred, with wonder ful minuteness of detail. In January, 1881,

It is proper to state that all the powders examined were from the open market, and that the original labels were in every case broken by Dr. Love himself.

## STRENGTH NAME OF THE CUBIC INCHES GAS BAKING POWDERS PER EACH OUNCE POWDER. "Royal" (cream tarter powder) ..... 127.4

"What Must we do to be Saved?" one of Robert G. Ingersoll's best and latest lectures. Price 25 cents, for sale at this office.

"Garrison in Heaven." a dream by William Denton, new edition just out. A very thrilling and interesting pamphlet; every one should have it. Price 10 cents, for sale at this office,

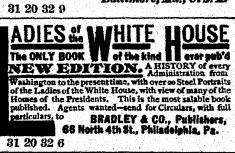
#### Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains. Tooth, Ear and Headache, Frosted

Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals Sr. Jacobs Ott. as a safe, sure, simple and cheeze External Bemedy. A trial entails but the comparatively taifing outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims Directions in Eleven Languages.

BOLD BY ALL DEUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U.S. A.



An Ideal Picture of an Ideal Man. Rice's Superb Portrait of





TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO.

Nos. 204 and 206 West Baltimore Street, Baltimore. No. 11 Fifth Avenue, New York. 81 20 82 6

THRESHERS the Bast is the the THE AULTMAN & TAYLOB CO., Manufield.O.

FREE, AVALUABLE BOOK

To every lady or gentleman sending a 3c. stamp. Living-ton and Co., Publishers, 78 Waterst., Toledo, Ohio. 81 18 88 18

**CUIDE POSTS ON IMMORTAL ROADS.** 

By MRS. JACOB MARTIN.

This little book is especially useful to that class of, readers who have neither time nor means to devote to the scientific works of our leading writers. It is within the comprehension of all, and small as it is, will arouse questionings in most minds which will not be silenced, save by reason. Printed in clear type on good paper. Paper cover, 74 pages. Price 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

32 1 6

0

## ON 30 DAYS' TRIAL!

#### We will Send on 30 Day's Trial

Dr. Dye's Electro-Voltaic Belts, Suspensories, And other Electric Appliances TO MEN suffring from Nervous Debility, Low Vitality, oic, specify restoring Mealth and Manheed. Also for Electimat-isms, Faralysis, Liver and Kidney Troubles, and many other discases. Illustrated pamphlet from Ad-dress

VOLTAIC BELT CO., Marshall, Mich. 81 22 82 11