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

CONTENTS.

FIRST PAGE.—The Rostrum.- The Probability of a Future Idfe. Christian Atheism-Miln's 'Church of the Future.' SECOND PAGE.—Christianity, Science and Fire Versus Spirits The Egyptian Idea of Immortality. Hollow Globe-Polar Paradise. Turkey Manifestations. The Brain-Work of Signalmen and Pointsmen. Miscellaneous Advertise

TERR PAGE,-Woman and the Household. Book Reviews Miscellancous Advertisements

FOURTH PAGE.—Special Notices. Notice to Subscribers What Shall We Do to be Saved From Disease? Judge Bailey, of Kansas, don't Agree with the Rev. Dr. Thomas The Conflict. Current Items. Our Exchan

FIVER PAGE.-Lying for Christ's Sake. Rather Dirty. Gen eral Notes. Special Notices. Miscellaneous Advertise

SINTE PAGE.—The Angel of the Mausion. The Figure 7-Carious Coincidence, Dreaming, Medical Tyranny, Temperance and Providence in Hannibal, Mo. The Pope pens a Political Campaign. Mr. Beecher on the Immortality of the Soul and Mr. Milu's Skepticism. Letter from New South Wales. Revived by a Brother's Kiss Spiritualism in the West. Notes and Extracts.

SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Ad

FIGHTH PAGE.—The Conference of Spiritualists at the Har vard Rooms, New York City. Letter from Providence, R L. The Iodine Trick. Science and Art. Brooklyn (N. Y.) Spiritual Fraternity. Miscellaneous Advertisements

THE ROSTRUM.

The Probability of a Future Life.

Abouract from a Lecture Delivered by A. B. French at Union Park Hall, Sunday Evening, March 12th, 1882.

[Reported for the Religio-Philosophical Journal.]

There are some questions that never grow old. Mankind cling to them with an all-absorbing interest from generation to generation, and from age to age. Such questions address us as an ever present consciousness in the human race. They meet us at every step in life. We cannot drive them from us in the hours of solitude and they often make as feel alone among the multitude. Two questions break from nearly all lips and rise spontaneously from every heart, Whence and Whither? We long to know more of life's mighty past, and also to part the clouds that veil the future. We strain our eyes to look behind a cradle, and also to look beyond a coffin and a grave. Every thoughtful mind must be deeply impressed with the limitation of our knowledge. We can only coast along the shore of these two seas and every shell or pebble we may gather is to such minds a sacred memento, thrown up by the eternal energy from the mysterious labyrinths of being. I have sometimes asked myself, shall we ever navigate this ocean of the past? Can we ever map the empire of the future? When we have spent a life time pressing back these clouds, will not the veiled Sphinx still stand before us and mock us with her riddle? There is a legend of an old monk who spent his life in lamentation. He mourned that he must die, and that he did not know when the event would occur, nor what his destiny would be in the great hereafter. Surely the old monk only uttered the plaintive cry of

the human heart in every age.

I desire this evening to discuss the probability of a future life. I wish to call your attention to a few of the many intimations nature has given to us of our destiny hereafter. When I speak of probability I mean something more than a mere possibility. The evidence I wish to offer is negative evidence, which, while it may not thoroughly establish a future conscious existence for man, yet it points very clearly in that direction. It is not in any sense new evidence, but it is evidence which is rapidly accumulating in the minds of such thinkers as reject the agnostic tendencies of the age. Before entering upon the subject, let us ask, what means this wonderful universe of which we form a part? Has nature any definite end or aim? Is there infinite wisdom in the order and phenomena of this universe? or is the mighty energy which girds us on every side the result of blind chance and unthinking force? If we can satisfy ourselves there is design in the order and evolution of the universe, we may as rational beings learn to read the thought of God after him, and such lessons will be to us a sure and perfect word of prophecy.

It occurs to me that upon every side of us there is evidence of design. We may look in any direction we please and we are confronted by intelligent force or power. We may not be able to comprehend its magnitude, but we can see in the smallest part of this power the finger marks of divine in-telligence. The atheist truets this intelli-gence. He has absolute faith in the orderly processes of nature. What is order but persistency in a given form or method, and whence comes such persistency? Look at the light.
young world when it leaps from the burning We once said, how can we warm ourselves eat of the sun. A law of motion wraps it on these great prairies; there is no timber

in its eternal arms and carries it forward. It proceeds in a definite order of career. Every move it makes upon the mighty chess board of space seems predetermined for it. An unseen hand sets all potent energies at work within it. The hot flames begin to cool and a crust forms upon the surface. Then the stately tread of the earthquakes break up the stately tread of the earthquakes break up this granite floor, and volcanos sport their blazing fireworks in the sky. Out of this gaseous ocean come land and sea. Out of land and sea comes life. Out of one place of life seems to spring another still higher, until we see a world as we behold ours to-night. What has done all this? Do you answer meforce? Then I ask you is this force intelligent or not? If you say that it is not, then whence comes the intelligence it evolves? Does order spring from chaos and life from dead unconscious matter wherein no life exists?

A future conscious life seems probable for man in the manifest design in his existence. No matter from what point of observation we look, man is the central figure of all life. There is no fact more thoroughly established than that man is the microcosm of the world. His existence is the completion of a design, made manifest in the struggling forces of universal nature. When the young world leaped from the sun it started on the road to manhood and womanhood. Its song as it floated on the blue breast of space was a prelude to the coming king of the world. Every phase of life which appeared was a prophesy of life still higher, and each paved the way and smoothed the path for man. When man came, he came as the king of the world. Some may inquire, after man, what? But I think that our scientists are fast settling the question, that after man we can look no further. He carries in his organism the rudiments of lost physical powers. There the rudiments of lost physical powers. There are dormant muscles which were active in the brute. He appears as an animal being just on the ebbing tide of life. Nor can we claim after the present man, another race of men who shall start life with all of our wisdom and reach thereby some ideal humanity on earth about which our modern theorists. on earth about which our modern theorists talk so much. It is beautiful to talk about this ideal humanity on earth. I have listened with pleasure to many of these fanciful dreams, but "the vision falls and the sleeper awakens on his pillow of stone." The ideal city and republic, and the ideal humanity are beautiful ideals, but no more. Every child born into this world must walk the stony path of experience, and nature has given us no intimation children will be born sages in the near future. Man is the fruit of the tree of life. Shall he live only to draw a sigh or heave a smile at life's open gate and then go out in darkness? What infinite folly for a law of progress to toil through the ages to produce conscious thinking man, and then end his life with this brief earthly experience. It seems to me the design in nature is abruptly terminated if we concede to man no other future existence.

Moreover, I think a future life is made probable in the adaptation of means to ends everywhere manifested. Looking again at man from this physical standpoint, we are impressed with the wonderful adaptation between him and the universe. His physical nature is in perfect accord with his environments. Nature seems to have anticipated his necessities and to have made ample provision therefor. To maintain the constant waste in his system, food is necessary. Our scientists tell us hunger and love are two forces which have impelled the world. Hunger has impelled him to break with his stranger has impelled him to break with his strong hand the virgin soil, and this prayer made manifest by his action, has been answered by a generous supply. Earth's valleys are fertile and the hills are clothed with verdure. The resources to gratify this physical want seem exhaustless. How perfect the adaptation between our lungs and the air! Our eyes pray for light. They are related to the light of the world. Perhaps a more philosophical statement would be the eye is the light of the world gone up into organic structure. Where there is no light, eyes are not. That which in the light becomes an eye, in earth's dark solitudes is a mere blub-ber under the skin. What a flood of light is spread out before our eyes? How the mighty sun pours down his golden flood tide over the world? How grandly beautiful the light of uncounted stars and the pale beams of the waning moon? The same facts are true of sound. Our ears are framed in perfect unison with audible existence; yet it must no doubt, be conceded they do not express or retain any considerable portion of the notes. retain any considerable portion of the notes and octaves touched by the master hand in nature's universal orchestra. There are songs so sweet we cannot hear them; harp strings which quiver and vibrate under the soft touch of the breath from lips that are not formed of earth's cold clay. But this does not detract from the force of my argument. It only proves there are more and perhaps sweeter sounds in this universe than our dull ears pray for. Hence the supply is greater than our demands. Moreover, I believe this to be true of the wants of every department of our natures. A few years ago we found the whale oil nearly consumed or at least difficult to obtain. Then skeptics said we are doomed to the thick darkness of night; but we bored down into the rocks and oil leaped forth like an unchained demon. When the oil fields began to diminish, and in many places the abandoned derricks gave token of an oil famine, American genius made the heavens glow in the glare of the electric

for fuel? But we opened the earth and here we found fuel in abundance. Some croakers just like the world's doubting materialists, are already beginning to talk of exhausted coal fields, and the dying fires in the heart of the earth, and that we will soon be entombed in ice. Don't worry! When the time comes, some daring Yankee will bottle the sunbeams and pour them out on our cold hearth stones.

Look at man's desire for knowledge. His prayer for knowledge becomes a key to the intellectual treasures of the world—when he knocks at the door in nature's temple, it opens knocks at the door in nature's temple, it opens wide to his intellect, and the earth becomes illuminated scripture bearing upon every page the impress of the divine hand. An idiot will tramp on crawling worms, sand and pebbles and see in them no lessons; but a philosopher will bow his head in reverence for the lessons they taken

for the lessons they teach.

When we view man's social nature there is the same adaptation between our desires and their gratification. "Hunger and love," says the scientist, "are the forces which move man." What is love but the soul's hunger made manifest in our social and spiritual natures? What are the demands of this soul hunger? Go, ask the young mother who kneels so sadly at that little mound her tender hand has covered with the early daisies and the lilacs' first bloom! See her bend over that little slab of marble and pour her briny flood into the world's ocean of tears! Go, ask widowed love the meaning of its heavy sigh! Go, ask yonder weeping orphan what barbed arrow has pierced his heart! It needs no magic art to read this lesson. Love reaches out beyond the coffin and the grave, and demands an answer to the plaintive cry it sends over death's turbulent stream. Now, we argue as there is light for the eye, sound for the ear, knowledge for for the eye, sound for the ear, knowledge for the seeker, friends for the friendly, so in the very nature of things there must be a spirit-ual universe, and a spiritual existence for man to complete the demands of his being. Again, however successful our lives may be, they are nevertheless incomplete. This world does not exhaut us. Not long since the great Victor Hugo beautifully expressed this thought when he said he felt he had not

this thought when he said he felt he had not said or written the smallest part within him. I think this is true of every life. There is a depth of loving and feeling nothing in this life can fully satisfy. Wherever you find man, you find discontent. The animal may feel satisfied with the food it gathers, and the knoll or cave it finds for repose; but we are not satisfied with ours. We may be poor as Lazarus, or rich as Crœsus—we want something more. Could we bring here to-night all the phases of life in your great city—the poor, dirty, ragged children of poverty—the weary laborers who grind out life's hopes at the rough wheels of toil—the wretched prostitutes with the black marks of death upon their brows—the millionaires who are chafing in golden fetters—the skeptic who doubts life's fairest prophecy, and your whining saints, who fancy they have secured a parlor car to heaven, and we would not find one in all the motley number content.

The voice of history speaks to us here. Once the great Nebuchadnezzar sat in his royal palace a seeming picture of content. Queenly Babylon with walls of stone and gates of brass, and mighty watch towers looking over the vast plains, was indeed an imposing city. The king's eye could feast upon the beautiful hanging gardens he had built for his Midian wife—justly called one of the seven wonders of the world. Surely we might look for contentment here; but we find the king touched with strange forebodings for the fate of his empire. Alexander made the world offer a tribute of blood to his ambition, but one world was not enough for him to conquer. The old Napoleon climbed the Alps and made the Pyramids tremble; but he learned a lesson of human frailty, at Waterloo, and heard from his prison home at Helena the sad waves chant a requiem over the wreck of human ambition. Like the bird whose instinct impels it to a warmer climate, we feel a far off attraction. The doubts of the skeptic and our every sigh and tear, are an omen of another life.

Again the lessons of death and life are manifold if we would only read them. We die to live and we live to die. There is nothing permanent about these bodies, but change. In our waking and sleeping moments these changes go forward! Hence we live by death. It only requires a few days, by change of diet or climate, to work very radical changes in the human system. Some tell us our bodies change every year in their fleshy part, and about every seven years the entire bony framework is changed. The old man leaves many bodies behind in the weary march of his lengthened years. Gone is the body of the babe that once nestled so sweetly on the warm breast of a mother. Gone, as faded the flower you loved in your garden. Gone the light feet of happy childhood and the musical ripple of its laughter. Yes, gonel with the ball, the kite and the faithful dog that walked by your side; the play house you built under the trees; and the old nurse who sleeps in the church yard, Gone, your youthful body when the blood was wild with passion, and the sky red with the glare of ambi-tion. Gone, yes, gone with the dear girl you loved whom death struck with his wing, and the sad toll of the school bell for the fallen one has echoed down the dim sisles of these gathered years. Gone manhood's body; the body which sweat in the sultry sun at noon, and struck strong blows for love and honor. Gonel yes, gone, with the dear wife who stood like an angel at your side, giving strength in your weakness, hope in your despondency,

pouring oil upon the mad waves of your passions and crystallizing with the very breath of Eden your hottest, sadest tears. I see you now with the long, deep furrows on your face; the frosty seal on your head; the infirmity of years in your limbs; but you did not give up your selfhood with your changing bodies. Every people, every friend, every heart love, all the accidents and incidents of the journey are safely gathered in the store house of memory. Is there not here a strong probability that the aged pilgrim will survive the final change? Yes, I believe that ere earth's last star dims and dies away, light will break over the eternal hills, bringing to the old pilgrim's vision the dawn of an immortal pouring oil upon the mad waves of your pagpilgrim's vision the dawn of an immortal

Finally, let us observe the demonstrated facts of science. The patient investigators of the universe have not hesitated to affirm eternal substance and eternal power. Every fact in nature tends to prove matter and force eternal. Prof. Proctor in contemplating the origin of this earth and its final doom, when it shall grow cold and dead as the moon, does not hesitate to affirm that the matter of solar system may have been. The flow of matter and of force goes forward from eon to eon, and eternity to eternity. Let us ac-cept this truth. Let us feel that we live in a world of eternal substance—in a world where the smallest grain of sand, the feeblest flower and the poor withered leaf autumn's winds scatters in the sloughs of the street, are made of matter as deathless as God. Let us also feel that all force is eternal; that the hand that rounds our haby's tear, and moves the massive worlds can never be palsied; that the be lost a day? Must worlds be eternal in their substance and power, and the mind which can measure and analyze them go out

in darkness? Man is greater than the world, for he can comprehend and survey it. He is greater than a star for he can bethink its birth and death. He reads the thoughts of God after him. But for man, God would be childless, and friendless, and like Robinson Crusoe, he would be banished in his own universe.

How many the voices proclaiming the soul's great future? In earth, in air and in sky, we read a glorious destiny. Let the wheel of time crush the monuments we build, and the temples we rear; let the roses go from our cheeks, and the pale lily sit in their decay; let nimble limbs grow stiff and raven locks become as white as winter's rifts of snow, still shall we live and learn as the eternal years roll on.

Christian Atheism-Miln's "Church of the Future."

To the Editor of the Religio-Philosophical Journal:

Recent stirring events in Unity church, Chicago, and elsewhere, clearly show that a new sect is now imperatively needed to accommodate the marvelous expansion of modern religious thought. The "new wine" is fermenting far too violently for the safety of the most elastic of the "old bottles." Even the expansive rubber flagon of Unitarianism is unable to bear the immense strain of the new "agnostic ethics" bubbling within it. There being already several hundred Christian sects, it would seem needless to add another; for it is reasonable to suppose that in the wide range between Mormonism and Shakerism, "high Calvinism" and radical Unitarianism, there might be found a congenial church and pulpit for all eccentric beliefs. Unitarianism has long been a convenient "city of refuge" for lay heretics and talented exiles from evangelical pulpits, but the wide gate of even that creedless fold has at last become too "narrow" to admit the vast proportions of full grown atheists and agnostics, and a new unique church is wanted, based on negations and unbeliefs, whose chief corner stone shall be no God, no soul, no future life, to meet the current theological emergency, and all the possible con-

churches. This atheistic sect must meet the most advanced ideas of "free religion"—it would be the broadest church conceivable, and doubless stand for all time, last on the long denominational catalogue. The advantages of this advanced theology are readily seen to be almost innumerable. To the honorable atheistical clergyman how awkward and embarrassing must be the sabbath prayer service, and what an immense relief it will be to the conscientious D. D. to be permitted to omit altogether the prayer; and instead of raising his eyes in theatrical mockery toward a vacant, Godless heaven, to use Mr. Miln's new liturgy, and reverently say, "Brethren and sisters, let us commune together," and proceed gracefully to enum-erate a respectable list of good things very desirable to have and do. Another very at tractive advantage is, that this new church establishment will be soon wholly self sus-

tingencies of progress. Such an absolutely creedless church would provide the evidently

needed safety valve for the pent up, suppressed

honest convictions that are now so often crop-

ping out in orthodox pulpits, endangering

the quiet and harmony of the old conservative

taining, as Bibles, hymn books, prayer books, organs and choirs can be dispensed with, and many other large incidental expenses saved; for without a God there surely can be no Bible worth buying, and all attempts at worship or aspiration through prayer and music will at once be seen to be the thinnest sham and child's play. Sunday schools for the moral training of the young can also be dropped out as superfluous; for according to Mr. Miln, "Nothing not susceptible of sensible demonstration," is to be a recognized doctrine in his coming church, and as the best microscopes have not raised the "ultibest microscopes have not raised the "utti-mate atoms" of the human soul to sight, nor the scientific scalpel drawn a tangible, distinet line between soul and body, he confidently teaches that they die together; and how illogical and unwise then for parents to be anxious about the morals of their children when all mental and moral distinctions are so soon to "blend in common dust" and noth-

ingness.
As all "speculative beliefs" are to be rigidly discarded, the practical lay membership will not be slow to see the financial folly of which it is composed and the forces which move it, are eternal. It is of no moment what the original condition of the earth or solar system may have been. The flow of matter and of force goes forward from eon and of the earth or terror and of force goes forward from eon and of the earth or the earth or terror and of force goes forward from eon and the threatened tax on church respectively. and the threatened tax on church property avoided. This self-supporting feature of the agnostic church will insure its popularity; it has already drawn thousands of professed "liberalists from orthodox pews which are taxed for needful expenses. Mr. Miln's late delivery in Unity pulpit and Dr. Ryder's calm review of it in his sermon, Feb. 19th, has brought the stale subject of creeds again prominently before the religious public. In massive worlds can never be palsied; that the voice that speaks in an infant's sigh, or in the heavy tread of heaven's artillery, is a deathless voice. Now apply this fact to man. Shall matter and force be eternal, and the spirit of man who alone has discovered this deathless substance and power, go down, as Mr. Ingersoll would say, "into the tongueless silence of the dreamless dust?" Shall the substance of the star abide forever, and the mind that can study the cycles of its flight, be lost a day? Must worlds be eternal in browning that the religious public. Independent religious organizations that wish to enjoy the prestige of the venerable Christian name, have great reason to thank Dr. Ryder for adding the sanction of his high authority to the undeniable truth that the Christian faith at first consisted of but three or four facts, or ideas: "Belief in God, immortality, the messiahship and personal restriction of Jesus;" from which essential germs the vast, complicated theologies have been strangely evolved. Had Dr. R. added been strangely evolved. Had Dr. R. added Christ's doctine of future punishment to the primitive creed, his statement would have been unimpeachable. Mr. Miln's Universalist critic was very courteous and considerate in his review of his heretical brother; feeling, doubtless, that a clergyman who can see a heaven for all in such words as—"And these shall go away into everlasting punishment"should be very lenient toward even those who preach atheism in the name of Christianity. It was certainly a bold stride in theology

for Mr. Miln to drop out God and the soul from his system, but in all candor does he not show as much real reverence for Bible authority as the modern evolutionary, Darwinian divines whose elastic exegesis makes a "poem" of Genesis, a geological age of a Mosaic day of twenty-four hours, and a local inundation of Noah's universal flood? It is hard to see where Dr. Ryder's Universalism has any advantage over Rev. Mr. Miln's materialism on the score of moral influence. "Eternal sleep" brings all characters both good and bad to a common level at last, while genuine "Ballou Universalism does really offer a bounty on sin. It is written: "The wicked shall not live out half their days:" but if wickedness shortens earth life. it must, according to Universalism, give in exchange life in heaven. The world swept off by the deluge for sin, was singing in Paradise several centuries before the righteous

Noah arrived. Dr. Ryder sees an important lesson in the peculiar experience of the creedless Unity church in Chicago, which the unorganized masses of liberalists and Spiritualists will do well to candidly study. The practical weakness of creedless churches and disunited, freethinking multitudes, is clearly seen in the history of Unitarianism and Spiritualism; for while it is well known that the learning and intelligence of Christendom are vastly on the side of their theological views, yet a few thousand well organized, ignorant Mormons, with the stimulus of a definite faith, seem to have more aggressive power than all the scattered millions of liberalism. Is it not high time the childish terror of being bound by creeds was dismissed? The world is evidently growing sick of living on the dry husks of negations and doubts and craves at least two or three positive religious ideas upon which to rest their "weary, heavy laden" souls. If all the inspiration, logic and science of past ages have not yet demonstrated three or four religious truths so clearly that reasonable men dare put them in their written creeds, mankind might as well abandon all further search and join in mass, the "unknowable agnostic church of the future." Dr. R. "deeply regrets" that his brother Miln makes no allusion to Christ as authority for his belief; while he himself claims Christ as his spiritual master in doctrine." It is a wonderful example of the blinding effect of sectarian prejudice, for a Universalist minister of decided talent, to publicly claim Christ as final authority for his creed. It is true that by crafty exeges a doctrine of "final restoration" can be plausibly inferred from some of his sayings, but still it is undeniable that in his most positive words he teaches the Jewish doctrine of the literal resurrection of the body to a future state of happiness or misery, without the least intimation that there was to be any difference in the duration of hell and heaven.

In the discourse of Josephus upon Hades we find almost the exact copy of Christ's awed on Righth Page

Christianity, Science and Fire Versus Spirits.

To the Editor of the Religio-Philosophical Journal:

It seems to have been an easy matter in the past and even in modern times for the people to kindle and keep in full blast immense fires for an indefinite period of time without the least expense or labor to obtain the required fuel. Christians built a fire at a very early period in their history and the priests have in some way supplied brimstone sufficient to keep it burning perpetually with unabated

fury very near to the present time. Exactly where this terrible fire is located no one in ancient or modern times, has been able to say; but Christian authority has given such assurances of its real existence, that a large portion of the most enlightened people have looked upon it as a real fact, and have not dared to doubt its truth upon pain of being exposed to its eternal burning. It would have required a fabulous amount of brimstone to have supplied these fires until the present, yet there has been no lack and they say there will be plenty during eternal ages. Although there is not a single person upon the earth who knows or ever could know any thing about this huge fire, and although there is not the least shadow of proof in support of such a fact, yet strange as it may appear, almost the entire race who could lay any claims to civilization for the last twelve or fourteen hundred years, have been fully convinced that such a fire was really burning and would burn for ever and ever. However, those who entertain doubts upon the subject, have been increasing rapid-

ly in numbers for the last fifty years. But this theological or Christian fire although it has been burning so long and the supply of fuel has been so ample, is but a trifle compared with the fires science has set burning in modern times. Within the present century there has been a fire built in the interior portions of our globe, that is now raging with furious and unmitigated intenraging with furious and unmitigated intensity. The scientists, college professors and all who make some pretensions to learning, are publishing this idea to the world, while almost everybody else following in their wake are repeating with parrot-like simplicity, the story that in the central portions of our earth there is a huge ball of fire not over forty miles distant. This ball must be at forty miles distant. This ball must be at least seven thousand nine hundred miles in diameter and is now and has been, as they tell us, for millions of years at an incandes cent or white heat equivalent to ten thousand degrees Fahrenheit. There is no more direct testimony concerning the immense globe of superheated liquid lava than there is supporting the idea of the great Christian fire in the supernatural realms, that at the present time both learned and unlearned accept it as an indisputable fact, and the person who does not indorse this view is considered an ignoramus or else guilty of scientific heresy. It is, however, fortunate or would seem so for the heretics concerning this matfor, that the most ardent supporters of the the theory, have never proposed to burn the exeptice in this terrible fire.

There is another point, however, in which the theologians would appear to have an advantage. They do not propose to keep their fire burning without the necessary fuel, so they claim that in some manner they have furnished an inexhaustible supply of combustible material in the form of brimstone, while the Savans who built this earthly fire have never prepared a particle of fuel of any description

description. It is generally supposed by those who claim to know, but who really know nothing, that the crust which holds this raging fire in durance, is about forty miles in thickness, making the globe of fire eighty miles less than the earth and containing in solid contents thirty-four thirty-fifths of the whole, so that our beautiful world is now composed of one thirty-fifth of those substances calculated to produce and sustain life and all the rest is now burning with an intensity entirely inconceivable to the most vivid imagination. Our proximity to this immense superheated caldron of molten lava would seem to be fearfully dangerous, but as yet no one as we can learn has suffered the least inconvenience. In fact, a large portion of earth's inhabitants suffer far more from cold than heat and to quote Burns "even sinners canna go there to

But this fire so vast in dimensions, is as nothing compared with another one recently ascertained to exist within the limits of the solar system. The constituent elements composing the body of the sun has been a puzzler for the learned since the days of Newton and Kepler. There has been a variety of opinions entertained and expressed until finally spectrum analysis has settled the question to the satisfaction of the scientific world and, of course, everybody else must accept their dictum. The spectrum has proved most conclusively as far as human agency can prove, that the great central luminary is one vast body of fire, and that its principal business since it commenced its career, has been to give warmth and light to its little family of planets by virtue of the intense heat and illumination contained within it-

Professor Proctor says that the Elder Herschel formed nearly a hundred years ago as correct an opinion concerning the sun and the elements by which it was enveloped as the scientists of the present day, except he did not consider it a heated body. The sun is a heavenly body, said to be 800, 000 miles in diameter and containing about 1,400,000 times the cubic contents of our globe, which is all except one thirty-fifth part incandescently heated. Now, if we take the two bodies together, we shall find the proportion of fire is as 49,000,000 to one. That great central orb is five hundred times larger than all the planetary bodies in our solar system. If we should admit the crust of our earth which encloses the internal fires to be about proportionate with the other primary planets in the system, then we should find 17.500 parts of the whole to be fire, while one single part would be solid or fluid matter such as we behold on the earth.

If, as Jere Black says, "a pre-existent selfconscious being with power and wisdom to us inconceivable," created this in such a manner and there was vastly more fire then than now, he must have had a great desire to make things a little hot for somebody, or, perhaps, he had been out in the cold so long he might have created things in that way for his personal accommodation. On the other hand, if this universe has had an eternal existence, independent of any organized intellectual being, and all individualities are alike dependent upon universal law for their existence and subsequent development, and the forms and conditions of those heavenly bodies which come within the scope of our observation, have been dependent upon that marvellous force in nature we call evolution. then there must have been during the eternal ages of the past a wonderful preponderance of the superheated or flery material almost to the exclusion of everything else of a useful character.

needful and no more.

It is not my purpose to offer any arguments upon the subject pro or con in this article, but simply to state the general opinions of our advanced minds and also the views of our advanced minds and also the views of intelligent spirits, whom I have reason to think I have had the privilege of conversing with upon this and other matters. Neither do I propose to offer anything to substantiate the fact of spirit intercourse. I have been in the habit of hearing from them for over thirty years, and I know it. Those who do not, may investigate the matter and know for themselves. Well, spirits who pretend to have any information upon this subject extinguish all these fires at once. They say tinguish all these fires at once. They say fearlessly, not one of them have ever existed in point of fact. They are all myths, mere human inventions, wild vagaries and owe their origin to some persons with vivid imaginations who have worked their ideas into theories and presented arguments in their support. They say unhesitatingly that there is not as far as heard from in all the spiritual realms anything that bears the least semblance to the Christian's hell, which they seem to prize so highly, neither is there any large supply of brimstone from which one could be constructed, so that the most devout believers in the orthodox faith will be compelled to worry along devoid of this highly cherished luxury during a long eternity. They never can have the supreme satisfaction of looking over the battlements of their little heaven and beholding their ugly children or inconstant companions wailing in this eternal fire. It may be a disappointment but it is one which must from necessity be en-

The spirits also inform us that no disproportionate amount of fire has ever been used in the construction or development of our world; that we have about the amount which might be deemed expedient and necessary for its proper unfoldment, and no more. They tell us that our planet, like all others, has, or at least appears to have one grand purpose to accomplish, that is the unfoldment of thinking intellectual beings, such as are capable of appreciating knowledge and enjoyment. They further say that the earth is so con-structed that the largest possible number of individuals can be accommodated while passing through the process of their development. Hence they tell us we shall find it to be in the form of a spherical shell, with an interior as well as exterior surface.*

The views expressed by our spirit friends concerning the sun are of a similar character. They claim it to be simply a planet, but vast-They claim it to be simply a planet, but vastly older, immensely larger and revolving in an orbit quite inconceivable to us in its dimensions. It exists in the unlimited ocean of space the same as other planets, and is said by them to be composed of precisely the same material, by the same universal law and for the same apparent purpose; that its chief business has been during the billions of ages of its existence the evolution of the material substance which has entered into tion of mineral, vegetable and animal departments the same as exist upon our earth, and with which we are quite familiar. Hence there can be no more heat there than is compatible with this state of things. They also inform us that the only possible difference between our planet and the central luminary is its inconceivable age and the marvellous state of apparent perfection to which it has attained by continuous unfoldment; that we are simply traveling the same road and must at some time during future eternities arrive at the same condition of gorgeous splendor and display the same character of phenomena now witnessed upon that brilliant orb. They also say that all planets or heavenly bodies which in the process of evolution have arrived at the condition of self-illumination, are enveloped in a photosphere of the aural elements, faint displays of which we behold upon our

In some future article we may perhaps present some of the arguments they use in support of their views.

WM. F. LVON. Adrian, Mich., March 2, 1882.

*For a full exposition of the whole subject appertaining to our planet, see the "Hollow Globe," which book may be obtained at the office of the RELIGIO-PHILOSOPH-

The Egyptian Idea of Immortality.

In Egypt, from the earliest time, the tomb was of the greatest significance for sculpture. Of temple ruins on the Nile from that hoariest past between the first and eleventh dynasties, there is scarcely a trace. How vivid the witness borne to the sepulchral art on the plains of Memphis the capital of oldest Egypt! Along the margin of the desert stretches the vast Necropolis, with a hidden population of statues, sentineled by those stupendous royal tombs, the Pyramids. Where else have such preparations been made for the final rest of the dead as in this great campo santo of the ancient empire? Though mingled with much that was naive and material, how vivid were the conceptions of that ancient people concerning the future world! They believed this life but an episode in an eternal existence. Death to them was the real life, only evil spirits being spoken of as dead. The coffin was called the "chest of the living." But to the ancient Egyptian the immorfal part, even after death, was in some mysterious way dependent for its continued existence upon the preservation of the body; hence, the importance of embalming, the care taken to keep the body as lifelike as possible and securê from harm during the long period of the soul's probation. The eternal dwellings" hewn in the solid rock, high above the floods, were in strong con-trast to the abodes of the living, built within reach of the swelling Nile, and of which

scarcely a vestige remains. The massive chamber of this tomb where lies the mummy is pictureless, and its entrance is closed by solid masonry. From it shaft leads up, which was at many places thirty meters deep and was filled with a dense mass of earth and stone, making more inviolate the mummy's rest. Over the concealed entrance of this shaft there rises that ever essential part of the tomb, the sacred chapel of equally solid construction. In a dark recess aside from this chapel, are found many statues wailed up. These are usually twenty or more in number, and represent the deceased with great diversity. To what purpose are they here? Singular beliefs, pre-

I do not like to form an opinion in direct conflict with the experimental evidences of the ablest scientists, still I can but think "there is an enormous quantity of sack for so little bread," and as nature has always managed her affairs with such wisdom and apparent economy of material, as far as we have had an opportunity to make critical observation, I can but think that reasonable proportions of the required elements would have been observed in the construction of planetary bodies, and that there is in our solar system and every other system in the universe, only a proportionate amount of that destructive element—what is really needful and no more.

valent among the Egyptians and read from the hieroglyphies by Maspero, furnish us the key to this problem. An immortal second self, ka, somewhat resembling the "eidolon" of the Greeks and the shade of the Romans, was believed to spring into being with every mortal, grow with his growth, and accompany him after death. So close was the relation-ship of this strange double ka to man's proper being, that it was of the greatest importance to provide it with a material and imperishable body which it should occupy after death, sharing with the mummy the security of the "eternal dwelling." It was believed that the shade ka could come out of this statue and perambulate among men in this statue and perambulate among men in true ghostly fashion, returning to it at will. This stony body for the dead man's ka was naturally made in his exact likeness, and also bore an inscription stating his name and qualities. But a single statue might perish and future happiness be thus forfeited. Hence that most unique feature of Egyptian statuary, the multiplication of the portraits of the deceased in his tomb. Ex.

Hollow Globe-Polar Paradise.

To the Editor of the Religio-Philosophical Journal:

"Error of opinion may be tolerated as long as truth is left free to combat it." We per-ceive in your last number (Feb. 4th) under caption of of "Our Exchanges," some remarks implying, amongst other matters, the possibly superior climate of our polar region, and that philosophers can not fail to admire the ingenuity of the theories brought forward to support the idea of a hollow globe communi-cating with the surface of the earth, "as naturally as the waters of the ocean lead to

the antipodes." As to the admiration of philosophers, any one worthy of the name, would read at a glance in this last quoted sentence the utter want of scientific culture implied by it. What! the waters turn a short corner and flow into a hole at the pole "as naturally as the waters of the ocean lead to the antipodes?" Absurdity! There appears no ingenuity in this theory, only a want of correct appreciation of the situation.

It does not seem to be realized by such theorists, that (setting aside the climate) no one could perceive a being at or near the pole, save by the apparent motions and posi-tions of the heavenly bodies. The force of gravity still acts, as everywhere else on the globe, perpendicularly to the earth's surface. Its intensity is slightly increased rather than diminished, owing to the surface at the pole being some thirteen miles nearer the earth's centre, than at the equator, as is proven both by theory and by experiments with the pendulum in various latitudes, advancing far into the north. It will, therefore, be a little more difficult to find a hole in the polar sea where the waters will flow gently into a hollow globe than to find one in an equatorial ocean. The "antipodes" question has naught to do with it, being in no way analogous. When some ingenious person can convince a disciple of Newton that he has found a hole in either of the great oceans that will stand open, walled around with water, or a place on either continent wherein he can sink a shaft and walk down the sides of it without rope, chain or stairway, then we will do something else than laugh at the idea of Capt. Symmes and of M. L. Sherman.

Let us reason a little a priori. The theory of the formation of the earth and other heavenly globes, is by condensation from a primitive nebulous state. Such a condensacentre. It would be as rational to look for hollow rain drops or hollow shot from a shot tower, as to expect a hollow earth to be originally condensed from nebula by constantly aggregating attraction.

Again, physicists have succeeded by elaborate and ingenious experiments in determining the earth's average density to be about five and a half times that of water. It would be interesting to relate how a problem, seemingly so difficult was accomplished; but space forbids it, and we can only say that such is the latest decision at hand, and is the average result of many experiments that varied little from each other, and in whose reliability we could perceive no defect.

The rocks and other materials composing the earth's crust, as deep as we have penetrated it, will not average more, probably, than about two and one half times the density of water, that is, not more than one-half the density of the average of the whole earth. This would indicate for greater solidity to-wards the centre instead of a hollow vacuity. We leave there two hard shelled a prior nuts for your ingenious theorizers to crack.

As respects the polar climate of "genial warmth." there is a bare shadow to build it upon. The warm ocean currents from the coast of Japan, sweeping diagonally across the Northern Pacific and entering Behrings Strait, may sufficiently soften the otherwise terribly frigid condition of that far northerly region, to prevent its being other than a land of unrelieved desolation, unfit for even arctic life; but when thrown into opposition with a six months night of darkness, alternated with six months of a slanting sunshine, never averaging, within the Polar circles, more than 23½ degrees above the horizon, much of the time obscured by storms; methinks it would hardly be able to produce that climate of wonderful "healthfulness" seen in the visions of the clairvoyant. Why have not the enterprising people from this "vigor imparting" region met the Anglo-Saxon race (bred in a hard, chilly clime, nearer the equator,) half-way in their efforts to throw light upon

this dark, cold hub of our world? Surely, our explorers who, in the summer season have penetrated within five hundred miles of the pole, and therefore, not probably half that far—not a ten hour's railroad drive from the shores of this fairy land, should have had their cheeks fanned by some blessed airs wafted from groves of spices-should have discovered something besides the dim distant frost mist over open sea—some relic, animal or human, drifted by Northern storms from the teeming shores so near to them.

Seriously we can but believe this amelioration of polar climate by ocean currents bat tling with glaciers and fields of Ice-with six months night and even in summer a low lying sun, must be moderate indeed. Analogy and experience ever prove that advance towards either pole implies increased rigor of climate, on the average; and it is hardly probable that either magnetic currents or waters flowing from tropic latitudes can so complete-ly counteract polar frigidity as to make those fine clairvoyant visions other than "vision-

How Women Learn.

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TURKEY MANIFESTATIONS.

A Tale of New Year's Turkeys Beginning Seventeen Years Ago.

To the Editor of the Religio-Philosophical Journal: On the evening of December 31st, 1864, I was walking down North Street from Genesee, in Auburn, N. Y., and as I approached the first grocery my eyes happened to light upon a large and fine-looking turkey which was suspended near the door of the grocery, and as I beheld it, I heard a voice saying: "Buy that turkey for Tom Y." Being well satisfied that the voice came from no person in the earth-form, I obeyed and purchased the turkey. I knew an old man by the name of Tom Y., who lived not far from the New York Cen-On the evening of December 31st, 1864, I key. I knew an old man by the name of Tom Y., who lived not far from the New York Central Depot, but had neither seen him nor heard anything of him for a long time. Turkey in hand I soon stood "rapping" at the door of his humble house. My raps soon brought to the door Mrs. Y., who was sick, hands and limbs distorted by rheumatism, and she looked, not like "the picture of distress," but like distress itself.

The turkey for a New Year's dinner was duly presented, and inquiries made as to the welfare and condition of Mr. Y. She said: "I do not know where he is, or whether he is

do not know where he is, or whether he is dead or alive. I am sick, and cannot go to look for him. He may possibly be in his shop. I am so distressed that I am nearly

Promising to call again I went to the shop, the door of which was locked. Here, too, I rapped, and several times called the name of the man I was in pursuit of, when at last I heard the question: "Who is there?" An answer was given with the request that the door be opened. My request was granted and I entered, but all was dark. A lamp was soon lighted when the object of the request trade lighted when the object of my pursuit stood before me, but in a sad and melancholy condition of mind. I will not stop to narrate all that was said and done, but simply state that my visit was just in time to save the man from the fate of the suicide. Letters had been written, a hook was in the beam, a rope laid on the floor, and all arrangements were completed to take "a leap in the dark," as he expressed it, for he then had no faith in a life beyond this. Asking for a reason for such a strange and unnatural act, he said: "I am getting old, and I am poor. I don't want to become a burden to any one. I am out of health, out of money, out of food, out of coal, out of clothes and shall soon be out of life." What I said to him seemed for a time to be of no avail; but continuing in my efforts I succeeded at last in finding an avenue leading to his finer sensibilities, and by the hour of "high twelve" got him to abandon his con-templated exit from earth, and accompanied him to his home, where next morning I found him clothed apparently in his right mind. I left him and his wife my blessing and a prayer in the form of a "greenback" with which to obtain the necessary accompaniments for the turkey dinner which served them so well on New Year's day. In response to an earnest and appealing letter a friend indeed soon appeared, who with a generous heart and liberal hand relieved Tom Y. of the heavy fluancial burden that was pressing him to the earth.

Hope revived, his health improved and the rest of his journey in earth life was pleasant and joyous. He remained several years, when the transition came and his spirit ascended to the higher and better life. It was mine to watch by his bedside, to close his eyes in death and to preach his funeral ser-

mon when his body was buried.

Allow me now in this public manner to express through the medium of your paper hearty thanks to the Giver of all Good, and to the spirit of Tom Y. for the turkey "mani-festations" which have frequently taken place for my benefit on New Year's Eve, since the time above mentioned. Gladly would I give the names of the turkey mediums" were able, but as the "manifestations" took place "in the dark" without any expectation on my part, and without any warning save a "knocking" at my door, I am unable to say whose left or right hand has brought to me such full-grown "materialized" turkeys, the last one of which reached me on the night of De-J. H. HARTER. cember 31st, 1881. Auburn, N. Y.

The Brain-Work of Signalmen and Points-

men.

No one who has any practical acquaintance with the working of the human brain should fail to recognize the fatuity of a policy which entrusts the safety of many thousand lives and limbs to the integrity and precision of mental functions performed by one brain continuously during several successive hours. Let any student of psychology apply scientific tests to the operation of his own brain for even two or three hours at a stretch, and say whether such sustained attention as is requisite for the precise discharge of duties such as those which devolve on a railway pointsman can be reasonably expected of it We have no hesitation in asserting that the demand made on the attention of the officials placed in the signal-boxes at junctions where there is much traffic is monstrous. In the nature of things physical there must be periods when memory fails and the mind is wandering. If it were not for the "habit" formed by practice the task imposed could not be performed. The higher cerebral centers are, to some extent, relieved of the strain put upon them by delegating a large share of their proper work to the lower automatic centers; but even with this relief the tension is excessive, and the way in which some measure of ease is purchased by "habit" is in itself a source of special peril....When the lives of hundreds of confiding passengers are made to depend for safety on the perfect integrity of a single brain, with no better excuse than that it would cost more to retain another brain in aid of the first, we cannot help thinking the greed of dividends has reached a point at which public opinion may be fairly asked to express itself; and—albeit the "railway interest" is so strongly rep-resented in both Houses of Parliament as to render the task a hard one—the Legislature may, and must, be moved to intervene.—

[Chicago Western Catholic.]

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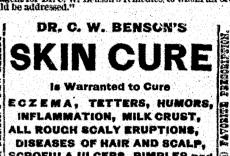


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Woman and the Household.

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

THE PRESENT.

Do not crouch to-day, and worship
The old Past whose life is fled;
Hush your voice with tender reverence;
Crowned he lies, but cold and dead;
For the Present reigns our monarch,
With an added weight of hours; Honor her for she is mighty! Honor her for she is ours!

See the shadows of his heroes Girt around her cloudy throne: Every day the ranks are strengthened By great hearts to him unknown;
Noble things the great Past promised,
Holy dreams both strange and new,
But the Present shall fulfill them, What he promised, she shall do.

She inherits all his treasures She is heir to all his fame, And the light that lightens round her Is the luster of his name. She is wise with all his wisdom, Living on his grave she stands; On her brow she bears his laurels,

And his harvest in her hands,

Coward, can she reign and conquer If we thus her glory dim? Let us fight for her as nobly, As our fathers fought for him. God, who crowns the dying ages, Bids her rule and us obey— Bids us cast our lives before her, Bids us serve the great To-day [Adelaide A. Proctor.

OUR LIFE'S SKEIN.

If you and I to-day Should stop and lay Our life-work down, and let our hands fall where

they will, Fall down to lie quite still— And if some other hand should come, and stoop, to The threads we carried, so that it could wind,

Beginning where we stopped; if it should come to keep
Our life-work going; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find?

Some work we must be doing, true or false; Some threads we wind; some purpose so exalts
Itself that we look up to it, or down, As to a crown

To bow before; and we weave threads Of different lengths and thickness—some merc

Till all the skein of life is bound, Sometimes forgetting at the task to ask The value of the threads, or choose Strong stuff to use. No hand but winds some thread It cannot stand quite still till it is dead, But what it spins and winds a little skein.

God made each hand for work, not toil stain Is required, but every hand ins, though but ropes of sand. If Love should come, Stooping above when we are done To find bright threads

That we have held, that it may spin them longer-

find but shreds That break when touched; how cold, \$2d, shivering, portionless the hand will hold The broken strands and know Fresh cause for wee.

The United States Medical College (eclec tic), which has been so often and favorably mentioned in these columns, has graduated three young women in a class of twenty-nine. l'ha exercises occurred on the evening of the 8th of March and were unusually interesting. A gold medal for the most successful examination was bestowed on Miss Nellie Shepherd, who gave the salutatory address. Miss Hunter also received honorable mention.

[Generieve Carlton.

A mass meeting was recently held at Steinway Hall, to urge the passage of a law appointing matrons to each police precinct in the city, thirty-one in number. Rev. Phebe A. Hanaford, Dr. Clemence S. Lozier, Mrs Conkling, Mrs. Blake and Mrs. Neyman, addressed the meeting. There is much interest expressed in this most judicious and important movement, which it takes but little reflection to perceive must be brought about shortly. There are 10,000 more women than men in the city; many have been reared in debasement, the companions of brutal men; some of these are young who have been the victims of their surroundings. When such women are arrested, they come in contact only with coarse men, and undergo experiences which only remove them still further from modesty and virtue. Good women should stand as their guardians, teachers and protectors. Again any respectable woman is liable to accident or sudden illness in the street; taken to a police station, male physicians and attendants are all that confront her. If women are arrested for theft—and they often are on suspicion, when perfectly innocentshe is searched by a male policeman. Indeed, it is wonderful to see how many customs and laws still exist, which would disgrace even the dark ages.

Prof. Felix Adler's lectures on the condition of women are attracting great attention in the East, speaking as he is, the sentiments of a large and increasing liberal class. In his address on the "Intellectual Position of Woman," the eloquent speaker declared that all arguments in favor of the mental inferiority of woman were ridiculous—that she had not had generations of freedom to develop and of training, like man; and that nature and reason declared in favor of her equality of rights and privileges, and of her fitness to worthily fill any profession or career to which her predilection directed her. On the 4th of March his lecture was so full of facts that we quote a portion of the report by the Herald:

I maintain that the slavery of woman still exists. I am aware that many of our ladies will smile in derision if the improvement of the condition of women is spoken of. They are perfectly comfortable; they are entirely satisfied with what is; they do not see that any change should be attempted or that any good would come of it if it were. But they feel in this way because they do not know the facts, because they have in mind only the condition of a comparatively small minority of favored women, whose husbands or whose fathers and brothers are able to supply them with all the decencies and all the pleasures of existence and who have no idea of the terrible fate and the grievous hardships of that great multitude of their sisters. I claim that there are facts at the present day which fully bear out the assertion that the actual slavery of women on earth is not yet at an end-facts that no one would believe were they not sustained by incontrovertible evidence. By such facts I mean the revelations that have recently been made concerning the so-called Black Country in England. There are two reasons why female labor is especially employed—the one is that the hours they are made to work are in excess of a great deal of male labor; the other is that their pay is so much smaller. The condition of women in certain of the agricultural districts of England is shown by | Buffalo, N. Y.

the reports of recent Parliamentary commissions to reveal a state of things which is truly shocking.

WOMEN IN THE COLLIERIES.

"But all this is mere child's play when compared to the condition of women in collieries. About Halifax girls from five years upward work regularly in the mines. In North Lancashire the same is true. Little children of four years are taken out of their beds and carried to their work. Little girls of six years have been seen carrying loads of half a hun-dred weight, backward and forward a long distance, fourteen hours a day. In the east of Scotland the employment of women is general, and there the condition of things is worst. The most horrible part of the whole revelation for which the Earl of Shofteshure in Lie tion, for which the Earl of Shaftesbury, in his famous speech in the House of Commons is my witness, relates to the mode in which these women are compelled to work. There are long, low passages cut through the coal, sometimes not more than twenty-eight inches in height, often half full of water, through which the women have to gray! Their business is the women have to crawl. Their business is to drag the coal through these passages, sometimes 16,000 yards a day. They are perfectly nude down to the waist. They wear a pair of loose trowsers of coarse cloth. A belt is fastened around their waist, from which is suspended an iron chain that hangs upon the ground, and this iron chain is attached to the load which they have to draw, crawling on all fours, half in water through these narrow channels, barely two feet high.

INCREASED EMPLOYMENT OF WOMEN.

"But you will say these are extreme cases. Well, what if they are extreme cases? That they should exist at all is disgraceful enough to our civilization. The tendency of the present day is to more and more entrain women into industrial pursuits. In the flax industry in England in 1875 the number had risen to 112,000 women. In the wool industry in 1875 it was 135,000. In the cotton industry in 1875 it was 258,000. The number of men employed in the cotton industry at the same time had diminished to 110,000. In our own country a similar state of things has been generated, In the census of our own State for the year 1875, we find among the factory operatives in general, that the number of women is largely in excess of the number of men. I say it is bad enough for strong men to endure this toil, and shall we not say to this monster of industry that lives on human flesh, spare women, if not for their own sakes, then for the sake of the children—that is, for the sake of the future? The most grievous charge to be brought against our modern industrial system is that breaks down the vocation of women, for I believe the duties of a mother comprise the chief vocation to which women are destined. The poorest and the richest women have not the time to give to the personal attention of their children. The poorest must have bread, the richest must have pleasure. In the extremes of society humanity is alike outraged."

QUEEN VICTORIA

has had the good fortune to escape unhurt from the aim of the fifth of her subjects, who have raised their hands to take her royal life. The public feeling every where has been one of abhorrence at the act, and the detestation has been increased by the remembrance of the brave sufferer who laid down his life at Elberon. America, forgets not the kindly and tender sympathy of England's Queen but some cannot forget, also, that the sympathy was not felt for a human being so much as for a ruler. Ten thousand men might have gone from earth with equal heroism, and been unnoted, had not rank given them claims upon their so-called equals.

Such attempts upon the life of a sovereign only increase the devotion of the royalists and remove still farther the day of the true republic. The Queen is only the bejow-elled figure-head of an effete form of government; the product of precedents and institutions as well as of the devotion to class and

power in which the English are so weak. The Queen is an able and conscientious ruler, but like all crowned heads, takes as a divine right those vast sums wrung from toil and labor which imeterate the laboring class, and have so degraded Ireland. One-fourth the whole civil list is raised from that little island which looks to America for succor when reduced to starvation. But the Queen is a pattern of the virtues, in private, and her life with Prince Albert was spent in the utmost harmony. Since his death she has been one of the saddest of women, finding peace only in retirement from the cold glitter of pomp and parade. At her demise, all this may be changed. The heir to the throne is a dissolute, sensual spendthrift, always involved in debt and scandal which greatly vexes the soul of his royal mother.

THE COST OF BRITISH ROYALTY.

The enormous cost of British Royalty is sustained by the English to support a family of foreigners for the Guelphs are of unmixed German blood. In 1714, when George 1st, Elector of Hanover, became king, Parliament voted a civil list for the maintenance of the crown, which has been increased from time to time. Since Victoria ascended the throne in 1837, she has received from that list and from perquisites and tributes from India, at least \$120,000,000. Beside this the Prince Consort and their children have had vast annuities and privileges. The income of the Queen now amounts to about \$2,500,000 yearly from public revenues, beside her own large private savings. She has nothing to pay for rent, repairs or furnishings for the crown palaces, and the cost of rearing her large family was defrayed by the kingdom. The Prince and Princess of Wales have an annual stipend of \$750,000, and Marlborough House as a residence. The other sons manage to sustain life upon one-fifth that sum, and they have only \$30,000 each, yearly, and a large portion voted them upon marriage.

Prince Albert had only \$1,500 a year at his marriage, and Victoria was highly indignant when Parliament voted him only \$150,000 a year, and exclaimed: "Fil see if I cannot bring his income up to \$250,000 a year." on his wedding-day, he was made Field-Marshal; Colonel of four regiments; Grand Ranger of Windsor Park, Lord Warden: Governor of Windsor Castle and Constable of the same. His annuity was thus increased to \$280,000, and his after-life of twenty-one years his savings amounted to three millions of dollars. Victoria and himself were thrifty even to miserliness in their habits, and the royal widow is said to be growing more and more inclined to save for her numerous progeny. The presents she makes to brides and personal friends, are usually India shawls which are her yearly gifts from Viceroys of India. She means to be just, but is never generous.

Young and middle aged men suffering from nervous debility, premature old age, loss of memory, and kindred symptoms, should send three stamps for Part VII of pamphlets issued by World's Dispensary Medical Association,

BOOK REVIEWS.

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

BELIEFS ABOUT MAN By M. J. Savage; G. H. Ellis, Boston, publisher Price, \$200.

This is a companion book to a "Relief in God," and is made up like that from discourses in his Unitarian pulpit. Mr. Savage is always worth reading, and his later books are his best. The brief dedication to this fair volume is as follows:

"Believing that the best hope of any fu-ture salvation lies along the line of taking this world at its best, and doing what one can to make it better, the author dedicates this book to those who stand ready to lend a helping hand."

In chapters on: What is man?—His origin—The problem of sin and salvation—Is man free?-Motive forces of human life-Law of progress-Earthly outlook-and Is Death the end? much historic information and valuable food for thought is given. The preacher is a rational theist, holding that death is not "the ena."

In closing the last chapter he says: "You would not feel satisfied, nor should I, to treat this great question, and leave out of account the facts reported in all ages, and now in this modern world represented in a more marked degree in that which is known by the name of Spiritualism. There is a great body of testimony stretching back into antiquity, not confined to any religion to any tiquity; not confined to any religion, to any nation, to any race; testimony not of the poorest and most ignorant, but equally of the wisest men of all ages and times to the belief that there have been at least occasional breakings through from some other sphere, or glimpses on this side of that other sphere. There is an amount of testimony so respectable that, were it given in evidence of anything else in this world, we should never dream of doubting it. Yet concerning so stupendous a fact as that we do doubt, and perhaps as yet, and for a time, we must. I have no sympathy with those who speak of these great matters with contempt. I do not feel that I know. There are testimonies from such men as Dr. O. W. Holmes, and Dr. E. H. Clark as to glimpses and visions of the dying; testimonies from all the ages—mixed up it is true, with delusion, with palpable fraud, and follies that make one hesitate and question-yet I believe there is so large a mass of evidence here that it cannot be brushed aside contemptuously by any man. Some day it must be sifted to see if there be a residuum of fact as its basis. Will you not be glad if there be? Most certainly shall I!...still I pause and wait for the competent investiga-

He then asks if there be "any rational theory of a future life that can be held by the modern world;" suggests that "what we see and hear is only a very small part of this universe;" speaks of waves of light and sound that our senses do not appreciate, so that much is passing on every hand "unseen, unheard and unknown by us;" and gives the theory "that within this body, there is another, ordinarily invisible, that cannot be touched or weighed or handled by the faculties that we possess," and his last word is: "What hinders then, until the opposite can be proved, that I should cherish the belief that when death comes, this body should simply step forth from the crumbling ruins of my old home, free, complete, fitted for the other higher life that we may trust surrounds us everywhere now, and of which, even to-

day, unknowing we are apart?" This clergyman has, at last, mentioned and recognized Spiritualism. By a force sure and constant and irresistible as that of gravitation he and his like will be compelled to do this; whether their recognition shall be timely and just, or at the eleventh hour and in a niggardly way, rests with them.

Giving Mr. Savage credit for his word on this great matter, his manner of utterance is open to serious criticism, which shall be frank and in good faith.

The difficulty at the very foundation of his thought and method is that he, to quote his own words, believes "that the humble pathway of 'the scientific method' is the only one that promises to lead anywhere," and so he avoids the "highway of assumption" and keeps his "feet on the solid ground of verifiable knowledge." This "scientific method" is that of induction, is confined within the narrow limits of the external senses, ignores or repudiates the presence and supremacy of mind in all and through all things, and knows nothing of the inner life of man. It is valuable, yet imperfect, fragmentary, unequal to its work.

It assumes that ether—invisible, yet filling all space, must be, but ignores or flouts the idea that infinite mind, immanent in all matter, must be. It knows man has a body, but is agnostic (or know-nothing) as to a soul, or as to any fine spiritual senses, interior and acting independent of the external senses. such as clairvoyance reveals. Its kings are but paupers in knowledge of man's interior life. Its Huxleys and Yeomans toss aside with contempt the gold that is but dross to their dull sight.

Let Mr. Savage think and work in the light of a scientific method more perfect than this; one that shall be deductive and inductive: shall take in both mind and matter as factors, recognizing the positive rule of the first, yet testing it by inductive experiment; studying the inner and supersensuous life of man, and so getting a rational psychology and a better physiology; and the scales will fall from his eyes and the fogs lift up from that onward path which he loves to tread. Speaking of the facts of spirit intercourse

he says: "Still I pause and wait for the competent investigator."

Has he never heard of Professor Hare's dial so arranged as to be out of sight of the medium, whose hand pressing on a spring turned its index without his knowledge of its results and gave messages correctly? Garrison and Sargent in his own city, Butlerof and Aksakof, Zollner, Wallace, the late senator Howard of Michigan, second to no able and clear-headed lawyer, his friend E. B. Ward with hardly a peer in practical sagacity, and a large company of men and women of singular competence and integrity, have investigated and been convinced by the logic of facts. The report of the London Dialectical Society gives record in a fair volume of the critical investigations of a committee of persons eminent and able. No word recognizing all these! For such a word—full, frank and clear—we can afford to wait far better than men like this Unitarian preacher can afford to let it linger until

"'TIs prosperous to be just." His closing sentence as to the survival and release of the spiritual body at what is called

death is Spiritualism.

Out of the writings of Davis, Finney, Sargent and others, and a long array of personal experiment and experience, comes the clear and vital conception and knowledge of this fact. A paragraph from "After Dogmatic

Theology, What?" pp. 71-5, by G. B. Stebbins, states this view as held by the great body of thoughtful Spiritualists:

"Spiritual science and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, relations and continuity. They are teaching us that the spiritual life and thought of man inhere in an interior and lasting organization, a fine body supra-physical and ordinarily invisible, and not in any gland or tissue or structure that death can dissolve. They ver-ify and establish the fact that man has a dual body-an outer and physical form with its external senses, and an interior form with its finer spiritual senses: and that death dissolves the outer body only to release this inner form. which it does not and cannot touch. When the material eye is closed the clairvoyant eye opens, when the outward ear is sealed the clairaudiant or spiritual sense awakens, and these inner senses are further reaching and more delicate. Sometimes they are active in this life. in the next life they may give broader range and finer perception. The co-existence of these two bodies in this life on earth, their separa-tion at death, and the continued organic existence of the inner or spiritual body, make a rational psychology possible, and open the true relations of mind and matter as nothing else can." He says, "There are many who accept this theory." True, but does he not know that it is a leading idea of Spiritualists—held both as a theory and a proven fact by them? both as a theory and a proven fact by them?
Why not frankly and justly state this? For his sake it is a pity he did not.
When the good day comes that he can thus fully hold it, the light his theory now gives him (a beautiful inner light it is!) will glow with now warmth and heavy and had so the same and wall then.

with new warmth and be a new and uplifting inspiration.

The future path of thinking men and women leads to this inner light verified by outward experiences, or into the dim haze and chill mists of materialism, where Mr. Miln is just now groping about.

Horsford's Acid Phosphate IN NERVOUS EXHAUSTION.

I have used Horsford's Acid Phosphate in nervous exhaustion, and in nervous disturbances connected with an overworked brain, and am satisfied that it is a remedy of great service in many forms of exhaustion. St. Louis, Mo, S. T. NEWMAN, M. D.

In private places, among sordid objects, an act of truth or heroism seems at once to draw to itself the sky as the temple, the sun as the candle.

[Kansas City Mail.]

Member of this Department relieved of Rheumatism by the use of St. Jacobs Oil, says Geo. W. Walling, Esq., Superintendent Police New York, in one of our exchanges.

Setting out on thy soul's pilgrimage, unite to thyself what hearts thou cans't. Know well that a hundred holy temples of Mecca have not the value of a heart .- Persian.

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A wounded conscience is able to unparadise Paradise itself.

A Father's Testimony.

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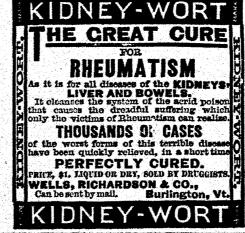
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Br. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

on the Proper Treatment of the Throat and Lungs.

This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says: "What to eat is preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages and philosophers in all ages, have striven to solve. The alm of the writer in the preparation of this pamphlet, has been to present the reader with an epitome of his experience on these points, derived 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 diseases of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asthma and Consumption, the "Prevention of Lung Diseases" "The Early Symtoms of Consumption," "Can Lung Diseases be Cured?" "Their Proper Treatment," "Examinations of the Lungs, various opinions as to the nature of Consumption, "Winter habits and Changes of Climate, "Inhalation Treatment of Lung Diseases," the "Cure of Hay Fever," etc.

The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the air we breathe and the food we eat. The two great receptacles of the system for these forces are the Lungs and the Stomach. The Lungs and the Stomach co-work together in imparting strength and life to the system."

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

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

CHICAGO, ILL., Saturday, March 25, 1882.

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doses, Thomsonianism with its emetics, etc.. Hydropathy with its hot and cold baths, electricians with their batteries, psychologists with their will power, healers with their spiritual and magnetic forces, old nurses with their catnip toa, root doctors with the products of the ground, Indians with remedies handed down from tribe to tribe, spirit physicians who prescribe through the instrumentality of a medium, and bring the experience of both worlds to hear. Eelecticism perience of both worlds to bear, Eclecticism which, it is claimed, embraces within its ample folds the best in all systems of medical practice—all these are brought into req-

hisition in the treatment of various disorders. Besides these methods presented to relieve the ills that flesh is heir to, we might mention the many specialists with their bathshot air, steam, electric, Russian, Turkish, etc.—all warranted to be very effective in eradicating disease. The "charm" is considered no less potent than the above as a curative agent in the hands of certain persons. Take, for example, the charming of warts, as set forth by the Saturday Review, which is one of those perfectly unreasonable modes of cure that often prove efficacious when medieal treatment fails. Dr. Carpenter cites as an instance of this strange truth the case of a girl who was cured of twelve warts by a friend who merely counted them, and then with an air of importance wrote the number down on a paper, assuring her that by Sunday they would all have disappeared. And so it proved. By the day named they were all gone, though the girl's father, himself a surgeon, had before tried to remove them with caustic and other applications in vain. If so very simple a prescription was enough to charm away a dozen of these unpleasant excrescences, we cannot wonder that the more elaborate forms of exorcism here enumerated should prove equally efficacious. In Switzerland the approved mode of charming a wart is to rub it with a snail and then put the snail on a thorn bush. Indeed, charm cures for other diseases are not by any means obsolete. In Yorkshire it is still believed that a set of mole's feet tied in a bag and worn round the neck keeps away cramp. And it is quite accepted as a fact by some persons that to carry a potato in the pocket secures immunity from rheumatism.

But we have not enumerated all the potentialities brought into requisition intentionally, or happening incidentally, that alleviate the pains of those suffering from bodily infirmities. There is the "sudden shock," which has often relieved those afflicted when everything else had failed. An exchange gives an account of the remarkable recovery of speech by Frank W. Wood, the son of a formerly wealthy citizen of New Orleans, who received a sunstroke which affected him so seriously that at his sister's wedding in Baltimore. in May, 1870, he entirely lost his speech. Some time afterwards he was placed in an

September, 1877, was discharged and sent to the house of his brother-in-law, Mr. J. J. Mc-Comb, on Fifth Avenue, New York. From there, however, he was sent back to the asylum, but soon taken away to board with a private family. On one occasion he was on a train, near Pittsburg, when a collision occurred, and with the shock he felt a change take place in his condition, and running out 6 months,.... \$1.25 to the brakesman, actually spoke. The brakesman not fully understanding him, said "What?" but Mr. Wood was too much excited to attempt to speak again, and went back to his seat. The Hartford Times gives the following interesting sequel: "Arriving in New York, he 'felt as though he would soon talk.' One hemisphere of his brain seemed to be 'sinking.' Going to Mr. McComb's office on business, he tried to write what he would say, but could not. Finally, becoming excited, he wrote, 'I'll go out and be back soon, and talk to you with my own tongue.' He took a Staten Island ferry-boat, and, getting a position out of the way of every one aboard, he began singing and shouting. Returning he went to Mr. McComb's office and said, 'O. K.!' Mr. McComb jumped up and embraced him in his joy over his recovery of the power

> While a "sudden shock" has often been instrumental in curing obstinate diseases, yet we think that no systematic application of this method can be adopted to the extent that it will come into general use as a curative agent, and as a natural consequence be opposed by the regular practitioner.

of speech."

The "imagination," too, plays an important part in enabling a person to regain health,-when suffering from some severe malady. Dr. Dods relates a case where a lady called upon Dr. John C. Warren, of Boston, Mass., to ask his advice in relation to an experiment she thought of trying on a tumor with which she was afflicted. It was to rub it with the hand of a dead person, and as she had a good opportunity, she asked Dr. Warren whether she had better improve it. He states that he first thought of dissuading her from it, but sensible of the power of imagination, he advised her to try the experiment. She did so and in a few weeks the tumor disappeared. Now, a paper published in England, adds another curative agent, "faith." to the long list already mentioned, as follows:

What Shall We Do to be Saved From Disease?

In the treatment of diseases the question may be well asked, what effects the cure? Is it the medicine administered by a skillful physician, or the forces of the body acting in obedience to the mind, or nature seeking to establish an equilibrium and overcoming any derangement that may exist in the disordered system? Allopathy with its counter irritations, Homeopathy with its infinitesimal dees. Themson in the saved in the saved in the same form disturbing them, as it was believed that whoever did so would get the disease that are told of the astonishing cures effected by them. There are many such pilgrimage effected by the had been cured in the former patient. Just the same sort of thing was done as early as the time of the Romans. Votive offering of hands, feet, and almost every part of the body, have been excavated in the Island sacred to Esculapius in the Tiber. The mode of cure in vogue then, however, was for the patient to go to sleep on the sacred spot, when it was revealed to him in a vision what he must do to insure recovers. ever, swallowing one mouse is considered enough.

> After faith as a means to restore health prayer naturally follows, and its efficacy has been tested on too many occasions to be doubted. An example in this direction is given by the Philadelphia Times. S. F. Delevan had been for nearly eight years paralyzed and helpless, and he gave an account of his complete restoration to health at the Christian Hall in that city. He said that the doctors, some of them emittent, of whom he had five, began to interest themselves in his case. Finally one after another of them dropped off, telling his friends that he must die. He had no use of his body, with the exception of his arms. Opiates had no effect. because he had become accustomed to them. The agonies he suffered during those long years no tongue can express. Every moment he expected to drop into eternity. Four weeks ago, between the hours of twelve and one at night, he heard what he claims was the voice of God: "Why not trust God to heal?" Then again he heard the voice ask: "Can you not trust God to heal?" For the third time the same voice asked: "Will you not trust God to heal?" He prayed and answered: "Yes." From that moment he was convinced. That night his pain ceased. He could lift his left limb to ease his spine. The next morning he got down on his knees for the first time in eight years. He has

been walking about ever since. In answer to the question, "What shall we do to be saved from disease?" there can only be one correct response: Let each one seek restoration for bodily infirmities in any direction he chooses, utterly regardless of the whims or wishes of the regular practitioners. Then the fittest among our physicians and healers, will only survive, and the ends of justice be fully subserved.

Mrs. M. Van Horn writes as follows from Milwaukee, Wis.: "The Spiritualists here will celebrate the thirty-fourth anniversary on the second day of April next. The programme will be as follows: Mrs. Ophelia T. Sheperd, formerly Mrs. Samuels, will lecture in the morning. Mrs. Spencer and others will speak in the afternoon, and Mr. Frank T. Ripley will lecture and give tests in the vening."

Annie Lord Chamberlain, the well-known medium for physical phenomena, has taken rooms at 45 Indiana Place, Boston, where she | Christian; nor have the authorities or teachpurposes holding scances for the present.

insane asylum at Hartford, Conn., but in Judge Bailey, of Kansas, don't Agree with the Rev. Dr. Thomas.

> Dr. Thomas, the next speaker, said that of all the low and mean things—the most infernally mean, if that wasn't swearing-that could be conceived of was for a preacher to take advantage of his position and his profession, or for a leader of religion to take advan-tage of his claims as a leader, and his communion with the Almighty, to deceive the A mean preacher was the meanest man outside of Hades. This was just the mean thing that Brigham Young and Johnny Taylor had been guilty of. They had sought, under the claim of religion, and under pretense of inspiration and direction of Almighty God, to impose upon the people some-thing contrary to the laws of the nations, contrary to the Hebrew and Christian Scriptures in their spirit, and contrary to their own Book of Mormon; and now they asked the Government of the United States to let them alone, or protect them in it. He was not willing to give up the idea of God speaking by the prophets in olden times, by the voice of His son later, or that He spoke to the consciences of the people now; but we must have some criteria—something that would muzzle and shut off, and, if peed be, hand those people who, under the claim of inspiration, wanted to practice things that were contrary to every idea of morality, the Bible and God, and Government, and everything else. [Applause.] He was glad the leaven was working. What was needed was organ ization and effort. Congress should suppres polygamy, letting the mere followers of the ok of Mormon go on their peaceful way.-

It is claimed by the son of Joseph Smith the original founder of Mormonism, that polygamy is contrary to the teachings of the Mormon Bible; but is the Rev. Dr. Thomas correct in his statement when he alludes to polygamy as being "something contrary to the Hebrew and Christian Scriptures in their spirit?" He evidently has neglected to study his Bible of late, or he would not come to such an erroneous conclusion as the above, for it is a well known fact that the Bible does sanction polygamy, as set forth in the following by Judge Bailey, of Kansas. He

"Take the case now in hand—the lustful brutal, beastly system of polygamy practiced by the bogus "saints" of Salt Lake. Who does not know that it owes its real origin and continued existence not to the pretended revelation of the Mormon prophet, but to the teachings and examples of the Hebrew Scriptures? When President Grant's favorite parson, the Rev. Mr. Newman, visited Salt Lake City a few years ago, and attempted to reprove the much-married "saints" for their po-Tygamous practices, they promptly challenged him to discuss the question on Bible grounds, and when he, forgetting that "discretion was the better part of valor," foolishly accepted the chailenge, they at once overwhelmed him with texts from his own sacred books "thick as the leaves in Valambrosa." The Mormon champion made out against Parson Newman a clear case of straining at the gnat after swallowing a camel, for surely after spending a pulpit lifetime in extolling the saintship of Abraham and Lot, Jacob and Judah, David and Solomon, he must have a to revolt against the peccadillos of the Mormon saints. To extol King David as "a man after God's own heart-the sweet psalmist of Israel." with all his wives and concubines, including that choicest "ewe lamb" of his flock for whose sake he coolly planned and executed the murder of his devoted servant Uriah or to roll the "songs of Solomon" as sweet morsels under his tongue, remembering all the while that the same Solomon was the son of the woman who was the prize and reward of that most revolting murder, and himself the master of a splendid harem of "300 wives and 700 concubines," and then pretend to find fault with Brigham Young with scarce a score of wives or with Heber Kimball and his two score, must certainly have seemed to the Salt-Lakers like an attempt at plucking a small mote out of their eyes while he had a very large beam in his own

The Conflict.

This is from the Christian Union, published without comment:

"There is trouble in a Stonington, Conn. public school between Protestants and Catholics. A few days ago, a pupil, a boy, re-fused to bow his head while the teacher, a lady, conducted Protestant religious exercises. She called the boy to her desk after the services and whipped him. The boy continued to disobey the rule on subsequent mornings, and the teacher called in a committeeman and he whipped the lad severely. The parents withdrew their child from the school and are preparing to bring a suit for heavy damages against the teacher and committeeman. They propose to have the question of compulsory observance of Protestant religious rifes in the public schools thoroughly tested. They have secured the legal services of the Hon. T. M. Waller of New London, State Attorney. The other side are about to retain eminent counsel, and the case will go to the courts. The people of Stoning-

ton have taken sides. Here we perceive a direct result of forcing the Bible into the public schools where it has no more right to be than the Zendavesta or the Shaster. Take it out and the Catholics have no objections to the schools, but as now managed, with Protestant prayers and a Protestant Bible, they truly complain that the schools are secular only in name, and are really sectarian. In the above instance it was not enough that the Catholic parents consented to send their boy to school, despite the deleterious influences they believed were exerted on him; not enough that he listens to the reading of the Bible and to prayers—he must bow his head. Refusing to do so, his teacher whips him, and then the committeeman also chastises him. Evidently the governing powers of that school forget the age in which they live, and think they have returned to the times of the old blue laws, when the priest was everything, and religion an insanity. It is commendable in the father of this persecuted boy that he demands justice. No one in that school had a right to lay a finger on that boy. Religion is by the constitution excluded from the schools, and a Mahommedan has just the same privileges therein as a

any observances which conflict with his belief. That "committeeman" was a blind bigot, and his act was infamous.

We hope this question will come up in a form so as to be decided on constitutional grounds. We want to know for good, if we have a State religion, which virtually excludes nine-tenths of the people-the free thinkers on one hand, the Catholics on the other. There has been quite enough of hypercritical talk about the superstition and intolerance of the Catholics for not sending their children to the public schools, when these schools were purposely so organized that Catholics must break the most vital tenets of their faith to allow their children to attend.

Current Items.

Col. and Mrs. Bundy were in Boston when ast heard from.

The Theosophist for February is at hand. It maintains its usual interest. Price 50 cents. "Religion of Spiritualism," its phenomena and philosophy, by Samuel Watson, D. D. Price \$1.25, for sale at this office.

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.

Reduced in price, "Principles of Nature," by Maria M. King, 3 vols.; price reduced from \$1.75 to \$1.50 per volume. Three volumes for

A Baltimore girl who had put on a pair of ear-rings that she had loaned to a friend suffering from the fever of vaccination, was astonished to find that she was thoroughly vaccinated in the ears.

A little Texarkana, Tex., girl who had been crossed-eyed all her life, awoke a few mornings since with the defect entirely gone. Since that time there has not been the least symptom of its return. No remedies had ever been used to cure her.

A private watchman who was discovered making his rounds with a lantern and trying doors at an hour when all good private watchmen should be comfortably asleep, was discharged by his employers, but reinstated on proving that he was a victim of somnambul-

A young man by the name of Price, near Alma, Col., who is almost blind, and who is wholly uneducated, and not at all sprightly in other respects, is said to be able to solve almost any problem in mathematics that is given him. He uses no figures, but makes his calculations on his fingers.

By means of a series of very interesting experiments regarding the muscular power while a horse cannot exert a stress beyond the sixty-seventh of its weight, a cockchafer venty times neavier than itself.

At Monroe, N. C., a man named Terrill was engaged in inclosing the grave in which his little child had just been buried. He was carrying two poles, one on each shoulder, and tripped on some brush and fell, his neck striking one of the poles. He lay motionless, when his assistant went up and found him dead. his neck having been broken by the fall. He fell across his child's grave.

The anti-polygamy bill which has passed Congress by a three-fourths majority, will disfranchise 12,000 "wives" and their 2,000 husbands, and prevent them from holding any office of profit, trust, or smolument. The "buck Mormons" conferred the right of voting on females in Utah for the purpose of demonstrating that Mormon women indorsed and upheld polygamy, and they have ever since obtaining the elective franchise privilege voted solid for polygamy, which shows the depth of moral degradation into which Mormonism has reduced its female dupes.

The New Orleans Times-Democrat draws a lesson from the floods lately occurring in the South, even before they have begun to subside. Speaking for the farmers it says: "We find ourselves here at the very threshold of the year, without a week's supply of bread or meat—literally paupers; literally, nay, in certainty, of starving, if we be not fed by charity. Had the flood not come, we should have gone on in the old, old way borrowing money upon an unmade crop, mortgaging the labor of a year for mere food! The factors would have come forward as usual, and the weary, disheartening routine would have been perpetuated." The moral of the situation it finds to be that real prosperity depends upon diversified crops, "and if the great overflow of 1882 teaches us this much wisdom, we shall live to bless as a benefaction what we now bewail as a calamity!"

The New York Hour says: Who can say hat the story of Damon and Pythias is a myth, after reading what occurred in the woman's department of the Tombs last week? Upon the death of matron Foster, after thirty-six years of service, it became the duty of the Police Justices to consider which of her two assistants should fill the vacant position. They decided upon Miss French, but that ladv declined, and Insisted that her associate, Miss Adamson, should be the new Matron. Thereupon an unprecedented scene occurred. The two women, with tears and supplications, appealed to the magistrates to give the better position to her friend, not to herself. The matter was finally compromised by Miss Adamson accepting the post of Matron with the understanding that Miss French should get half the salary. The hardened Police Magistrates were seen to wipe their eyes during the generous contest between the women, and probably nothing exactly like it has ever occurred in the history of American official ers any right to make any rules or require | patronage.

Our Exchanges.

The Medium and Daybreak goes back to Bible times and endeavors to prove that certain prominent actors connected therewith. were Spiritualists: Was Peter a Spiritualist? If to have intercourse with and communications from spirits make a Spiritualist, then Peter was pre-eminently a Spiritualist, for there was nothing in his experience more familiar to him than this. In the first chapter of this book we find him taking a leading part in soliciting spiritual interposition. They were electing a new apostle to complete their circle, (Acts, 1:26). Having offered prayer they cast lots. What did this mean? Was it a mere game of chance? Nay, though those who support conjurers in their efforts to discredit Spiritualism, would not scruple to adopt this hypothesis rather than recognize spirit interposition. Or, perhaps, they will insist that it was "the Lord." Strange perversity of mind that will only recognize those two alternatives—the Infinite Creator or a game of chance! No place for the myriads of ministering beings who execute the Creator's purposes, and constantly act as the friends, guides, and teachers of men. How inveterate must be that prejudice, that rather than recognize the influence and in-terposition of individual spirits, obstinately refuses to accept any hypothesis between the direct act of the Infinite Creator and a game of chance! What was the casting lots? We contend that it was a direct invocation of spirit interposition. They met in their circle, they offered their prayers, they then supplied the conditions, and the result was determined by spirit influence. What materials they employed, or what the particular process was, we do not know, neither does it matter; we, who have received hundreds of important communications from spirits, by means of a table, are satisfied to recognize the facts of spirit intercourse and influence, as in the case of Joseph's divining cup, Moses rod, Gideon's fleece, Hezekiah's sun-dial, or any other of the numerous instances of ancient spirit manifestation. It does not alter the case at all to say that "God did it," that is an evasion; God ordinarily works by the instrumentality of ministering spirits. This then, was the elementary phase of communication with the Spirit-world in apostolic times, the humble phenomena of casting

Under the head of "The Outlook," the London Spiritualist presents a rather gloomy aspect of the spiritual movement in England: 'As regards the past year the less said the better; it is the worst year Spiritualism has ever had in England; the whole subject has been heavily discredited in the popular estimation, because it had no public men left in London to speak out as representatives and in the name of the movement against the great Fletcher swindle, which came to light at the beginning of the past year. Great depression followed the revelations; honest and good mediums could get few or no engage-ments, and some of them have since been spending much of their time in foreign countries. A committee, of the same nature and stamp as the Slade committee, ought to be formed to try to alleviate the injuries to the of insects, M. F. Plateau has discovered that victim of the Fletchers, but it has not been done. Scientific research and the publication of useful books in Spiritualism have can easily draw a load equal to fourteen times depression, which at the proper time could suspiciously squeamish stomach to pretend its weight, and a bee can draw a little wagon | easily have been warded off by a good comuntee, can now only pass awa time, and by good management of the public affairs of Spiritualism. There is plenty of good work to be done when men and means can be found to do it. An expenditure of a very moderate sum annually, would serve to purchase and deposit in a public library the many books printed in past times on Spiritualism and Occult subjects, which are frequently offered for sale, but have been lost to the movement, sometimes for ever, from the absence of purchasers in the public interests. A fine field for experimental research is open, especially in the direction of the physiology of mediumship. Other openings for good works can be pointed out, but at present there are no funds for the purpose; almost all the available public contributions seem to be used in the one direction of newspaper printing. During the past year the number of permanent workers in Spiritualism, other than mediums, has been reduced. At the end of 1880, four persons, with or without assistants, were giving the whole of their time, energies, and in some cases income to Spiritualism in London, outside professional mediumship. At present we know of only one doing so, namely, Mr. Burns. Many persons, as usual, are working in Spiritualism whenever they have a leisure evening. During the "business" hours of the day, during the past year, the strength of the movement in London has been paralyzed.

> teresting account of the carrying of a letter by the spirits: "One evening I asked Mr. Eglinton to join me at dinner. On my entering the restaurant he was standing waiting for me. The place was lighted with four chandeliers, having six burners in each. Under one we sat down. After saying a few words saw Mr. Eglinton's countenance change, and he gave three or four convulsive shudders. Sitting on his right side, I asked if he felt cold, for I was far from expecting any manifestations. He assured me he did not, and on looking at him I could perceive that he was going under spirit influence. I immediately took his right hand and put it flat over mine, with my left over his. I observed his whole frame shaking very much, and while thus sitting I felt something passing between my hands, and by this time Mr. Eglinton was in a deep trance. On looking on my hand I found a small roll of paper, which I put in my pocket. On his recovering, I asked what he had felt, but he merely answered he had felt some kind of influence coming over him. After dinner I went home and found that the roll contained three sheets of paper, written by a living person, in answer to a note of mine which I had sent away two days previously by spirit power. Mr. Eglinton knew nothing about it, neither was it possible for him to have communication with my correspondent. A few days before leaving England I wrote a letter and enclosed in it two board cards painted by myself-4 by 21/2 inches. I sealed the envelope, and asked Mr. Eglinton's spirit friend, "Ernest," if he could convey it to the person to whom it was addressed. The little parcel was taken away by the spirits two days before Mr. Eglinton set sail, but I did not receive any reply. He left on October 12th, and gave up all hopes of getting any news about my letter. To my surprise on November 7th, I received a letter from Mr. Eglinton, written on board the "Vega," dated October 17th, and posted at Alexandria, bearing the post mark, October 29th, with an enclosed note under date of October 16th, four days

A writer in Light, England, gives an in-

after he had left England. He had received it from "Ernest" that morning, during a very heavy storm which was raging. The note was the unhoped for reply, acknowledging the painted board cards. The handwriting was undoubtedly that of my friend, and it was also recognized by two other persons to whom I submitted it for inspection. The contents were of such a nature that Mr. Eglinton could not possibly have known any-thing concerning them, even if he had read my letter. I have tried several of this kind of experiments, here as well as in Italy, with undoubted success; but I must withhold them from record for a time, as private mediums as well as sitters do not wish for the present

Lying for Christ's Sake.

to have their names published."

The Rev. Arthur Little, of the New England Congregational church of this city, in his sermon on "A Second Probation," said that the doctrine of probation after death. began in obscurity, but of late had received a tremendous impulse from such men as Dean Stanley, Canon Farrar, and H. W. Beecher. The Bible, he said, absolutely set this question at rest; it teaches endless punishment. We do not care to argue that point with Mr. Little. We might convince him of his error, and thereby deprive him of the Christian satisfaction he appears to have over the prospect of a great proportion of his friends and neighbors writhing eternally in hell fire. But there is one statement he makes in closing, to which we offer strong objections, and in confirmation of our position, we appeal to the Bible he loves so well. In that took we read: "Though shalt not bear false witness against thy neighbor." "Thou shalt not lie."

He drags again before the public the last words of Paine and other free thinkers.saying: "Hume tried to defy death by playing cards in the last hour, and meant to meet it like a philosopher; but as the cold shadows fell upon him he cried: 'Lord Jesus, have mercy unor me! Jesus Christ, save me!' Tom Paine said: 'God help me! O thou son of God, have mercy upon me? The last words of the infidel, Sir Francis Newport, were: 'Oh, the insufferable pangs of 'hell.'"

Every instance here quoted has been proven to be false, and an invention of the priests, who still hold it lawful to lie for Christ's sake. Repeatedly corrected, Little men continue to make these false statements, knowing them to be false, and it is not to be wondered at that those who vikify, traduce and slander the dead, are believers in hell fire and eternal punishment.

Rather Dirty3

It appears from the Tribune that Professor Cushing, of the Ethnological Bureau of the Smithsonian Institution, who has been very much interested in the traditions of the Zunis, the ancient ancestors of the Pueblo Indians in New Mexico, has discovered evidences that the salt-water bath was one of their old religious rites, and has also inferred from what has been told him by the Pueblos, as well as by their absolute refusal to wash in any New Mexican water, that the saltbath legend has been retained by them also. Prof. Cushing has been initiated into the religious rites of these modern Zunis and has been made a chief of the tribe. Appalled at their filthiness, he has approached the question of washing them from the religious side, and finds that they are willing to be washed provided it can be done in salt water. Accordingly he has organized an expedition to some spot on the seashore, and as soon as the weather permits he will take all the Chiefs, who, being the most religious, are the most dirty, and some others of the laymen who are choice samples of filth, to some spot on the Atlantic and wash them. As it is many centuries since any Pueblo Indian has been known to bathe, it is to be hoped the washing will be done as far away from civilization as possible, and that Prof. Cushing will not forget to announce to the world what he discovers when the various layers of soil are washed off. We published several months ago, in the Journal, a detailed statement of certain spirit manifestations witnessed by Prof. Cushing among this tribe of Indians. If true, then dirt with them don't destroy "conditions."

ANTI-POLYGAMY.—The news of the passage of the Edmunds bill by the House was received at Salt Lake City without any unusual demonstration. Many of the more ignorant Mormons have been made to believe that it means ultimately the confiscation of their property. Other Mormons, and most non-Mormons, believe it will cause immigration, start a business boom, and make property more valuable. The Mormon people have not believed that the House would pass such a bill. They appear to be badly hit, but hope the bill on trial may be declared unconstitutional; if not, they believe it will unite the Mormons and result in their advantage. The Gentiles can hardly restrain their gratificacountry and in Congress but that they fear it might be misconstrued by the Mormon people into a sort of triumphing over them. They | hope that Congress will yet pass the Willetts bill, believing it to be more effective than this. They appreciate the fact that a great work lies ahead, and that rejoicing at this stage of it might prove premature.

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,

GENERAL NOTES.

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

Mrs. Clara A. Field will speak in Portland, Me., April 2nd and 9th.

A. B. French paid a flying visit to his home, Clyde, Ohio, this week.

A. J. Fishback writes from Louisiana, Mo., that he is some better, but still prostrated. The audiences are increasing at Union Park Hall, drawn there to hear the inspired

utterances of A. B. French. V. W. speaks in high terms of the medium's meetings, which meet at Union Park Hall each Sunday at 3 o'clock P. M.

Mrs. Isa Wilson-Porter is now permanently located at No. 93 Walnut Street, where she will give sittings and evening scances.

Mrs. C. M. Nickerson will lecture in Bever-Iv. Mass.. April 2nd. Parties wishing to engage her will address her at South Orleans,

Prof. Henry Kiddle will lecture for the Brooklyn Spiritual Fraternity, Friday evening, March 24th. Subject: "Spirits visibly among us."

Mr. F. A. Heath, the blind medium and speaker, would like engagements for April. Address him 27 Lawrence Street, Charlestown District, Boston, Mass.

Thomas Gales Forster is now stopping at Baltimore, Md. He will probably be in Chicago soon. We are glad to learn that his health now is good.

That faithful Spiritualist, Mr. A. B. French, has just been giving a severe castigation in print to a Spiritualist newspaper noted for its advocacy of swindlers. - London Spirit-

Geo. A. Fuller has been lecturing very successfully in Vermont. During March he lectures at Portland, Me. Those wishing to engage his services can address him at No. 70 Lincoln Street.

J. Frank Baxter lectured in Providence, R. I., on Sunday, March 12th. The subject for the morning discourse was: "Spiritualism-Its Dawn of Triumph;" in the evening the speaker considered "Its Scientific Basis."

The Spiritualists of Chicago will celebrate the 34th Anniversary of Modern Spiritualism at Union Park Hall, No. 517 West Madison Street, on the 31st inst., afternoon and evening. An excellent programme of exercises will be arranged.

E. W. Wallis, trance-medium, of England, speaks in Cleveland at the anniversary exercises, and on Sundays, April 2nd, 9th and 16th. Those wishing to secure his services for week-day lectures between these dates, will address him, care of Thos. Lees, 105 Cross Street, Cleveland, Ohio.

Dr. D. P. Kayner paid us a short visit last week on his way home to St. Charles, Illinois, where he will remain for the present, he having resigned his position as Chemist of the Champion Malleable Iron Co., at Springfield, Ohio, where he has been for the winter. He informs us that he will not sit for test examinations, but will prescribe on his usual terms for such patients as send a full description of case with lock of hair and fee. Address box 404, St. Charles, Ill.

Rev. Mr. Miln delivered his farewell address before Unity Church on March 12th, to a large audience. It was really eloquent and the closing portion very pathetic: he declared himself a disciple of Herbert Spencer and a full believer in the intellectual agnosticism of the present age. He branded the Unitarian Church as a religious nondescript, and averred there were but two positions that could logically be maintained: one supernaturalism, the other rationalism. He gave a touching farewell to the friends who had sustained him, and declared that he had left the pulpit forever. It is understood that he will interest himself in the organization of a society for ethical culture in this city.

"A Short History of the Bible," being a popular account of the formation and development of the canon, by Bronson C. Keeler. Price 75 cents, for sale at this office.

The March number of the Psychological Review is especially interesting. The likeness which it contains of Epes Sargent, is excellent.

During the past ten years the cost to the United States of protecting the frontier from Indians, employing on an average 73 per cent. of the regular army has footed up over \$223,-

Guiteau is said to receive nearly \$50 per day from the sale of autographs and photographs. Most of the money goes to his publisher, but he recently forwarded small sums to the Scovilles and to his brother. He has one cell to sleep in and another for an office. He expressed pleasure at the publication of the letters in the Rosecrans matter.

The Jewish World (London, England) of a late Jate says: "The decisions of the St. Petersburg Commission render a million Jews tion, and would hold mass meetings to ex- homeless, without subsistence. The decisions press their gratitude to their friends in the are a warrant for a repetition of the outrages legalized by a commission appointed to investigate them. The Russo-Jewish Committee here has received information of outrages too horrible for publication," Herr Rulf, of Mewel, Prussia, writes to the Jewish World, saying the decision of the St. Petersburg Commission on the Jewish question, in favor of compelling the Jews to quisthe rural districts, etc., although ostensibly aimed at the prevention of persecution, will have the immediate effect of depriving a million people of homes and render life unbearable.

> Book on Mediums or Guide for mediums and invocators, by Allan Kardec. Price \$1.50, postage 10 cents extra; for sale at this office.

ready. This dream by Wm. Denton is told in the author's pleasantest vein and should be read by all. Price only 10 cents; for sale at this office.

LADIES ONLY think, we will send 1 dozen Elegant Fringed Table Napkins; 1 Autograph Album; 100 Athum Verses; 5 Papers Assorted Needles; 1 Specie Purse, and large Hustrated Family Story Paper 3 months, post paid to any one who will cut this out and return to us with 44 cents; this appears but once.

32 4 UNCELLAY PLEASING CO., Boston, Mass. Second edition of Garrison in Heaven now this office.

Transcendental Physics, by Prof. Zollner. being an account of experimental investigations by this well-known scientist. Price only \$1.00; for sale at this office.

Business Yotices.

THE perfumes made by Dr. Price are exquisite, and are becoming the favorite perfumes for the handkerchief and toilet.

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

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CURES EVERY CASE OF PILES. 82-17

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 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 Manufacturing Company in New York are now prepared to start persons of either sex in a new business. The business is howeverable and legitimete (we needline or 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 saye, "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 duving 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 Rau-dolph Streets. Mrs. Nellie J. T. Brigham lectures during

Medium's Meeting at Union Park Hall, 517. West, Madison Street, each Surday at 3-o'clock P. M. Meetings are held each Sunday at 7:56 p. m., at 994 Milwaukee Avenue. 43. W. Brooks primapal speaker.

Spiritual Meetings in Brooklyn and New

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

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:50 to 5 P. M. The public invited.

P. E. FARNSWOHTH, 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 Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large nan or the Least Stitute, at B and 7 p. m. Seven blocks from Fulton Ferry. Lecturers: March Lyman C. Howe; April, J. Frank Baxter; May, Mrs. Hannah B. Morse.

March 31st.—Anniversary Exercises.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 71g p. m., sharp.

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BROOKLYN SPIRITUAL FRATERNITY

Anniversary Exercises in Brooklyn Institute, Friday even ing, March 31st, 712 P. M.

PROGRAMME.

"Nearer My God to Thee," song by Mrs. E. J. Grant, soprano of the Church of Holy Trinity; Mr. E. J. Grant, planist. Words of greeting and welcome by the President of the Fraternity. ADDRESSES.

"Spiritualism and Its Opponents Face to Face," Hon. A. H. Dailey. "The Work of Spiritualism in 34 Years," A. E. Newton. "The Formative Power of Spiritualism," Beacon D. M.

Singing, "I Will Extel Thee," (from "Ell" by Costa) sung by Mrs. E. J. Grant; planist, Mr. E. J. Grant, SPIRIT PHENOMENA.

Dr. J. V. Mansfield, the world-renowned Spirit Postmaster, will, if conditions are favorable, see spirits and give names

SPIRIT BAPPINGS. Mrs. Margaret Fox Kane, through whom with her sister Kate, the first raps were heard at Hydesville, March 31st, 1848, will be present, and if conditions are favorable, the raps will be heard on the platform as they were 34 years ago, the echo of which is still resounding throughout the world.

CLOSING ADDRESS,

"The Future of Spiritualism," through Mr. E. W. Wallis, the eloquent trance medium from England.
All Spiritualists and Societies are cordially invited to unite with us and aid in making our meeting a success.
S. B. Nichol.S, President.
Brooklyn, N. Y., March 17, 1882.

Lassed to Spirit-Life.

Passed to spirit-life at Detroit, Mich., on Saturday, March ith, William R. Hill, aged 69 years.

Ath. William R. Hill, aged 69 years.

Born in Detroit, he had seen the change from a hamlet in the wilderness to a large city amidst a cultivated country. He was prized and relied on by those who knew him well for his frank sincerity and unpretending kindness. His quiet habits kept many from knowing him as he deserved to be known. For twenty years he had been a thoughtful and intelligent Spiritualist, a reader of the Religio-Philosophical Journal and of other spiritual papers also, and a reliable supporter of the ideas he cherished—one whose presence and counsels will be missed. The fineral was largely attended at his home, and G. B. Stebbins gave fit testimony fouching his career and character.

Passed to spirit-life near Plymouth, Wayne County, Mich. lunday, the 12th, Edwin Fuller, aged 74 years.

Sunday, the 12th, Edwin Fuller, aged 74 years.

Coming west in 1830, from Palmyra, N. Y., he bought the farm which was his home for over a half century. He was a man of marked, yet quiet, independence of character and thought, without fear and without guile, of eminent integrity, unsullied housesty, and great kindness in his family and to his frienda. Of Quaker lineage his pure and temperate habits belied him through the toil of pioneer life and through a long career of patient industry. In 1834, he did one of the most unpopular things possible in that day—he took the Liberator and stood by William Lloyd Garrison as an abelificationst. He was an early reader of the liberal papers, a life-long friend of woman's equality in all rights. His serene courage never wavered, his genuine honesty had no flaw, his charity was equal to his fidelity. He gave fair hearing to all, and was hospitable to liberty of conscience.

The regard of the people, of all opinions, for this true man was well shown by the large attendance, amidst a storm, at the funeral at the Free Church near his home, and by the attention given to a tribute to his honest worth by G. B. Stebbins, who had known him long and well,

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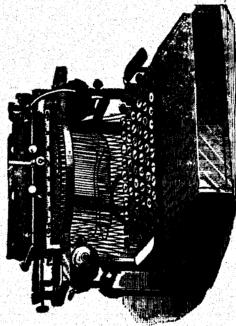
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The Angel of the Mansion.

BY O. W. BARNARD.

Amid the summer's fervid glow, An aged traveler passed along, With feeble steps so tired and slow— Unnoticed by the busy throng.

Oppressed with hunger, thirst and grief— His tattered garments old and worn— He'd traveled far without relief— With thorns his bleeding feet were torn.

With weight of years his form was bent And sorrow long had been his lot, While from his quivring lips there went Sad words that ne'er can be forgot.

Here age and want—an ill matched pair, Are wed for life in bonds of steel, And burdened with a load of care That few on earth are made to feel.

Wis kindred all had passed away And left him lonely and distressed, Since then he'd seen no happy day— No night had brought him peaceful rest.

He once had wealth and health and strength, And Hope stood smiling by his side, But all have fied—and now at length, His wife, and children, too, have died.

A homeless wanderer weak and sore— He's faint and famished now for food, He begs a morsel from each door Where e'er he feels he won't intrude.

A summer's day is near its close-A mansion fair appears in view, New hope within his spirit rose That he might here his strength renew.

The landlord of this mansion fair, Where want and hunger neer were known, Had boundless wealth at his command, But had a heart as hard as stone.

His soul was sordid and debased— A gen'rous spark did ne'er impart, The love of lucre had effaced The noblest feelings of the heart.

The wand'rer new so faint and sore Approached and humbly asked for bread, "A morsel from his ample store, Was all he craved," he meekly said.

The landlord's eves fierce ire disclose. While curses from his lips do pour— As from his feast he then uprose And kicked the wand'rer from his door.

"Begone you dirty wretch," he cries, "With curses on your gray old head-Your ragged form I sore despise— Come here no more," he hoarsely said.

With scarcely strength enough to rise, While tears flow down his furrowed face, To quit this mansion now he tries And turns away with feeble pace.

A fair young girl whose home is here— Adopted by this man of hate, Had seen the outrage—with a tear. .
Then met the wand'rer at the gate.

And there with sweetest accents spoke. Kind words that soothed his bleeding heart-A smile then through his anguish broke Which gave his life-blood slow, a start.

A summer house was standing near, To which with gentle hand she led— He followed trembling—not with fear, And hung upon the words she said.

Here food and drink by stealth she brought, Supplied him all that he required— This deed so kind and pure in thought By smiling angels was inspired!

This maiden of the mansion fair. Whose life had marked but one decade— Performed an act of mercy there, The goodness of her heart displayed.

Such deeds must live through coming years— They form the joys and hope of life, They dry the fount of flowing tears, And give us courage 'mid the strife.

The Figure 7-Curious Coincidence.

A correspondent sends us the subjoined corrected article clipped from the Des Moines, Iowa, Register. The singularity is much commented upon, more especially as this figure and its multiples so often occur in this individual's life, in important events, and seem to so happen without any design on his part. Now, the question arises, are these facts mere chance, or is there a hidden law operating in his case? It would no doubt interest many readers of the Joun-NAL for an elucidation of this subject from a standpoint based in explaining a cause for the coincidences so often happening, for it is barely probable, that such similarity would occur in the life time of an ordinary person. It occurred to me that, perhaps, there is a supermundane intelligence directing the sevens, but without a key it seems but chance. An astrologer might interpret it according to his science, but could he foretell repetitions of events and dates correspond-Here are facts for solution, and the truth of which can be vouched for, as many of them are of public record in the files of the Departments at Washngton, and I should be pleased to hear from any through the JOURNAL, who may condescend to offer their views on this "enigma." J. LEGRAND.

THE FIGURE SEVEN. Speaking of the recurrence of some particular number in the events of an individual's life, a well known citizen of Des Moines rehearses to a Register chronicler the following: His whole name contains 17 letters; year of birth 1813, which figures add 16, also 7; subtracting the two first 7 is the result, or add the two last and the remainder is the same. He entered (7 letters) the army in the year 1861. These figures work precisely as the former in both respects. Colonel of his regiment was William (W.) Avcritt; both name and surname contain 7 letters. Enlisting in the cavalry service; words of 7 letters each, in July the 7th month of the year. He was promoted 7 times (passing 7 different grades) and attained the rank of Colonel (7) and for gallant conduct (7) on the recommendation (14 letters, a multiple of 7) of Secretary of War Stanton (7) he was brevetted by the President Abraham (7) Lincoln (7), and was wounded in action 7 times during the rebellion, the death knell of slavery (7): at Charles City Cross Roads 21 letters, a multiple of 7, and again at Matvern (7) Hill, both places during the 7 days battle on the Peninsula in Virginia. He was captured in the action at *Hartwood Church* (14 letters) by the rebel General (Wade) Hampton (again the 7) on November 28th (a multiple of 7) in the year 1862, which figures add 17—and confined in Libby Prison, Va., for 14 weeks (double 7) and after release (7) was again wounded (7) at the battle of Mine Run (7) No-vember 28th (multiple of 7) 1863, exactly (7) one year (7) after capture (7). After return from the war married (7) a lady whose name contained 7 letters, he was appointed by President Johnson (7) United States Assessor of Internal Revenue (7) of the 7th district of an Eastern (7) State in the year 1867, composed of two counties one of which contained 7 letiers, which was the 91st year of our National Independence, (a multiple of 7.) He was subsequently appointed by President *Ulysses* (7) S. Grant an Indian Agent to hostile (7) Sioux Indians (7) on October (7) 121 (multiple of 7) 1371, which figures add 17, and after residing in his Eastern home just 7 years, he emigrated to a Western (7) State and settled in Nebraska. He there *engaged* (7) in a business whose object contained two words of 7 letters each; ater, he moved to Des Moines, original title is Demoine

State Register.

(7) letters) on January (7) 14th, and became interested in a business here, the title consisting of 7 let-

ters. In 1881 he retired (7) from his company (7) having remained? years in said business, and is now citizen of Iowa, and of the 7th district.—Iowa

Dreaming.

To the Editor of the Religio-Philosophical Journal:

In our dreams or visions of the early morning, hefore the senses have assumed their normal action, our pains and pleasures are far more intense than in our waking hours. Clearness of perception and scope of comprehension are vastly increased when the outer senses are closed, and we become more and more gross as we awaken to what we call consciousness. Any one who has experienced that painful effect of indigestion called nightmare, cannot but realize that suffering is more intense in the dreaming than in the

suffering is more intense in the dreaming than in the waking condition.

It is a matter which challenges our serious attention, how vastly increased will be our sensibility to pain and pleasure when the spirit is entirely free from the physical coating. If the senses are but partially dormant and that sensibility is increased thereby, how much more capable we shall be of the properties and and enjoyment when we are free from realizing pain and enjoyment when we are free from them entirely. This thought is very suggestive, and probably had much to do with the production of those highly colored pictures of the blessed Heaven and burning Tophet of orthodoxy with which we were familiar in childhood.

Now, if it be true that the acts and motives of earthly life cast sunshine and shadow on the future pathway of the spirit, how great the necessity for caution. On the sober mind it produces a watchful-ness over thought, word and deed, lest it should comness over thought, word and deed, lest it should commit a wrong, inflict a pain or play a deceptive part; it calls loudly for the exercise of justice and truth, for purity of motive, self-control, and the development of the higher faculties, by appropriate thought and conduct. I repeat that if, when our outer senses are but partially lulled to a temporary sleep and our keenness of sensibility be greatly increased thereby, how much more intense may we not suppose our how much more intense may we not suppose our sensations to be when the armor of the flesh is entirely laid away and the sensitive spirit, with all its fineness of texture and clearness of perception, stands unprotected?

We are capable of pain and pleasure to a degree proportionate to our fineness of organization. The gross lymphatic man (all things else being equal) does not experience the intense pain, or its opposite, of the man of encephalic temperament; neither does the hog possess the sensibility of the spaniel. Suppose a man plays a part on the stage for which he had not been appointed, but through weakness, in-fatuation or ambition, acts the part of another rather than his own; when the curtain falls and the play is ended, the manager has reproaches and condemna-tion for him, but no reward; even this is not the worst, but a dastardly shame, a shrinking away from those who had played their own parts and played them well, must be the inexpressible torture of his

In our dreams and visions we not only experience direct pain and pleasure in an increased degree, but we perceive more highly colored pictures which are more beautiful or more repulsive to us, and our hopes and fears, loves and hates are often immeasurably intensified, and when we remember that the experience of an entire life may be crowded into a moment of time, the thought of a possible future becomes startling in the extreme. Edgar A. Poe, in spirit, thought his sufferings had lasted a century. An uncle of mine who had passed to spirit-life seven years before communicating, did not know that such was the case so stupified had he become through suffering. Now, whether this suffering be what is called imaginary (a mere fancy or inspirity) it matters. called imaginary (a mere fancy or insanity) it matters

not; in any case it is equally terrible.

Let me call attention particularly to one point: "A Let me call attention particularly to one point: "A century of experience in a moment of time," Indeed, time has little to do with mind. I dreamed an entire history, one night, while my wife was stepping to the floor from the bed. I dreamed enough to fill a large volume. Ah! how good it is to have a conscience void of offense, and how safe!

Our enjoyment of the beautiful, good and true, and our ability to appreciate them, are also multiplied in like proportion. The slow action of the dull, cold physical sense is not to be compared to the instant-

physical sense, is not to be compared to the instant-aneous gush and warmth of the spirit when emanci-pated, and the soul becomes triumphant over time

Oh! Time and distance; despots of an hour, Controlling action, circumscribing power;
Hasten your subjects 'till their work is done,
Weigh down their eyelids with the setting sun;
But for the soul, sun-dials point in vain,
No landmarks dot her limitless domain,
Calmby retential, her observer the Fathoms the earth and penetrates the sky.

Now, seeing that "effects follow causes" and that "the grave is not our goal," would it not be well for each of us to inquire, whether our increased capacity for enjoyment or for suffering, in the future life, will be a great good or a terrible evil for us? Is this a pleasant contemplation? What does conscience say? How pleasant it is for us to know that we are playing our own parts and playing them well. I don't want to "preach," but there are times when it seems like performing a simple duty to talk with my past hours and invite others to do the same. We are on our voyage to a country, in many respects, new to us; let us pick up information as "we journey on our way," which will be useful to us when we enter the port. Let us converse with the citizens of that country, that we meet on the voyage, and gain knowledge about the manners and customs of its inhabit. ants, that we may shorten our probationary time and be the sooner and better fitted for citizenship, for not all who go there are easily naturalized. Let us think of these things and prepare to meet our future with honesty and sincerity of purpose, and ignore all self-deception. Thos. HARDING. Sturgis, Mich., March 5, 1882.

Medical Tyranny.

To the Editor of the Religio-Philosophical Journal: The friends of medical freedom in this city have

formed a committee to defend the rights of the peo-ple against medical legislation in the interests of monopoly; and having addressed a letter to the *Times*, calling upon the Doctors who are interested in stringent medical legislation to publish their policy, in-stead of waiting to smuggle through the legislature a law in its last hours, in a clandestine manner, the Times has procured and published the bill they intend introducing and forcing through if possible. This bill exhibits the true aims of the Allopathic party, and is so extremely severe and comprehensive that even a doctor of divinity might be fined and im prisoned for using his clerical title. Not only does it punish magnetic, electric and hydropathic practitioners, but it makes it a crime for a man to use a box of pills not prescribed by a doctor, or to suggest their use to another. Everything "material or immaterial" that can be of any benefit to the sick, can be used only by a doctor's prescription. I do not see how under the law a druggist could sell medicines not prescribed by an M. D., or how a bath could be administered without a physician's advice, or even prayers resorted to; when doctors have failed and given no the case. given up the case.

There is no evidence that Mark Twain had anything to do with getting up this bill, yet it is fully as absurd as his best jokes. The 5th section of the proposed bill makes it an offense with a penalty of \$250 to \$500. (half to the informant), and imprisonment for the second offense, "to prefix to one's name the word 'doctor' or the abbreviation 'Dr.,' meaning thereby Doctor of Medicine, or to annex the letters M. D. thereto, or to suggest, recommend, prescribe, or employ, use, or direct for the use of any person, any drug, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, care, relief or palliation, of any real or supposed ailment or disease of the mind or body, or for the treatment, cure, or relief of any wound, fracure, or other bodily injury or any bodily deformity? Under such a law it might be an offense to give a cup of cold water to a feverish patient, to rub his rheumatic limbs, to offer a crutch to the lame, or to give catnip tea to a baby. The Legislative committee on public health will give us a hearing on the 16th of March, as we have before thema bill for the total

repeal of the "Doctor's grip law" of this state.
J. R. Buchanan, Chairman Committee for Medical Freedom 205 E. 36th St., New York, March 11th, 1882.

H. S. Chase writes: The Aztecs (native Mexicans) said: "Death is the commencement of another life." Therefore they addressed their dying in these words: "Awake, awake. Already does the dawn appear; even now is the light approaching. Already do the birds of yellow plumage begin their songs to greet thee. Already are the gaily tinted butterflies around thee." (From the "Myths of the New World," by Dr. Brinton. by Dr. Brinton.)

Wm. Heacox writes: I have been a subscriber D. S. Ross writes: I am pleased with the Jour-FAL. Stand for honesty and truth every time.

for the Journal for years, and expect to be as long as I can read it. I think it grows better and better every year.

nibal. Mo.

To the Editor of the Religio-Philosophical Journal:

Perusing weekly your JOURNAL I feel moved by a spirit within to write you a few lines from this city. We are weak here numerically and perhaps not "ex-ceeding wise," but are learning something at least annually. We believe in organization, for in union there is strength; and a many folded cord is not easily broken.

We have a Society of Moralists meeting weekly; We have a Society of Moralists meeting weekly; where we have readings, lectures and recitation, and where some of our city people do us the honor of appearing. The majority of our Moralists are Spiritualists. We have a series of Temperance meetings now being held in the city under the auspices, I believe, of the Ladies' Christian Temperance Union, where each one who signs the pledge is expected to ask, and depend upon, God to aid him in keeping it. It is presumed that Christian people are so weak morally as to be unable to keep a temperance pledge without the aid of some invisible being above the clouds. Some of our unbelievers here have adherlouds. Some of our unbelievers here have adhered to the temperance principles for many long years without asking any aid, while witnessing many failures of those who relied upon the "strong arm."

Providence has done much for this city and temperance. A few years ago Providence established

ance. A few years ago Providence established temperance organizations here of several kinds, each succeeding the other; then Good Templars flourished for a while and Providence smiled upon them until for a while and Providence smiled upon them until
they became weak; when said Providence forsook
them. Then the force of law was appealed to and
immense sums of money were subscribed to aid in
putting down saloons. Providence smiled a little
while, but the saloons prospered as well as ever and
Providence soon forsook them again and fled.

The "Ladies' Prayer vs. Liquor" movement was
then inaugurated in earnest, and then Providence
was urged, coaxed, almost forced to take a part. This
was bound to be a success—the wiscet said they had

was bound to be a success—the wisest said they had the "right hold this time" and must strangle the

the "right hold this time" and must strangle the monster. Indeed, they wondered it had never been thought of before; but it was an "inspiration." They had the Divine promise of success and could not fail. (Mat. 18: 19, 20, and 2 Pet. 3, 9.)

It received a fair trial but it proved a complete failure. Providence forsook them again; though Providence should kill them, or lie to them ever so often, "yet will they trust in him." But a law was passed in their favor and the matter was left to a vote of the people. The women attended the polls and passed in their favor and the matter was left to a vote of the people. The women attended the polls and and plead with the voters to vote against licensing the traffic. God was appealed to in the churches with loud outcries to aid, but again they were defeated. Providence forsook them in the hour of their greatest need notwithstanding his promises. But their faith in divine Providence has not wavered as vet

Again is Providence thanked, praised, blessed, flat-tered, coaxed and appealed to with pitiful cries to help. I presume he will aid them, and then as usual forsake them.

Let us look at some of the works of Providence A man many years ago was saved in battle by a Bible arresting the bullet, and Providence was lauded over a whole continent; but a private of the 12th Missouri was advancing at the battle of Pea Ridge with his regiment under a heavy fire from the enemy on a hill above, when he was struck by a musket ball near the heart and thrown heavily to the ground. The poor fellow thought, no doubt, his last minute had come, but after lying some minutes on the ground and feeling no pain, he thought he would see if possible where he was hit. He rose and opened his vest and discovered a large bullet half imbedded in a thick large moist layer of tobacco which he had stolen the day before, and placed under his garment for concealment. The moist condition of the tobacco had prevented the leaden messenger from fulfilling its fatal mission. If it had been a Bible given him by his mother, what a wonderful providence it would have been? The very verse where it was stopped would be discovered and quoted and the soldier would have been converted, perhaps, and a text for a hundred revival exhortations furnished.

One of the 36th Illinois troops carried a comic song book in his cap and a small ritle ball passed through the alch and stronged by the afterwards found.

the cloth and stunned him. He afterwards found the bullet had gone through one of the covers of the book and when he removed it, the bullet fell from the leaves. 'I can," says the writer, "only account for the phenomenon that the verse of the song was so execrable that the ball, like any reader of good taste, could not by any possibility get more than half

way through the extremely stupid contents."

A missionary goes to the bottom of the ocean and all the holy men and women on board but one perish. The salvation of that one, after hunger, cold, and terrible suffering, is regarded as a remarkable instance of the goodness of God, while a pirate ship the next day rides the same sea in safety. A poor woman and three children pray for aid to prevent threatened starration, and a honorelast person disthreatened starvation, and a benevolent person discovers their need by accident and relieves them. It becomes a wonderful providence, fully illustrating the efficacy of prayer and proclaimed as such from a thousand pulpits, while twenty millions of praying people in various famines have died of starvation.

D how good was God! One dies in the very act of stealing. It is plainly, we are told; a judgment of God. A minister is struck dead in the very act of praying in his pulpit. "It's a mysterious Providence." What is a mysterious Providence good for? God is said to heed the fall of a sparrow and to number the hairs of our heads. Would it not be better for Him to prevent famines, pestilence, wars, and bloodshed, than counting hairs? Numbering the hairs of the heads of people one would think is of little importance in comparison with protecting the heads from death, and bodies from starvation or destruction. Viewing it, not in the light of divinity, but humanity, does not God (the Christian's God) appear to be good for attending only to trifles? True, we are judging divinity from humanity's standpoint, but has he given us reason and forbidden its exercise?

D. JENKINS.

ROME, Feb. 18.-Leo XIII. has addressed a letter of a very grave nature to the Italian Bishops, in which, after describing the situation as fraught with dangers, he draws their attention to the labors of the enemies of the church for the destruction of all religion. He denounces those who insist that the apacy is an enemy to civilization and the welfare of the people, and declares, on the contrary, that it has always exercised its best influence in their interests. He conjures the bishops to open their eyes to the dangers surrounding them, and not to keep silence; to increase the action and encourage the work of the Catholic lay societies throughout the Peninsula; to protest boldly in favor of the temporal independence

The Pope Opens a Political Campaign.

of the Head of the Church; to organize and develop the Catholic press at every sacrifice; and to inspire their clergy with a full conception of the difficulties to be met. Those views, I am informed, the Pope has developed at great length, and with a degree of vigor which, notwithstanding the moderation of the language he employs, is calculated to create a coniderable impression.—Special to London Times.

[This order of the Pope to the priests will make politics lively in Italy. The whole question of the "Holy Father," as some call him, to depose the King

of Italy from his Capital and rule Rome in his stead as a political prince, will have to be fought out at the polls and in the Italian parliament. The new electoral law substitutes an educational for a property qualification. Every male Italian over 21 years who can read and write may hereafter vote. About 35 per cent of the adult males in Italy can do neither as yet. In Southern Italy, where the influence of the Pope and priests is very strong, not half of the men can read a word. In Northern Italy, where ninetenths or more can both read and write, an over-whelming majority are steadfastly opposed to sur-rendering the political control of the National Capital to the "Holy Father," or permitting the Pope to usurp any political functions or authority. They insist that both Pope and clergy shall mind their own business and stick to their spiritual duties, and leave the temporal affairs of Italy to the king and parliament. We have no doubt that a large majority of the Italian cople will "sit down" on the political pretensions of the Pope,]—Chicago Tribunc.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chi-The RELIGIO-PHILOSOPHICAL JOURNAL, of Chlcago, has donned a new dress, and is one of the best
appearing weeklies received at this office. The
JOURNAL is one of our most reliable spiritualistic
papers, and never fails to expose fraud, whether
found on orthodox or liberal soil. We gladly commend it to all persons in quest of knowledge as to
the true phase of Spiritualism in this country.—Winchester (Ind.) Herald.

Temperance and Providence in Han- Mr. Beecher on the Immortality of the Soul and Mr. Miln's Skepticism.

Mr. Beecher talked of free trade, of the immortality of the soul, and inferentially, at the end of his sermon, of the defection of his former protege, the Rev. George C. Miln. He was contending that while no evidence which was proof to the reason existed as to the truth of invisible and spiritual things, yet there was an innate conviction of a future existence strongwas an innate conviction of a future existence stronger than any conclusion arrived at by exercising the intellectual faculties. There were times when, a man's blood being pure and his health unusually good, he rose to a higher plane of perception, so that in a moment, as with an eagle vision, his mind could grasp combinations and complications which at other times he might perplex himself over in vain. Mr. Beecher said he knew what he was talking about in this matter, because his own mind worked in that way rather than in the synthetic way. In preparing way rather than in the synthetic way. In preparing for his Sunday ministrations in Plymouth Church he was accustomed to depend almost entirely upon that elevated state of mind which saw the relations of things at once and reasoned about them afterward. Vho, he asks, could explain this instantaneous action Who, he asks, could explain this instantaneous action of the mind? Many men denied the existence of the hereafter who knew just as little about what was going on within their own brains as they did of what lies beyond the horizon of this life. If men refused to believe any thing which could not be demonstrated, then honor and poetry and heroism must go. In behalf of those young men who read Herbert Spencer without understanding him and who read extracts from newspapers and call it investigation, in behalf of the whole band of sciolists, Mr. Beecher said he preached this discourse. As Mr. Miln, in accounting for his defection, stated last week that he had been reading Herbert Spencer for years, the congregation ior ms derection, stated last week that he had been reading Herbert Spencer for years, the congregation believed that it was to him that Mr. Beecher alluded more particularly. Why, continued Mr. Beecher, should you want to disenchant yourselves of this belief in a continued and glorified existence after death? Has it ever done you any hurt? Has it ever limited your ambition? Has it ever taken away any pleasure?

Mr. Beecher discussed the doctrine in its sentimental aspect, remarking that there was nothing the heart so longed for amid the troubles of life as the rest and joy of a certain immortality. He asserted his solemn and absolute conviction that he would live hereafter, and exhorted those who had been tempted to the perilous edge of doubt on this subject to retrace their steps and remember that faith could easily be lost, but that it was hard work to bring it back again. He called upon his hearers to discard the notion that men were no better than rotting vegetables, and be-sought them to remember that they were children of God, joint heirs with Jesus, born to eternal happiness and that one day they should see the dawn of the Sun of Righteousness. Mr. Beecher admitted that there was not in the Old Testament a single hint of any life beyond the grave, and remarked that there are many truths which we to-day believe from our childhood which were evidently totally unknown to the patriarch of old. He deprecated the idea that the Bible contained all truth or that it had been dictated by the Almighty just as Milton dictated a poem to his daughters. The Bible, he held, was a record of the best experiences of mankind up to the time at which its various divisions were written.

Letter From New South Wales.

To the Editor of the Religio-Philosophical Journal:

Mail day to-morrow, which will be the anniversary of the foundation of the grand colony of New South Wales, not yet 100 years old, When we celebrate Wales, not yet 100 years old. When we celebrate our centenary, there will be great doings, but what may not be anticipated when 1948 is ushered in, and the centenary of modern Spiritualism is celebrated throughout the world. You and I, Mr. Editor, will then have joined "the choir invisible." I am grieved to have to record the approaching death of the Psychological Society of New South Wales, which will, in accordance with a resolution arrived at, at the annual meeting three weeks ago, be amalgamated with the Liberal Association from the 1st proxime. I cannot at present speak in flattering terms of the Liberal Association as it is "all cry and little wool," always going to do something but never doing it. I hope, however, as the association is yet young and inexperienced, it will improve and really do something tangible for the Liberal cause. The present rooms are badly situated over a money lender's, and some of the members complain on that score. Prof. Denton is, I believe, now in New Zealand, but as I have not is, I believe, now in New Zealand, but as I have not heard from him I cannot accurately chronicle his movements. I see by papers to hand, this mail, that Mr. Charles Bright has safely reached San Francisco, improved in health. He is greatly admired here, and the general opinion is that his successor on the "Free Thought Platform" has some distance to travel before he is likely to become as popular as Mr. Bright

I have lately met a good many people privately who are much interested in Spiritualism, and who are quite ready to hear any careful exposition of its philosophy, and I cannot help thinking that there will be shortly, so far as these shores are concerned, a spiritual awakening which will result in much permanent good and the consequent elevation of the people. The Liberal interest here is without a proper organ through which to give expression to radical and reformatory sentiments; there is much work to be done, but the laborers are few. I do not, however, desire to be dubbed a pessimist under this head, so I will not longer trespass on your space on this occassion. CHARLES CAVENAGH.

Sydney, N. S. Wales, Jan. 25th, 1882.

Revived by a Brother's Kiss.

Mr. Joseph Heyer, of Third Street, Louisville, has two children—a boy of ten years and a girl two months old. The baby became suddenly and seriously ill not long since. Dr. Henderson was summoned, but he gave no hopes of its recovery. On the second visit of the physician the child was barely breathing, and in a few moments afterward respiration stopped altogether. Every appearance of death was visible; the face assumed the hue of death, the jaw dropped, limbs relaxed, and the eyes became glazed. The doctor examined the pulse and listened for the beat-ing of the heart, but failing to find any signs of life, pronounced the child dead.

It lay thus for fully ten minutes, with the members of the family grouped around the bed lamenting, as

is usual in such cases.

The little girl's brother, who was just old enough to understand the situation, and who seemed to be greatly grieved, suddenly stepped from the circle and approached the supposed corpse, leaned over and im-printed a kiss upon the pallid lips. The baby's mouth was slightly open, and in kissing her the boy blew his breath down her throat. The little lips suddenly moved, the child gave several sudden gasps, and then commenced to breathe—slowly and very feebly at first, and then gradually stronger until respiration became almost natural. Every one around was terribly astonished at this unlooked-for coming back from the dead, and did not seem to realize the fact until the child had been breathing half an hour. It is still

Spiritualism in the West.

To the Editor of the Religio-Philosophical Journal:

alive and rapidly improving.—Ex.

In your issue of Feb. 18th reference is made to Spiritualism in Leadville by "Némo." The Leadville press is decidedly liberal. While it discriming being quite respectful toward Spiritualism, it seems to take in the situation, that the people are rallying to the standard of rational religion, as prescribed by the anti-dogmatic, harmonial follosophy, which means revealed common seem pertaining to things temporal as well as spiritual. Spiritualism here is more popular than mere, and is represented by its advocates with zero and to presented by its

more popular than e.e., and is represented by its advocates with zer and energy.

We are very nopeful of our society. We have dispensed with prayer. We allow orthodoxy that privilege now in its tottering condition. Our women are workers, and the men help. We have no regular speaker, but depend upon volunteers. Our audiences are ruch larger than they were, attracted by the nevelty of our exercises, consisting of trance speaking, the discussion of reform and religious topics impromptu, and a well organized, efficient choir. In a short time we will have two materializers from the East, to help us phenomenally. We are waiting and East, to help us phenomenally. We are waiting and watching for Mrs. Mand Lord; she has many warm friends here as everywhere else. One robed with so much kindness of heart and illumined as she is, commends received. mands respect J. K. JONES.

James Zell writes: I am well pleased with the

Wan. S. Clark writes: We prize the JOURNAL. wn. S. Ciark writes: We prize the JOURNAL, and heartily approve its course in exposing trickery and dishonest mediums. Let us have truth or have nothing. If, as is said, the march of empire is westward, and if the term empire signifies not only material growth and greatness, but the intelligence, culture, and liberal and progressive tendencies of a people, then the RELIGIO-PHILOSOPHICAL JOURNAL is in the right place, and in the right attitude toward fraud in Spiritualism. Where might rivers roll and fraud in Spiritualism. Where mighty rivers roll, and lakes and great prairies stretch afar, and a young progressive civilization is rapidly expanding into vigorous life, there the JOURNAL came into being, and there with a feedbarrage and fidality to truth and there, with a fearlessness and fidelity to truth characteristic of the mighty West that gave it birth it has battled against injustice and fraud in Spiritual-

Diver Sipe writes: I am glad that the sombeams of love and truth from the other shore are being made visible to the world through your paper, and I trust that you will remain faithful and unmoved in the work you have undertaken. I am a firm believer in Spiritualism, but I want the genuine coin. Spiritualism is the only thing that proves the immerciality of the soul, and therefore very necessary that its light be spread over the whole world, and that by honest, truthful and genuine mediums.

Jessee H. Butler, of Los Angeles, Cal., writes: We keep up meetings here at Good Templars Hall. I am secretary and speaker nearly every Sunday, and my wife speaks also entranced. Our numbers are small, as the old members seem to have lost their zeal, supposing that knowledge is sufficient, but the interest is increasing and we hope to build up with useful workers and new acquisitions.

O. W. Lane writes: We have a little circle of six persons, who meet twice each week, and although we have met but a few times each member of the circle is being developed as a medium. Our spirit friends assure us that we have the strongest force they have ever met, and they promise us some wonderful things in the near future. We like the Jorn-NAL: success to it.

T. G. Poynton writes: The Religio-Philosophical Journal is one of the most interesting periodicals published, most beautifully deciphering that kingdom to which we all are going.

Prof. W. F. Lyon, a prominent lecturer, residing at Adrian, Mich., says: I consider the JOURNAL now the only real live spiritual paper upon which we may fall back with some degree of confidence.

M. L. Roberts writes: I am well pleased with the way the Journal is conducted. I like it better than any other spiritual paper that I know of.

Peter Dilts writes: I am now seventy-four years old, and would not like to be without the JOURNAL. J. R. Danforth writes: I love the dear Joun-

NAL. I believe it is the best paper that I ever have Mr. C. E. Mack writes: I cannot get along without the JOURNAL.

Notes and Extracts.

Science ought never to be dogmatic.

The Christian world has been placed upon the de-Men may be mistaken in the most trivial things

Mind is able to penetrate beyond the limits of

The mind is now allied to and compelled to act through matter.

What is there that science actually knows with regard to the absolute?

Science is of value only so far as she is the hand-maiden of reason, and the co-partner of intuition. Matter is transitory deposit, the mud at the bottom of the ocean—is a fleeting, ephemeral shadow of that which is actual and real.

We know that force is unseen, yet it is known to exist by its manifestations. Mind is unseen, and yet we know it exists by its manifestations.

Matter, then, has certain properties, but the attributes of the mind are totally dissimilar; are consciousness, volition, perception, and executive ability. What do you know of matter in its actual prim-

Decondary condition; you know of matter only by its phenomena, and these are oftentimes delusive. We know that some persons are color-blind,

while others are quick to recognize color. The color does not reside in the article itself, but in the mediam through which it is perceived, in the perfection of the medium. There is a natural body, there is a spiritual body,

or the peri-sprit, and the spirit itself back of this, the interior consciousness, the ego, the entity, that is, and knows that it is, capable of manifesting volition and Man is a spiritual being, with attributes of in-

telligent volition, of perception of phenomena, and power to apply his knowledge; that he is as eternal and self-existent as the matter upon which and through which he acts. He that walks carefully and honestly inquiring what is true, will get his answer not out of the

skies, nor by a pressure or a conviction that defies reason, but he will find his answer in the highway of sincere reasoning and honorable doing. The unseen is the most real, the life beyond the

grave is the Summer-land of existence, the embodied state, the prison-cell in which you are liberated by the welcome evangel called death, and enfranchised from those conditions which limit and bind you. Exactly as the keys of the piano, and wires, are the medium between the operator and the instrument, so the spiritual organism is the agent or medium between the mind, the regal spirit, and the body, the instrument or machine.

If the Christian world gives up the miracles, it gives up its very corner-stone, and it must necessarily lose its hold upon the minds of the people. Yet t must do one of two things—it must either give up the claim of miracles, or it must demonstrate them as still possible and real.

Science, however, is going in the right direction to discover evidence of certain latent possibilities in man. The more recent schools of thought, of metaphysical and philosophical research, in Germany, have led thinkers to recognize the existence of a super-subtle condition in the organization of man. Men have had to form theories from imperfect

data, and consequently have invariably made mis-takes. You know how it was with the children of the past. They imagined the earth was flat, that the heavens were solid, that the stars were the loopholes through which the angels looked down, that the sun mounted the skies and went around the earth.

It is the very golden thread running threat the Scriptures which makes them so value to it is this belief and testimony to the existence of spirits, this possibility of the unseen ones affecting and directing the destinies of mortals, and their power to evidence their presence in certain phenomenal manifestations, that make the lable of so much value.

Dr. W. J. At inson writes: "How do you like our spring "ress?" Well we hasten to answer this question: We admire it; we could feel a spirit aura em nating from it the moment we touched it, before oven we removed the wrapper. Its appearance Carmed us, and we were delighted, and wished that all other papers which advocate the spiritual philosophy, could appear this spring with as neat a dress as the JOURNAL. The question is often asked, "Is Spiritualism a religion?" If you will give the true meaning of the word, it appears to me to be a religion. The dictionaries define it to be "a system of faith or worship; loving God" etc. To my mind is more than that; those things are merely the result of religion.

Vour spirit, while yet related to the body, may become liberated from it to such an extent that in your visions of the night, and in your spiritual experiences of the day, you may enter the higher condition, and relate yourself to those who shall become to you the seen and the real; and as they are able to exercise potent powers, as all potency is derived from spiritual realities, and the physical is but a prototype a crystallization or condensation of the actual primal substances of which matter is composed, which in the earth-state is visible, you shall be able to relate yourself to that real actual condition where death shall earth-state is visible, you shall be able to relate yourself to that real, actual condition where death shall
be robbed of its terrors, and life shall be one eternal
field of conscious activity, of earnest effort, of progressive unfoldment, of latent possibilities, until you,
too, freed from the body, shall mount higher and
higher up the steep hill of progress to the regions of
wisdom and perfection, into the liberty of that spiritual life, which, though unseen, is most real.—If. W
Wallis.

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Nervo-Muscular Expression.

All expression of feeling is effected by muscular action, whether it be by words, hy facial movement or gesture, movements effected by voluntary muscles; or expression may be produced by dilatation of the pupil, erection of the hair, or disturbed action of the heart, these being due to the conditions of inorganic muscular fibres. I have been accustomed to regard the nerve-muscular condition of "nervous cases," when seeking definite signs by which to describe them, in the light of the principle that movements depend upon nerve-muscular stimuli originating in nerve-centres. Examples may easily he given, showing how we commonly judge of the state of the nervous system by muscular conditions. Note the stooping attitude and the spiritless gait of a tired man as compared with that of the same individual when rested and refreshed. Incipient intoxication is indicated by a reeling gait, unsteady hand, and muscular tremor. Expression may be indicated by the position of the head, which is seen firmly upright in defiance, drooping in shame; is commonly held on one side in nervous women and girls convalescent from chorea, the first example cited of an asymmetrical gesture.

The artist's brush or pencil, the sculptor's modeling-tool and chisel, the pianist's and violinist's finger-touch, indicate the training and actual condition of the working of his brain. The educated and refined singer trains and refines his whole mind, i. e., his brain, and is well aware that his "whole as he may express it, comes out in the action of the muscles concerned in producing his song and musical notes. In the infant the condition of the nervous system is best recorded in terms of nerve-muscular phenomena. It laughs, and is playful; reflex action is well marked when a finger is placed in the child's mouth. The eyes are moved and directed toward any object looked at; these are conditions of healthy action. It is well known that in the convulsive state the fists are often closed, with the thumbs turned in. All these examples of expression are nervemuscular conditions; the movement, the attitude, the gait, result from states of the brain or spinal cord.-Dr. Francis Warner, in Popular Science Monthly.

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We must not think we have then attained to the right knowledge of Truth, when we have broke through the outward shell of words and phrases that house it up; or when by logical analysis we have found out the dependence or coherence of them, one with au-

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Pentateuch, abstract of Colenso.
Proof Palpable.
Parker Memorial Hall Lectures, J. M. Peebles
Philosophy of -pecial Providences, A. J. Davis

Paixer Memorian Hall Lectures, J. M. Feebles Philosophy of special Providences, A. J. Davis Report on the Health of Children in the Onel-da Community, T. R. Noyes Review of Clarke on Emerson. Lizzie Doten, Rules and Advice for Circles, J. Young, Religion of Spiritualism, E. Crowell, Salvation from Sin, J. H. Noyes, Spiritual Harmonies, J. M. Peebles, Board, 25. Paner

25. Paper.
Spiritualism and Insanity. E. Crowell.
Soul Affinity. A. B. Child.
Satan, Blography of — K. Graves.
Sermon from Shakespeare's Text. Wm. Den-Spiritualism, Defined and Defended, J. M.

monds ... Spiritualism. Discussion of J. C. Fish and T. H. Dumi.... Startling Ghost Stories from authentic sources Self-Instructor in Phrenology.

Spiritualism and Diabolism. Maria M. King.
The Wonders of Light and Color. E. D. Babbitt
The bay of Rest. W. McDonnell...
The Health Manual. E. D. Babbitt...
The Rise and Progress of Spiritualism in Encland.

The Present Outlook of Spiritualism. Henry

Kiddle
The Hygienic Cook Book. Mrs. M. M. Jones.
The Relation of the Spiritual to the Material
L'niverse, by the dictation of the late Prof.
M. Faraday
Tobacco and its Effects. H. Gibbons.
The Temple; or. Diseases of the Brain and
Nerves. A. J. Davis.
The God Proposed. Wm. Denton.
Three Plans of Salvation.
True Spiritualism

True Spiritualism
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The Interpreter and Translator. James Mon-

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The Vestal. Mrs. M. J. Wilcoxson.
Tale of a Physician. A J. Davis.
The Spirit-World. Eugene Crowell.

Tipping his Tables.
Underwood and Marples Debate.
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Unwelcome Child. H. C. Wright
Vital Force. How Wasted and How Preserved. E. P. Miller, M. D.
Vital Magnetism. E. D. Babbitt.
Views of our Heavenly Home. A. J. Davis.
What was He? W. Denton.
Worlds within Worlds—Wonderful Discoveries in Astronomy. W. B. Fahnestoek.
Who are Christians? Denton.
Why I am a Spiritualist.
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Continued from First Page. ideas of the future state. The solemn farce of proving all sorts of conflicting creeds by the Bible, and passing them on the world for irnth, is about ended. The theological play has at last lost its serious aspect and assumed the comic and ludicrous. When Hugh Mil-ler's principle of interpretation was adopted in scientific pulpits, it was clear that the career of the Bible as an authority in science or religion was near its end. When what was evidently written for a literal account of the creation was conceded to be merely a "Mosaic vision," in order that it might be eunningly warped into some faint analogy with geological facts, the final logical outcome was not doubtful. Rationalism, seemingly, must have reached its limits in Mr. Miln.

Fox Lake, Wis.

The Conference of Spiritualists at the Marvard Rooms, New York City.

iReported for the Journal by Geo. H. Mellish.]

S. L. TYRRELL.

On Sunday afternoon, Feb. 19th, Mr. Charles R. Partridge called the conference to order. He said the first speaker was entitled to fifteen minutes and subsequent speakers to ten minutes each. He read the account of Col. Ingersoll's scance with Mr. Slade and he made a few remarks upon the article. The subject advertised for discussion was; "Facts

and Fallacies."

Miss McIntire said she was glad that Col.
Ingersoll had taken up Spiritualism for she
believed he was an honest and an able man.
What the people wanted was knowledge. We
should be tender and kind to the spirits in body, that spirits from the other world might come to us. Materializing mediums did all in their power to gratify those who demanded materialization, and if such mediums would be true there need be no fear of their stary-

Mr. Bronson Murray said that he was at Chickering Hall this morning and heard Mr. Miln speak. The hall was full. The reason of the great audience on this inclement day was because the world is thinking. Mr. Miln said there was no evidence of immortality. Is he looking about himself as Col. Ingersoll and Rev. Mr. Hepworth have been? The last named gentleman had said there was something mysterious; there was a power that was not understood in Spiritualism. Do Spiritualists to-day have a sincere desire to present facts? Are they guided by fallacies? Spiritualism presents proofs which appeal to your reason and I would not have you apologize for that which falls short of honest con-

Mr. Francis S. Lambert said that he too had heard Mr. Miln this morning, and he had seen larger and more intelligent audiences in Chickering Hall than was there then. The andience was chiefly made up of Hebrews. New York could stand all the brains the West could send to it, but if Mr. Miln does not believe in immortality, what can he accomplish? We have now an incubus who has come across the water to tell us we can live on a glass of water and a sunflower. . . lady in Philadelphia advised this individual to cut his hair and wear his breeches longer. I went to a scance which was held near this hall last week and paid my fifty cents, and I simply saw a jack-in-the-box which I can see in the Bowery any time for ten cents. It is a well-known fact that George II. Hepworth investigated this matter of Spiritualism and investigated this matter of Spiritualism and gee of the Reads. The murmur that went gave the results of his investigation in the through the hall, when his name, and des-New York Herald. Unfortunately the class cription, and words of greeting were given, of scances Mr. Hepworth attended were those sufficiently proved that he was not forgotten New York Herald. Unfortunately the class of the banjo, the bell and the tambourine, and inoso were dark circles. I would advise any one who starts to investigate the subject of Spiritualism to shun performances of that character. Prof. Adler acknowledges that all is blank in regard to the future: he has never seen the first evidence that we live again. I can say that I have positive knowledge that my children live in the Spirit-world. Mr. William Watson of Ohio, said that he

had been a Spiritualist since 1848. He had listened to Mr. Miln to-day and he did not notice anything to take exception to except that he was not a believer in future existence. He said he was spending the winter in New York and had been about a good deal, and when he went to meetings like Prof. Adler's, he found a crowd of people, while at spiritual meetings he found but few. He found the same to be the case in other places, and asked

Mr. P. E. Farnsworth said he believed that the advent of modern Spiritualism had proved in the facts it demonstrated, the greatest boon that had ever, perhaps, been conferred upon humanity. The facts that had come to the knowledge of every careful investigator of Spiritualism had proved that man survives death, that man has a future life. But if an honest investigator set out to he would be as liable to stumble upon some fallacies or fanaticism as to find the facts. He took up the RELIGIO-PHILOSOPHICAL Journal this morning and saw a column of names of mediums supposed to be reliable. In that list were twenty-three mediums of New York city. Out of that twenty-three he did not know more than two or three that he could advise an honest skeptic to go to, feeling a reasonable assurance that he would gain a knowledge of the future life. He did not mean to say by that that all the rest in the list were frauds. He believed that mediums might be divided into three classes: first the reliable; second, those who oc-casionally might give a good test; the third were frauds, and he could only say, as one of old, "Ephraim is joined to idols; let him alone." I say an investigator is just as likely to stumble on to one of the third class as he is on to one of the first class. I do not wonder at all that skeptics continue to be skeptics. I know that Mr. Hepworth has had some of the most positive tests with Mr. Slade. I have his letters written to me which show him to be a sincere searcher after the truth, Mediums do not need protection; we need protection against the fanaticism of mediums. There has been some argument here that we need no protection by law in the matter of medical practitioners. It is the same old argument that has been advanced that we need no protection by law from diquor. Alchohol is the vile thing which Shakespeare said it was, "Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

Mrs. Goodwin remarked that Mr. Farnsworth always brought her out. He knew what he was talking about. She was a me-dium and she knew the spirits were helping her. She believed one would have to go a hundred times to a medium to be satisfied of the truth of Spiritualism.

Mr. Henry J. Newton said there were many fallacies which people believed to be facts, and there were not a few who had facts before them who did not know how to use them. Whenever he had a scance at his residence he was going to have skeptics present and he maintained that the presence of skeptics was

whole covered with a netting. He locked the medium in the cabinet and for nine successive evenings spirits appeared and after these scances he unlocked the cabinet and let the medium out. After the ninth day the medium's powers gave out and the wife of the medium felt that she could fill the place. He detected her as having a mask and para-phernalia for deception. He described the whole matter very minutely. I Dr. Slocum made remarks after which the

conference adjourned.

Letter from Providence, R. I.

Phænix Arising from her Ashes-Second coming of Spiritualism upon its Old Battle Field-Promise of Permanence.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Providence, R. I., seem to have met with an awakening of the spirit which promises permanence, and that they are likely to wheel into line, and assume their ancient position in the enunciation of our philosophy. Twenty-five years ago, the Spiritualist society of this city was in a flourishing condition, and held its regular meetings in a large hall on Broad street. The old speakers in our ranks will be very glad to hear of a revival of this interest here, which has succumbed for a number of years past, to evangelical control, the liberal element in the city being principally represented by Rev. Fred A. Hinckley with his handful of free religious thinkers.

women, and the cry to our speakers of the time referred to, to "come hither," was always responded to with alacrity, for ours was a favorite rostrum. How well we remember some of those faces, many of whom will come no more among us! Pardee and Whiting, Brittan, Lizzie Doten, Mrs. Britten, Am-bler and Peebles, Frank White, Frank Wordsworth, Susie Johnson, Fannie Felton, and Fanny Davis, our treasured and arisen Achsa Sprague (of blessed memory), Leo Miller, John Pierpont, and the irrepressible Amanda M. Spence, who frightened half the people with her vigorous enunciations of what presented itself as truth to her, and made the other half in love with her lucidity our memories, the memories of those of the old members who gratefully gathered upon Sunday, the 12th of March in Conservatory Hall to listen to the eloquence of our deserving young brother, J. Frank Baxter, the first of the second relay of speakers, coming before the public since our former demonstrations, and who gave in the morning a lecture upon "Spiritualism and its Triumphs," and in the evening, "Spiritualism as a Science," two admirably adapted lectures to the day. We all know that Mr. Baxter never fails to make his propositions good, and the audience were exceedingly gratified with his efforts. His singing was very acceptable, and his tests, as usual, wonderful and accurate. For the benefit of the old speakers, to whom I have re-ferred, I will speak of that of Rufus Read whom they will all recollect as a leader among us whose house was their home whenever desired, and Mrs. Diana Barton, a proteby his towns-people.

The hall was filled in the morning—but packed and all standing-room taken in the evening. The lectures were longer than they would have been, but for the pressure of mental questioning from the audience concern-ing the subject under discussion, and to which the speaker felt he must stop and reply.

As I was a former and interested member of the old society in Providence, it was almost a spirit dispensation which took me here to be present and enjoy the renewal of these public meetings, and I congratulate the friends in this city in being possessed of that well-poised and energetic gentleman, Mr. L. L. Whitlock, as chairman of their committee, who combines with his business qualifications, a clear head and warm heart, and a love of the truth which causes him to bestow his best efforts upon its dissemination. This gentleman has opened his parlors provided mediums for public meetings therein, for a good part of the year. He has also issued the first number of a quarterly which he names Facts, and which contains accounts of remarkable spirit phenomena which seem to him well attested It is well gotten up, upon good paper and with good type, and is likely to be very useful. life. But if an honest investigator set out to His "bread, cast upon the waters, shall relearn what is true in regard to Spiritualism, turn unto him after many days." He shall be blest in blessing others, and the love of hundreds who otherwise would not have known him, shall be his stay and support when life with its trials presses too heavily upon him.

I hope this promising society will keep the RELIGIO-PHILOSOPHICAL JOURNAL advised of LITA BARNEY SAYLES. its progress. Providence, March 13th, 1882.

The Iodine Trick.

It is astonishing to what peculiar methods people will sometimes resort to endeavor to advance their own and injure others' interests. One of the latest and most unfair expedients is that of certain manufacturers of baking powders, who are endeavoring to prejudice consumers against all other preparations than their own by exhibiting from house to house a test purporting to show the quality of various powders. The facts are, this so-called test, which we are told simply consists in adding a little iodine to a sample can in no way reveal the true value of a baking powder, and is only calculated to deceive and prejudice the minds of the ignorant and unwary. Some powders are injurious, but this can only appear by analysis. The true value of a baking powder consists in the amount of leavening gas which is given off when heat and moisture are added to the flour, and it is only the chemist with the aid of chemical appliances, who can determine the volume of gas which any powder can evolve. We will venture to say that there is not an article prepared for food that might not be manipulated by chemical tests to prove that something was wrong about it, and when a person goes into a kitchen, or before a housekeeper, who is not to be presumed to understand chemical relations, and performs an experiment of even the simplest character, it is not difficult to impress one that something awful is the matter. As to baking powders, we could suggest a dozen tests that would be as ridiculous in giving a fair idea of their relative merits to an uninstructive mind as the one here mentioned. The truth is, that the best test to make of a

instances of materialization. In one case he | To this practical test all of the established had a cabinet made, a lock put on and the | brands of powders have been put, and housekeepers have very generally made up their minds which they prefer, and the iodine testers will find ultimately that households that have for years used a favorite brand will not be apt to make a change on the test proposed. -American Grocer.

Science and Art.

The President of the British Society of Telegraphic Engineers proposes the estab-lishment of an institution for the instruction of electrical engineers.

The successful propagation of codfish by the United States Fish Commission, at Glou-cester and Wood's Holl, Mass., has been fol-lowed by a very promising attempt to make New York a center for the distribution of impregnated eggs for restocking our more southern waters.

The button trade of New York is estimated at from eight to ten million dollars a year. Last year the importation of buttons exceeded three and a half million dollars, the aggregate for the four years just passed being but a little short of thirteen million dollars. At American rates of wages many of the imported buttons could not be put upon their cards for the price they sell for.

The skins of certain sharks are used in jewelry for sleeve buttons and the like, and when dried and cured take a polish almost equal to that of stone, and greatly resemble the fossil coral porites. The vertebræ of the shark are always in demand for canes. The opening filled with marrow during life is now fitted with a steel or iron rod. The side openings are filled with mother-of-pearl, Providence is a delightful city, situated at the head of the navigation of Narragansett Bay, and filled with generous hearted men and ornamental. In India, in 1880, \$300,000 worth of shark fins were shipped to China for food. In the islands of the Pacific the fish is in great demand for its teeth, which are manufactured into weapons of various kinds, ranging from spears to swords and daggers.

The rate of the cricket's chirp varies with the temperature, becoming faster as the latter rises. Recently a writer in the Salem (Mass.) Gazette gave the following rule for estimating the temperature of the air by the number of chirps made by crickets per minute: "Take seventy-two as the number of strokes per minute at 60° temperature, and for every four strokes more add 1°; for every four strokes less deduct the same." In a letter to the Popular Science Monthly, Margarette W. Brook gives an account of observations she made with a view to testing this rule on twelve evenings, from September 30 to October 17. Her column of temperatures, as compared by the rate of vibration, shows a close agreement with that of temperatures recorded by the thermometer.

At a recent gathering of the spinners and weavers of a large Paisley firm, one of the proprietors gave his men an account of his recent visit to this country. Speaking of the race for industrial supremacy between the English speaking peoples of the Old and the New World, and the increasingly important part played by technical knowledge and inventive power in the great competition, he said: "The time was when physical exertion alone could win the battle; but in these days of scientific research brain power is the element of success. A workman now requires to employ his head quite as much as his hands, and with every new invention physical labor will be lessened, but head labor will be increased. You cannot read too much, you cannot study too much, and you cannot tax your powers of thought too much. Specialsay to voune men! that your present machinery is perfect; look at it rather as crude compared to what it might be."

Mr. Joseph F. James, who spent some four weeks in traveling over the Colorado Desert, in California, gives rather an unpromising account of it in an article communicated by him to the Popular Science Monthly. The desert occupies almost the whole of the large county of San Diego. It is some 150 miles long and 50 miles wide, and the Southern Pacific Railroad runs through its center. At about sixty miles from Los Angeles the railroad encounters a very heavy grade, 100 to 110 feet to the mile, and it continues for twenty-two miles. At the summit, known as San Gorgonio Pass, begins the descent into the desert, and every mile brings you to a more desolate country. At Whitewater Station, twenty miles from the summit, the desert begins in earnest. First a few flowers enliven the scene. Large Enothera, three or four inches in diameter, grow on small stalks five or six inches in height. Large plants of Abronia maritima, with clusters of brilliant purple flowers, spread over the ground. A little Gilia (G. lemmoni), with white corolla and yellow center, adds its beauty to the scene; and the only shrub, Larrea Mexicana, or "creosote plant," with yellow flowers and sticky leaves and branches, reminds you of the forests you have left be-

"Is the human skull growing thinner?" is a question raised by Mr. W. B. Cooper, who endeavors to prove by generally accepted laws of evolution that such must be the case. These laws teach that the stronger organisms must survive the weak in the struggle for life, and that all living creatures possess the natural tendency of becoming accommodated to altered circumstances within certain limits. Mr. Cooper argues that when barbaric warfare and the dangers of the chase were common occurrences the law of natural selection must have operated to eliminate individuals with skulls too weak to withstand the severe shocks to which they were exposed. Adaptation, also, must have exerted an influence in causing the bony armor of the brain to become thickened to serve as a protection for that delicate organ. With civilized man a change is found. Natural selection no longer has special occasion to remove persons of week crania, as the skull is seldom exposed to violence. For the same reason, the law of adaptation, which like all evolutionary laws may be either progressive or retrogressive, tends rather to decrease the skull's thickness than to increase it—the brain no longer having need of a strong protective covering. Men's skulls are now less exposed to violence than at any former period in the world's history, but in view of the fact that the most advanced races of to-day were barbarians a few centuries ago, it is obviously too early to look for any great change. He maintains, however, that in accordance with theory the brain must be fast losing its shield, and points out that it is no unusual event nowadays to hear of fractures ascribed to unusual thinness of the skull.

Four essays Concerning Spiritism, by H. Tiedeman, M. D. These essays owe their origin to the author's endeavor to obtain as far as possible a clear idea of the important question of Spiritualism and will be found interesting. The price has just been reduced from not injurious to any honest scance.

Mr. William R. Tice, of Brooklyn, related and see which makes the most and best. 30 to 20 cents; for sale at this office.

Brooklyn (N. Y.) Spiritual Fraternity. The announcemeet that our radical broth-

er, Wm. C. Bowen, was to speak before our conference on Friday evening, March 17th, brought out a large audience. The subject selected for the evening was, "A Search for Truth," and the speaker in clear and incisive thoughts, stated what to him was the search thoughts, stated what to him was the search for truth: that men in all ages have been trying to find the truth, but that no one could know the absolute truth, for this was the attribute of God. The speaker said that there were two modes of reaching or finding the truth, and he symbolized this by picturing two altars; the one which he described first, he termed "Inspiration." This altar, he said, was enveloped in sombre clouds in which were superstition, revelation and authority, and his line of argument was that such an altar for men to bow down and worsuch an altar for men to bow down and worship at, could not aid them in the least in their search for the truth; that the Christian church had worshiped at this altar or shrine, and had led men into error, and that the many crimes which had been committed in religious wars and persecutions, were be-cause men had trusted to superstition, revelation and authority. The speaker termed this transcendental and metaphysical, and he argued, that where men and women accepted such theories for the truth, that they were misled, and that which was called intuition, was unsafe as a guide.

The speaker symbolized or pictured another

altar which stood clear in the broad noontide of this 19th century, which he termed "Reason," which never misled, and which, he argued, was the scientific method. He cited the discoveries of Watts, Fulton, Sir Isaac Newton and others, who had unfolded truths by the force and power of reason. This argument he applied to the spiritual phenomena, and paid a high compliment to Col. John C. Bundy for his position as stated at our last conference meeting, that the phenomena of modern Spiritualism must be treated in a scientific manner, and be tested by science and reason for only in this way the speaker and reason, for only in this way, the speaker argued, could men and women arrive at Spiritual truths, and judge correctly in regard to phenomena; that when the Spiritualists adopted this method, that we should hear much less of exposure and fraud on the part of mediums, and that any honest medium should be willing to submit to tests, by which investigators could be protected, and only facts and honest manifestations would be the

Mr. A. E. Newton, secretary of the committee, on a church organization, made a full and able report of the subject, and it was, on motion, laid on the table, to be taken up and discussed Friday evening, April 7th. Mr. Lyman C. Howe was the next speaker. He said that while he could agree with much that the lecturer of the evening had stated, he thought some of his assertions were too sweeping, and the facts of human history would not warrant such statements: that so far as the phenomena of Spiritualism was concerned, he deemed that what is termed a scientific method might reach a certain class of phenomena; that there was another class which came under the realm of intuition and inspiration, that science could not reach; that science was not faultless; that men saw facts in nature and they established a theory deduced from these facts. Attention has been called by the lecturer to the dis-covery of the law of gravitation by Sir Isaac Newton; that this was a theory disputed by the so-called scientific men of his day, who for a long time would not accept it, and that there were even now men who claimed to be scientists, who still dispute it. Prof. Tyndall imagination, the soil, in which the seed planted must grow. Science has theories which cannot be demonstrated, and notably is the theory in regard to atoms; they are be yond the realm of science. The lecturer of the evening has made a sweeping statement that men have never discovered anything by intuition or revelation. Many facts of my own experience contradicted this. I will give only one to-night, stated to me by Mr.

R. V. Pierce of Illinois: A shoemaker in Massachusetts had spent much time and more money in trying to discover how to combine tallow and tar so that they could be used for curing and preserving leather. He had spent his all, time and money, for years, and when reduced to abject poverty, his wife said that unless he gave the matter up she would leave him. He promised her that he would stop his experiments. For three years he did so, and fortune again smiled upon him. One night the family were awakened by this man telling them that he wanted to make just one more experiment, and he said if he were permitted to do so and failed, he would never try again. The permission was given, and the experiment was made then and there, at midnight and the long sought problem was solved. He said that a spirit came into his window with a roll of parchment, on which was written the way this fact could be accomplished. Science said it was impossible. Mr. Pierce said that he took a bottle of this liquid, so compounded, to Prof. Hays, the State Chemist, of Massachusetts, who said that it could not be done. He gave him the process, and he had to admit the fact. This was a revela-

tion given to this man from spiritual sources. Mr. A. E. Newton related a very interesting incident in the experience of Mr. Decker, of Hopedale, Mass., of a medium seeing the spirit of an old partner of Mr. D., working over a machine or an invention which he (Mr. D.) was trying to perfect; gave the most minute details, and the result of this spirit intervention, was a complete success of what he (Mr. D.) had failed to accomplish in his normal state. The speaker said that Mr. D. was a materialist, and this fact made him a Spiritualist, and that when he desired to discover any principle in machinery or apply it practically, he went to his room, darkened it, and laid down and placed himself receptive to the unseen spiritual forces, and the truth and the revelation came to him.

Mr. J. V. Wilson also gave an incident in his own life in-regard to the completion of an intricate piece of machinery, and after puzzling his brain for weeks over it. he went to his room and laid down and became recevtive and by thoughts and ideas that came to him-not by reason, but by intuition did he accomplish this.

S. B. NICHOLS. Brooklyn, N. Y. March 18th.

The Spirit-world, its inhabitants, nature and philosophy, by Eugene Crowell, M. D. Price \$1.25, postage 10 cents extra; for sale at this office.

The Spirits Book, by Allan Kardee, price \$1.50, postage 10 cents extra. This work contains the principles of spiritist doctrine on the immortality of the soul; the nature of spirits and their relations with men; and according to the teachings of high degree. transmitted through various mediums; for sale at this office.



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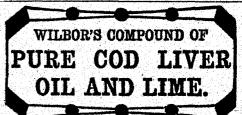
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