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

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

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Man's Three Battles For Liberty.

A Trance Lecture by Mr. E. W. Wallis, Pelivered Sunday Evening, February 26th, 1882, at Fairbank Hall, Chicago, Ill.

(Reported for the Religio-Philosophical Journal.)

Not in any partisan spirit, nor as the advocates of any special theory or ism, but rather as searchers after truth, like yourselves, we stand before you to-night and shall endeavor as far as in us lies, to point your thoughts in the direction which we think will be both instructive and helpful to you. Among the most cherished of the rights of humanity is that of liberty. The very word itself arouses within the human heart thoughts and feelings that are pregnant with mighty issues; the very sound of the word reminds one of the noble and true, of the fight which has been made in the past, of the victories that have been gained, of the struggle which has yet to be maintained to win complete victory. Thus we propose to deal with man's three battles for liberty, and the first of these will take us back into the past where we may mentally picture the condition of the early inhabitants of the earth. We discover (that they, your ancestors, were but as savages, barbarians, living upon the sensual plane of existence, knowing nothing of individual rights, of intellectual or of moral responsibilities, but even there in those states of barbarism, of innocent ignorance, even in those far-off days of childhood we find the potent prophecies of the majesty of intellect, the grandeur of moral conceptions, the nobility of the philosophers and religious minds of this day and generation.

In the past you know that humanity was in the condition of slavery, enslaved to the ele-ments, bound in subjection to the laws of physi-cal life and that disasters came upon the earth, that famine, fire, flood and pestilence ravaged those earlier inhabitants and made homes empty and hearts sad, so far as they were able to appreciate the magnitude of the disasters which fell upon them. These natural disasters, the conflict of the elements and their painful consequence to men became the necessity for action, aroused within them the dormant faculties of investigation and improvement. As a consequence out of the darkness of ignorance, out of the night of mystery and misery, humanity grew step by step; reaching comparative liberty from these painful surroundings and the consequences of the influences of the elements, and reaching finally the state where in the community life of the early patriarchal period there was comparative peace and enjoyment, yet you know that even here men were by no means free; there were bondmen and bondwomen; those who had the power made might right, and as a consequence war and bloodshed, injustice and tyranny were rampant. The Bible itself is a testimony of the low moral state of the Jewish people and the growth of that race is indicative of the growth of all races and na-

Thus humanity has grown out of the darkness of ignorance in conflict with the stern forces of nature urged by necessity and compelled by pain to learn to adapt itself to circumstances, or to mold them to its need. By this means comparative liberty has been gained; but the liberty of self not only includes the necessary schooling and development and knowledge in regard to your environment, but includes a knowledge of the rights of the individual, consequently the time came when in the advancing intelligence of those distant days, men and women began

claimed to be their superiors. The serfs, the glaves, those who were held as bond-servants felt the stirring and promptings of nature which declared their equal rights with others; and as you know from the patriarchal state to the governmental, through the epoch of the despotic rule of emperors or czars, up to the monarchical form of government, from the time of Magna Charta in Great Britain, from the time when the Puritan fathers landed on this coast seeking the liberty they could not enjoy in the old country, to your declaration of independence wherein you insisted upon the individual right to liberty, equality and fraternity, to finally that conflict wherein you were arrayed in contending factions to destroy the giant slavery which had set its foot on your soil, the world battled, and in the night of time struggled out from that condition, until now most men enjoy at least freedom or liberty of person, and none dare make them afraid. True, there are certain portions of the earth where slavery is not yet abolished and there are certain nations which are yet in the rear of the army of progress, but these are relics of ancient times, fossilized remains and re-presentative conditions of what was in the

Thus, the liberty of self and the achievement of personal freedom not only embraces the region of knowledge, of natural law, the right to be free personally from restraint, but also the necessity for self-knowledge, for self-culture, so that you may be free from the vile habits the perversions and abuses of vile habits, the perversions and abuses of function and faculty. In this sense the liberty of self is not yet achieved, the battle is not yet won. There are thousands who are dying for lack of knowledge; disease, pain, misery and premature death are the reults of the voluntary contraction of habits which become the tyrants of man; the physical body claims the authority over intellect and intuition. The means to be employed to achieve freedom in this direction, is that same method which has been employed in the past, education, the calling out of the aspirations of the people by pointing them to a possible higher condition of freedom and presenting them with the means for its achievement.

The next of the world's great battles, then, is in the realm of intellectual liberty. As you go back in thought you see how man has struggled for freedom of thought, how, in spite of the efforts of conservative, bigoted and prejudiced minds, science has won her way stage by stage, fighting vigorously the opponents of her beneficent revelations, continually achieving conquest, until you can enjoy the results of these revelations of science, the freedom of thought, a free platform and a free press to express that thought

A hundred years ago the world would not have dared to utter forth that which to-day you can freely express. In this sense, then, in the battle for the freedom of thought, for liberty of opinion and private judgment, the martyrs of the past, the great and noble souls —your Priestley, your Parker, your Paine, your Channing and your more recent laborers in this field, have all been expending their lives putting forth their nowers and sufferlives, putting forth their powers and suffer-ing that you might enjoy the liberty of the

In this realm of freedom, of thought, Spiritualism comes in as an important factor. For the last thirty-three years it has been exerting an influence in educating the minds and meeting the demands of the earnest searchers after truth, and, therefore, it is impossible to survey the field of human achievement and progressive unfoldment without recognizing its influence in the advancing tide of the spirit of the age.

The second great battle for liberty as you are aware, caused in the past a vast amount of suffering. Whether it be a Jesus protesting against the usurpation of human rights; whether it be the Protestant Luther boldly and nobly and successfully claiming the right of private judgment; whether it be a Fox or Wesley, or any of those who have in recent times raised their voices in behalf of downtrodden humanity, it matters not; they have all been teachers and saviors; they have been the benefactors of the race and instruments in achieving that condition of freedom and happiness which you now enjoy. To-day you have the educational in-fluences of the press, the daily newspapers, the flood-tide of books, magazines and scientific manuals, compulsory education of children in schools, all tending to increase the store of knowledge. Institutions devoted to learning, the free libraries wherewith this and other advancing countries are being blessed, all instruments in completing the equipment of mankind for their intellectual good and growth.

Thus it is that the battle has been partially gained, the conflict in the direction of the recognition of private judgment and freedom of thought in political, social and scientific matters, is to a great extent over. But there is yet another region wherein the fight wages hot, and that is in the realm of the moral emancipation of mankind. Here we find the cloven hoof which during the last eighteen hundred years has been tearing out the very energies of humanity, crushing down the rising aspirations, denying expressions to the fondest hopes and desires of the human heart, blighting and blasting those possibilities of human advancement, denying natural religion and making the whole of religious thought a sentiment, a travesty, unnatural and immoral; immoral because starting from | mysteries; the puzzle is no longer a puzzle the foundation of innate and total depravity,

makes of humanity mere tools or receptacles for its nostrums.

The realm then of the moral and religious emancipation of humanity, wherein man may become a law unto himself, intelligently conforming to the highest right as presented to him, is now the scene and arena of strife and pain and suffering. In the past you know the church has ever used its influence against free education; it has striven to maintain the mystery of godliness, the superstitious fears of death, and has represented the desire for knowledge as the result of the influence of his Satanic majesty. It has sought to make it appear that you are the chosen ones of the Infinite, that your eternal happiness is assured if you do not think. It has declared that your reason is not to be trusted, and when you question why, it immediately presents to you reasons why you should not reason, thus doing itself, the very thing which it declares you must not do. But in this great field of life and activity, the mind of man has gone out searching after what Spencer terms "the unknowable." Men have thought, imagined and dreamed of grand ideals, of nobler states, of the perfectibility of human nature; have planned as statesmen, constitutions which if carried out, would make the earth a paradise. Social reformers have formulated schemes of community of interests and well-being which if practised to the full extent, might have wrought great comfort and blessedness, but in all of these the disposition to bind man back to the past

creeds, has ever been at work endeavoring to stultify the best efforts of enlightened and progressive reformers. One of the significant signs of the times is the growth and tremendous influence of the mother church. The Roman Catholic Church still usurps power and sway over conscience and intelligence, is threatening even yet to engulf the other divisions of Christianity and destroy the liberties which have been won at hour, we should fear that the world would go back again into the thraldom and be subjected to the control of that powerful institution. But no! We see and recognize that Spiritualism is working, that intellectual ideas and increased scientific knowledge, are all against this despotism, and are moving humanity step after step up the steep hill of difficulty, leading to final emancipation. Thus the great battle of and for religious equality, for liberty of conscience, must continue, and will ultimately lead to the abolition of church institutions, of sacerdotal systems, of sectarian divisions—will present men with the idea of natural religion and give the freedom for

and down to the ideas of finality of orthodox

which all hearts crave. You know what dogmas have done in the oast; you know what the church has called into being, how those who have differed with t have been brought under the rack, submit ed to the Inquisition; you know how the thumb-screw and the stake have met those who have dared to claim their liberty; yet in spite of it, there has been great advance made in this work of the unfolding of humanity. But it may be said, after all, "as we look around us, humanity is in much the same condition as it was eighteen hundred years ago; men are ignorant; there is mischief, misery and sin, bigotry and prejudice; the orthodoxy of this age is analogous to the orthodoxy of the time of Jesus; the priests of this day are just as bigoted as were the priests who ministered in the Jewish synagogues at Jerusalem; we cannot find that there is much progress." Because of this many persons are inclined to the pessimistic opinion that there is not and never can be any real advancement for humanity. But suppose you regard the earth as a primal state of being, a rudimentary stage where as children you begin to learn your lessons, the alphabet of life, and where latent powers are

being unfolded in you. If you keep an infant school for eighty years, it will still be an infant school at the end of that time, but your pupils will have changed; those to whom you have taught their lessons will have gone on into broader life and larger liberty, enjoying the result of the education you have given them. Exactly so is it in the world of which you form a part. This is the infant school of the universe; here you begin to learn the a, b, ab of the infinite language of eternity; here you become acquainted with the powers which belong to your spirit, with the energies which you can employ, with the implements which you shall use in the other state of being; and con-sequently those who took part in the struggle in the past, those who were sacrificed as martyrs for the truth, who exerted an influence for good and fought for the liberty of

humanity, continue their career elsewhere. We often hear it said, "Oh! if I could only go back to childhood and live my life over again, how different I would live, how much more wise I would be, how much more earnest would be my efforts to bless humanity and to apply knowledge." Yes, my good friend, but were you a child again of seven you would be just as childish and ignorant, and require just such schooling, such painful and bitter experience, such blind folly and mistakes as you have met with in your past life in order to acquaint you with yourself and your spiritual powers. At eighty you have gathered up the threads of the tangled skein of life; you have unravelled some of its to you; you feel that now if you could con-

wishing to live your life over again you will know that you will live on; you will not come back to childhood and pass through that state of innocent ignorance, and the acquisi-tion of knowledge in this primal school of being, but out from the material existence at eighty with the aggregate of your life's ex-perience, with the knowledge and power which it has given you, with the wisdom which will enable you to employ that power intelligently and in harmony with divine principles, death sets you free, and says, "Come up higher, you have benefited by your earthly experience, now is the time to go on and make the best use of those energies in the freedom of the hereafter state.'

hereafter state."

The world is in darkness, doubt and despair in regard to the great question of immortality. On all sides there is the lingering fear of death, the fear of an angry God, the fear of truth. Men dare not let themselves think; are afraid to inquire; are afraid that they will be unsettled in their present apparently hopeful and, satisfactory state of belief. They cling to their faith in the church as a drowning man catches at straws. They plead the merits of their savior, the blood of their Christ, as the only atonement for their sins and short-comings, fearing that for their sins and short-comings, fearing that should this be taken from them they would have no solid ground-work upon which to stand. But with the knowledge which is being poured out upon the world to-day, with the advancing tide of intuitive conceptions and increased spirituality among the more philosophical and naturally religious minds of the Christian world, as also among those who have philosophically grasped the subject of Spiritualism, comes this knowldge which sets men free, knowing the truth, freed from superstition and bigotry, recognizing the nat-ural immortality of humanity, the spiritual possibilities inherent in every human being, the innate purity and goodness of every spirit, which only requires conditions for mani-festation, to blossom out into deeds of purity than his anger or his vindictive hatred and wrath. The time is coming when the faith in human perfectibility and goodness will m numan perfectionity and goodness will grow stronger and deeper and the liberty which has been achieved will become extended to the full and perfect recognition of individual rights. True, it may be said, "Liberty degenerates into license." Yes, to grant the child absolute liberty is to submit it to pain and suffering and probable promature. pain and suffering and probable premature death. Many there are who having the barriers removed which have hitherto limited their sphere of action, have as a consequence run wild in excesses, and the world to-day is in that transitional state between a crude, controlled and contracted sphere wherein men have been afraid to act and to think for themselves, and the other extreme of perfect self-as sertion and absolute liberty of private judgment, until insisting upon individual rights they have failed to recognize the responsibility which devolves upon them to respect the rights of others. There is this danger, then if the world moves too fast, if liberty is granted to those who are not prepared for it hence we can recognize that the conservative tendencies of the age are just as necessary in their place and time as are the progressive aims of the more advanced, active and positive workers for progress. It is necessary that there should be some brake upon the wheels of the car of progress. But if there is, as we hold there is, an essential element of goodness and perfectibility in human nature, then liberty may be granted just so fast as humanity reaches the condition of the knowledge of, and has the power to hold and to use, that liberty which it needs.
It is then, in this direction, the final emanci-

pation of humanity morally from all restraints f creeds, from all assertions of absolute finality, from the erection of any other standard of right or justice save that standard which the cultured intelligence, the rightly directed reaon, the unfolded spiritual consciousness enable man to recognize that the world needs liberty. It is not necessarily true that what Jesus said is true because he said it; it is not that what Paul uttered is authoritative simply because Paul uttered it. It is no more true because it is issued from the mouth of Moses, or Jesus, or John, than if it emanated from the mouth of a Paine, or a Parker. The truth is the same, and where it appeals to the rational mind, where it is in harmony with the cultured moral sense and the illuminated reason, where the soul can take hold of, and apply it to its own needs, then it becomes a part of the mental man or womanhood, becomes a portion of the intellectual growth of the in-dividual, and none can take from them that truth or the consciousness of that principle.

It is therefore an absolute necessity that all shall be left free to think for themselves, to understand themselves, to cultivate their powers bodily, mentally and morally. Liberty of conscience is equally as necessary as freedom of thought. Nay, it requires that there shall be a cultured consciousness of principle, of justice, of truth and right; nay, more, of the necessity for loving self-sacrifice, denial of individual interests for the good of humanity, a knowledge that all are parts of one stupendous brotherhood, that the interests of humanity centre in the interest of the individual, and that instead of insisting absolutely upon the uncontrolled exercise of your rights, the highest state of moral unfoldment is where you can feel that it is your happy privilege to forego your rights, to deny yourselves your privileges that humanity those distant days, men and women began it declares the necessity for the abnegation tinue to live, you would be able to do so much may be blessed, and in the spirit of Christ, in feel that they were equal to those who of all rationality, of all conscientiousness and better than you have done. Aye, instead of the spirit of self-sacrifice, of love of truth,

and principle, of love of humanity, to voluntarily surrender your own claims and needs that the cause of human progress and liberty may be advanced, that the world may be blessed, even to suffering martyrdom, social ostracism, persecution, public opprobrium and final death upon the cross as of old, if need be. It matters little, if you have the approval of your conscience, you have the approval of your conscience, you have realized your liberty, you have become a savior to your fellows, not only by claiming your own rights but by submitting yourself a cheerful and willing sacrifice upon the altar of progness. ress, that the truth may be advocated, the cause of progress advanced and humanity made freer by the efforts you have expended in its behalf.

Thus it seems to us that man's three great battles for liberty take in the whole field of battles for liberty take in the whole field of human action, human thought and endeavor. The age of reason is truly reached, but the age of intuition has yet to be gained, when the seeing eye of the spirit recognizes eternal principles and when reason subjected to the intuitive sense of moral principle, instead of selfishly insisting upon its own rights, is prepared to submit itself to the sacrifice for the good of the whole. When this condition of mind and thought is reached, when this spirit shall have blessed the earth with its influence, then may you anticipate the milinfluence, then may you anticipate the millennial epoch, the golden age of peace and happiness, when the lion shall lie with the lamb, when swords shall be beaten into pruning hooks and plowshares, when workers will labor in the vineyard of earth to add comfort and joy to the whole family, preferring the interests, the happiness, the liberty, the comfort of others to their own selfish claims. God speed that day, when as truth seekers and truth lovers you will lovingly sacrifice your own claims and labor for the good of your fel-

Letter from Portland, Me.

To the Editor of the Religio-Philosophical Journal:

Here the writer finds himself in the "Forgospel of Spiritualism, filling his fourth engagement with this society within a year, and the interest seems to be increasing rather than waning. The meetings are held in Mechanics' Hall, on Congress St. This is a very cosy and pleasant hall capable of seating an audience of about three hundred. Mr. H. G. Berry, a young man of sterling integri-ty, presides over the meetings with ease and dignity. To his untiring zeal and ceaseless efforts the success of the meetings in a great measure are due. The music, both instrumental and yocal, is of a high order, few spiritual societies in New England equalling and none excelling in that direction. The speakers who have occupied the platform. have in nearly all cases been first-class advocates of the spiritual philosophy. Allow me to mention a few: Mr. E. W. Wallis, of England, whose soul-stirring and eloquent orations will never be forgotten by those who have had the pleasure to listen to them; Mrs. Juliette Yeaw, of Northfield, Mass., a woman in whose life we find combined all those noble traits of character, which makes it only necessary for us to know her that we may respect her, possessing also rare mediumistic gifts, which throw widely open all the doorways of her soul, so that being fed with that manna which cometh down from heaven, she is enabled to break unto the hungry ones of earth the "bread of life;" Mrs. Morse, lately from the West, whose radical thoughts and witty sayings will not soon be forgotten; Mrs. N. J. Willis, of Cambridgeport, Mass., a noble specimen of womankind, an able and eloquent lecturer, one the writer will never forget, as she was the first speaker he ever heard enunciate the spiritual philosophy, and Mrs. Sarah A. Byrnes, who always seemed the per-

sonification of eloquence.

Portland has always been a centre of spiritual activity, and in the years gone by, nearly all the leading speakers of the East have presented the claims of our heaven-born philosophy: Wm. Denton, Emma Hardinge-Britten, Mrs. Nellie Palmer, N. Frank White, and heats of other agreely. and hosts of other equally worthy speakers. have sought to disperse the clouds of theological darkness here. These names, the names of our noble speakers, mediums and workers form links in that great chain which reaches back to the early days of the history of Spiritualism, and lurking behind each name we see the grim shadows of self-sacrifice, abuse, and ostracism; but the future, all glorious with the sunshine of immortal truth, bends over them, holding in its hand the rich rewards which belong unto them who have fought the good

fight and won the victory.

Able speakers and good reliable mediums meet with a warm reception and a most cor-dial welcome in this city of the East; but frauds soon learn that this city is not their paradise, and failing to receive the support of the Spiritualists they very soon start on their "tramp" for a more genial clime where Spiritualists are far more willing to pay for a humbug (if it is only a big bug and hard to swallow) than for the genuine article of spirit manifestation. Good and honest mediums always find the harvest here ready for the

When Mr. Edgar W. Emerson, of Manchester, N. H., visited this city last November, his rooms were crowded with earnest seekers after spiritual truth. Mr. Emerson is a genleman whose manners are unassuming, and his clairvoyant powers seldom equalled. receptions held by Mr. Emerson and the writer of this letter at that time at the resi-

dences of leading Spiritualists, were crowded

Psychological Phenomena.

The Influence of Mind over Mind-Psychology winder the Name of Religion-Strange Antico of Human Beings-Preparations for a Sacrifice-A Wife and Babe to be offered to the Lord-An interesting Study for the Student of Mental Philosophy.

"It's the work of the Devil. There is no religion about this flummery. By your disgraceful actions you have put the Methodist Church in this town back twenty years. Get

out of here, every one of you."

Thus spake Elder Brewster, of Urbana, to a number of members of the Methodist Episcopal Church in North Lewisburgh, Champaign County, Ohio, about ten days ago. His wrath was called forth by the actions of the prime movers in a series of revival meetings that had then been in progress for nearly six weeks, during which the manifestations of a dozen or so of fanaties were the most remarkable on record. Religious frenzy could no

further go.
In this beautiful little city of 1,200 inhabitants, which is situated about fourteen miles from Urbana, on the New York, Pennsylvania & Ohio Railroad, the Methodist Episcopal Church is in the ascendent, although there are four other religious organizations. The pastor of the Methodist Church is the Rev. D. L. Hayward, who was raised in Warren County, Ohio, in the neight or hood of Morrowtown, but who has presided over a congregation

here for the past two years.

The meetings were hegun nearly six weeks ago, and in point of attendance were very ago, and in point of attendance were very successful. One peculiarity of the gathering was noted from the start: The Rev. Mr. Hayward did not attempt to preach, but contented himself by doing sensational business in posturing, groaning, throwing himself prone upon the rostrum, rolling up his eyes, and welling about the plotform on his kness and walking about the platform on his knees, all the time giving unearthly sounds and yells, occasionally interspersed with lamentations the sepulchral tones of which seemed to come from the bottom of his boots. This struck the ungodly, and even some of the faithful, as a queer sort of a way to save sinners; but the preacher was running the machine, and nobody interfered. This "ground and lofty tumbling business" was kept up for several days, and, in the meantime, a number of good sisters began to be infected. The preacher kept on in his maniacal mode of proselyting, and, before the first week had gone by, a half-dozen of the ladies of the church were as "crauky" as their pastor. Among these ladies was Miss Sallie Cowle.

the daughter of George Cowle, a well-to-do citizen of this place. Miss Cowle is perhaps 23 years of age, not particularly attractive in personal appearance, but whose devout ways and hitherto Christian conduct made up for lack of physical charms. The lady was the first to succumb to the mesmerism, or whatever it may be called, and her conduct

was most remarkable.

She would walk up and down the aisles with arms outstretched, eyes rolling, and in the greatest mental and physical excitement. Singling out some one on the outside, generally a man, she would go up to him, and with a voice supernaturally grave, would point her finger at him and say, "The Lord wants you." This would be continued in some interest for fully fire minimal the victimal stances for fully five minutes, the victim of her attention during this trying ordeal quakthe Rev. Hayward had thrown himself, and who in the mean time had kept up his agonizing groans and posturings, and, clasping him in her arms, would endeavor to raise him to his feet. A singing band of seven or eight women, headed by a Miss Kemp, a resident of Union City, Ind., but who was then on a visit here to her relative, Mrs. Dr. Garwood, kept things awake by their shouting and singing. Miss Kemp, a spectacled spinster of 25, was an able ally of Miss Cowle, and it was difficult to say which had become possessed of the largest quantity of divine afflatus. Miss Kemp, during one of these meetings—which, by the way, began at 7 o'clock in the morning, continued all day, and some times as late as midnight—tore the hat from her head, threw it with great energy upon the floor, and then deliberately laid down on the floor and rolled over it. The unoffending headgear was too gaudy for her now. She had become inspired. A third party who allowed herself to be carried away by excitement was Mrs. Wm. Hunter, wife of the senior member of the house of Hunter & Long. This lady is spoken of by all who know her as a modest, retiring, and exemplary woman, and her husband and friends say they cannot understand how she could do as she did. Her antics were similar to those of Miss Cowle, and for vehemence and enthusiasm equaled anything of the kind ever witnessed. Picking out ex-Marshall John Reed one night, a heavy-weight who would pull down the scales at 200 pounds, she got behind him and clasped his head tightly in her hands, occasionally letting up on her grip long enough to stroke his hair gently, all the while imploring him in piteous tones to "Come to Jesus." She was beside herself, and was unconscious of what she was doing.

As the days passed, and these meetings continued.

THE FRENZY SEEMED TO GROW IN INTENSITY. No pen can describe the abandon and recklessness of the leaders in this farce, and the country people flocked to the building from the surrounding country in such numbers that it was impossible to accommodate them in the hall. The whole town was ablaze with excitement. The cooler-headed churchmembers and all of the outsiders were strong in their denunciation of the sacrilege, but no one felt it his duty to interpose any objections, and the "show" went on. Days passed in this way, and the city hall was a pandemonium. The preacher and his leading helpers hardly took time to eat anything, and sleep was out of the question. They had haggard looks and blood-shot eyes, and many of the citizens shook their heads in dismay, wondering where the matter would stop, and predicting that the insane asylum would

catch some of the performers. "ALL BUT THE PONIES."

During one of the "spirited" sennces, when the groanings, lamentations, and contortions of the pastor had been more vigorous than usual, and when Mrs. Hunter, Miss Kemp, Miss Cowle, and Mrs. Wright Spain had outdone themselves in gesticulating, singing, and posturing, with agonized faces and tearstreaming eyes, a man in the audience was pounced upon by the preacher as a fit subject for "wrestling." This was George Cowles, the father of Miss Sallie, a man who, as the saying goes, is as close as the bark on a tree. He is wealthy, and never squanders a centfor any purpose whatever. As he was sitting there in the audience Pastor Hayward espied him. Going to Cowle, Hayward said: "The

you do it?" Cowle, who had by this time become somewhat under the spell of fanaticism himself, responded in a feeble tone, "Yes." "Louder!" demanded Hayward. "Yes," responded Cowle, with a slightly increased accent. "Louder yet," cried Hayward. "Yes, I will," answered Cowle, "all but my two po-By this time Cowle was standing in the aisle, while Hayward was literally "weep-ing on his neck." Receiving the last reply, Hayward said, "The Lord commands me to thrust you aside," and, with a motion that would set a prize-fighter in ecstasies of delight, he pushed the submissive Cowle ten feet away, and he was only kept from falling to the floor by one of the audience, who stead ied him as he reeled backward.

EXPECTED APPEARANCE OF CHRIST.

One night during about the fourth week the pastor announced to his audience that his dear sister, Mrs. Hunter, had come to him with tidings from the Lord to the effect that Christ would visit the meeting in person on a certain night. Mrs. Hunter had had un-mistakable manifestations, and Christ would surely be there between the hours of 7 and 8 o'clock P. M. This announcement was made with great solemnity, and it stirred up the faithful to the highest pitch of enthusiasm. The agile Miss Cowle, the devout-looking Miss Kemp, and the fervent and wan-looking Mrs. Hunter, together with the praying and singing band, were especially rejoiced, and they made the hall ring with their loud hozannas. The time for the appearance of Christ came. The pastor took his place on the rostrum, and, just before the "music" began, he arose, and, with his watch in his

"Sister Hunter, what time did you say Christ would appear?"

"Between 7 and 8 o'clock," replied Mrs. Hunter, modestly and reverently. "He will be here in just twenty minutes," bellowed forth Pastor Hayward; and the uproar became fast and furious, soon after fol-

The poor, misguided creatures fully believed there would be a divine apparition, and the unbelievers were staggered even. They saw so much of the supernatural in the conduct of these people that they were prepared to see anything. The night passed, however, but no vision came, although seven of the faithful, including the pastor, got together in one corner of the hall and remained there

praying, shouting, groaning, and gesticulating, until 2 o'clock the next morning.

The following night the pastor made a statement to the meeting to the effect that Sister Hunter's prophecy had been fulfilled; that Christ had indeed manifested himself; that in fact

HE APPEARED BODILY.

He explained that Sister Cowle, whom he characterized as "my child," and whom he clasped at the same time in his arms, was Cowle was kneeling right there in the aisle, and after a while the Lord came down. Right down by that post, wasn't it, sister?" asked the pastor. "Yes, sir," promptly and proudly answered Sister Cowle, "right by that post. There was a bright light, and out of the light I saw the dear face of Jeans. His form light I saw the dear face of Jesus. His form was beautiful, and he walked majestically," continued the good sister, and the faithful sighed that they had not been permitted to

with the come nave a messag from the Lord, and he is displeased with you." The doctor calmly renlied: "If the Lord has a message for me, I would rather He'd send it some other way." The pastor became furious, and, rolling his eyes and towering beyond his natural hight, he raised his arms to heaven and bellowed forth:

"SEND THE ANGEL OF DEATH to this unbeliever." The Doctor still lives.
Mrs. John Corbett, Mr. C. F. Collier, Dr. W. H., Wagstaff, and other prominent citizens were especial objects of regard on the part of the "faithful;" and their embarrassment was extreme. Miss Cowle took Collier in charge, and "wrestled" with him until the sweat broke forth on his brow and ran down his face. John J. Callender got a touch of the "spirit," and, rising in his seat, he solemnly swore that he would quit selling tobacco. His wife, who was rejoiced to notice this slight change of heart on behalf of her ungodly spouse, shouted in a high key, "Glory

The crowning episode of these remarkable manifestations, and which caused the hand of official authority to stay further proceedings, occurred last Monday a week ago. The timely arrival of Presiding-Elder Brewster and the Rev. G. H. Kennedy of Kingston, saved at least half-a-dozen people from the insane asylum, and put a stop to the most disgraceful and superstitious flummery that the enlightened Nineteenth century ever wit-

At 2 o'clock in the morning of the day mentioned Pastor Hayward got out of bed and called up his faithful band. To each one he imparted the startling information that the Lord had commanded his wife to die, and that the sacrifice would be made at 5 o'clock in the afternoon. Mrs. Hayward had attended none of the meetings referred to above, owing to her delicate physical condition. The preacher explained that the remains of his wife would be buried in the northeastern part of his garden, at 10 o'clock on the day following, Tuesday, but that on Friday of the same week she would be resurrected and come back to life. "The faithful" believed that the poor woman would die. They were prepared just then to subscribe to anything, no matter how startling. This important edict being published verbally by the fond husband, he returned to his home, and was late in getting to the hall that day. A meeting was held as usual, however, beginning at 9 o'clock in the morning and continuing until 2 o'clock in the afternoon. The preacher went home and began to prepare for

SACRIFICE OF HIS WIFE AND UNBORN BABE. As the hour for her taking-off rolled around, the band of fanatics gathered at the home of their pastor, a neat little house adjoining the new church, to wait the coming of the Lord, who would summon their dear friend. It is difficult to understand how the poor wife was induced to submit to such claptrap; nevertheless the fact is undisputed that she made no resistance, but agreed to everything that was done by her crazy husband and his equally demented co-laborers. Mrs. Hayward was arrayed in her night-clothes, laid on a blanket on the floor of the parlor, and her form covered by a sheet that was to answer as a shroud. A few hours previous to this she had been as well as a woman could be in her condition, but as the hour drew nigh she feigned sickness, and made a first-rate prospective

with which to cut his wife's throat, but was followed by some cool-headed neighbor, who meant to see that no violence was attempted As he entered the room in which his wife lay a glimpse of reason seemed to enter his beclouded mind, and in an affected tone, he said, "The Lord says, thou shalt not kill."

Throwing aside the weapon, he prostrated himself beside his wife, and pressed his head and face upon the neck of the poor woman, all the time praying God to

COME AND TAKE HIS WIFE,

and thus fulfill the divine prophecy.

Everybody expected a tragedy. The faithful fully believed that the woman would die according to revelations; and the unbelievers, who cursed such asinine folly, were fearful that she would be killed either by the husband or some of his followers. In the mean-time Dr. G. M. Smith, a member of the church but who had escaped the infection, and Dr. A. L. Williams, who was loud in his denunciation of the "d—d flummery," appeared on the scene to see just how far the farce would be carried out. Dr. Smith took a position so that he could touch the feet of the "corpse" with his foot, with the intention of keeping her from swooning when the critical time came. Five o'clock struck, but still the woman lived. After a few minutes had elapsed and there was no sign of dissolution, albeit the "faithful" band had been praying lustily for her death, the preacher arose and said "The Lord is displeased; the prophecy will not be fulfilled."

When matters got to the highest pitch, and the conservative, sober-minded members of the church saw what a sacrilegious farce was being enacted, a consultation was held, and it was decided to invoke the authority of the Presiding Elder to

PUT A QUIETUS UFON IT.

Accordingly, 'Squire Sherrett, the Republican candidate for Mayor of the town, who is a member of the Methodist church, and Mr. Mumford, the station agent, also a member of the same congregation, were deputized to telegraph for Elder Brewster of Urbana, and the Rev. G. H. Kennedy, who formerly had charge of Hayward's congregation, to come on the first train. These gentlemen arrived a half hour after the time appointed for Mrs. Hayward's death, and it was upon this occasion that he addressed to that band of fanatics the stinging rebuke printed at the top of this this remarkable scene was being enacted. As Dr. Wagstaff rode upon his way home from the only person out of that little band of the bedside of a patient in the country, he seven who had been permitted to see the dear asked: "Is she dead? Have they killed her?" asked: "Is she dead? Have they killed her?" Savior. He explained further that "Sister | He firmly believed that these temporary lunatics would put the poor woman out of the way in order to verify the divine (?) prediction. To Dr. Garwood (who, with his wife, were able allies of the frenzied gang) Elder | pect with Mars. These positions presignify Brewster administered a cutting reprimand for countenancing such outrageous conduct. "You, a physician," said he, "to allow such a scene as this! You ought to be ashamed of yourself." This doctor, a few hours before filled with the heavenly belief that he was her attention during this trying ordeal quaking with embarrassment and shame. When tired of thus harrassing her crouching victim, she'd return to the rostrum on which the Rev. Hayward had thrown himself, and his feet were too bulky, for he struck the mud with

THE OLD STEREOTYPED "DULL THUD." Angels do not wear number twelve shoes and a number six hat.

The crowd having been dispersed, the wife was cared for, her husband was put under the influence of chloroform by Drs. Williams and Smith, and quiet once more reigned in that household. All the actors in these remarkable events are now recovered, and yesterday Mr. Hayward made a visit to Morrow-town to attend the burial of his sister.—Correspondence of the Cincinnati Enquirer.

Some Dismal Prophecies.

An English Almanae's Gloomy Horoscope for 1882-What will Happen in the United States-Another Assassination and a terrible Disaster by Fire to be Expected-Other Woful Events Predicted.

From the fact that several of the predictions made by Zadkiel for the year past were fulfilled, those for the coming year are attracting considerable attention. In his preface the author says: "The twelve months that have rolled away since we last addressed the public have been prolific in the manifestations of planetary influence. The most autocratic ruler in Europe, after having escaped the bullets of the would-be assassins for many years, has at last fallen a victim to the bombs of the Nihilists, in the year which we foretold would be his last on earth." Turning to the predictions, the first in order 21, 1881, at about 9 P. M., New York time, at the ingress. "Venus and Mercury in the meridian will improve trade and commerce," yet, inasmuch as Saturn is the second house. we are told that "the revenue will be defici nt." The position of Mars in the fifth house, in 7 degrees and 56 minutes of New York's governing sign, Cancer, "is unfortu-Late for theatres and places of amusements, and the burning of one (probably in New York) is only too likely to take place about the 27th to the 29th of December, 1881." Then because Uranus is in the seventh house and in square to Mercury, the lawyers are promised plenty of work, while there is a prospect of especially lively times in our divorce courts. "At the lunation Mars is in the tenth house, which presignifies that taxation will press very heavily on the people," the taxation threatened most probably having reference to the advanced price of kinds of provisions. "There will be much violence in the United States, and some great man will suffer degradation or meet with a violent death." At the same time we are assured that our railroads will be prosperous.

For January, 1882, we are reminded that no less than five large planets—Mars, Jupiter, Saturn, Uranus and Neptune—are to retrograde at the beginning of the year, while the square of Saturn to the sun, nearly coinciding with Neptune's stationary position on the 23d, warns colliery managers to take extra precautions against accidents. "The Emperor of Germany will feel the effects of Saturn stationary on his mid-heaven. Socialists will disturb his Empire. In the latter part of Felr. ary we are informed that "great excitement will be witnessed in New York, and graced any hall. Mrs. L. A. Pearsall, of a great conflagration is likely to take place." Disco, Mich., delivered the opening address, The sun enters Aries on March 24th at about which was replete with practical suggestions

screaming and singing began. The husband at this stage of the proceedings was even crazier than he had ever been. He went to an upper story of his house to get a razor of war, turbulence and bloodshed. Also some vicissitudes, if not panies, in regard to rail-ways." Moreover, we are informed that cer-tain portions of this country in March next will be visited by an epidemic of diptherial or small pox. About the middle of April "Mars will transmit the ascendent of the vernal ingress at Washington, producing great excitement in the States." The President's position will be an appropriable and dent's position will be an unenviable one. About the 19th of April a plot will be discovered in Russia in which women will be greatly concerned, and which will go near revolutionizing the political system of the country. On May 17th, the sun will be partially eclipsed in the sign Taurus. "The ancients averred that a solar eclipse falling in this sign pre-signifies 'a scarcity of the fruits of the earth and corn,' and in the third decanate of the sign, 'postilence, famine, and destruction of great cattle.'" Consequently a bad harvest Consequently a bad harvest predicted for Ireland.

At the entrance of the sun into Cancer, on June 21st, at about 6:15 in the afternoon, Mars is in the ascendent and Saturn is in the meridian; the moon and Uranus being in the second house. This will be a critical time for the Americans. War can scarcely be avoided. The greatest excitement will be witnessed in the States. Panics and a great fall in public securities are sure to take place. Shocks of earthquake will be felt in some States. The weather of the quarter will be m; rked by intense heat and dryness." July promises to be a momentous month on the other side of the Atlantic. "Explosions and deeds of violence will be rife in London." In India there will be "much excitement and bloodshed." Fortunately for the United States, Jupiter is in Gemini—our ruling sign -"showering down fortunate influences;" while the sojourn of Mercury in Cancer will benefit the trade and commerce of New York

In August the prospect is still pleasing and reassuring. "The United States," says the star interpreter, "is in a presperous condition, under the benefic influence of Jupiter in Gemini; some important measures of reform in the direction of trade and commerce may be expected." At the autumnal equinox, September 8th, at 8:30 o'clock in the morning, the prospects remain mainly favorable. "Jupiter is in the ascendent, which presignifies peace, prosperity, and health of the Americans. The conjunction of Mercury and Mars falling in the fifth house foreshadcase." Zadkiel predicts that the King of Spain is likely to be placed in a tight place in November, 1882. "The sun returns to his longitude in the King's horoscope at midnight of November 28th, Madrid mean time. The sun and Mais are nearly conjoined in the lower meridian; the moon is in the place of Saturn at birth, and in sesquiquadrate asa period of trouble and great danger near at hand. Assassination is to be feared. In August and September, 1882, this young monarch is under evil directional influences, and therefore, "foreseeing the danger," like the wise men spoken of in the book of Proverbs,

What the Spiritualists of Nankin have Done.

To the Editor of the Religio-Philosophical Journal:

This communication is inscribed by way of encouragement to the many spiritual and liberal organizations now struggling for an existence without chart or compass to direct them. What has been accomplished by the Spiritual and Liberal Association of Nankin, Wayne Co., Michigan, may be accomplished at other places by a like commendable effort

A few energetic spirits determined to have

a hall where right principles might be promulgated without a possibility of infringing upon others' fancied rights. Accordingly a meeting was called, and after deliberation a building committee was appointed, whose duty it was to solicit subscriptions and to take charge of the whole matter. About two days' labor in collecting subscriptions sufficed to warrant the committee that it would be safe to proceed. A site was kindly donated by the president of the association, Mr. H. W. Tuttle, whose premises lie adjacent to the beautiful village of Newburg, with its twenty residences, two variety stores, Nankin P. O., and two churches. A site midway between the churches was determined upon, so that the worshipers of the blind gods might look athwart their cushioned pulpits and behold a temple erected to the universal brotherhood of man. In their blind superstition, prayer was offered to their gods to interfere in their behalf, and it was publicly proclaimed that should the work be attempted, its projectors would never more than get the frame up; but they counted without their host. Our noble the sun's entrance into Capricornus, Dec. and energetic chairman of the committee, O. D. Chapman, kept the ball rolling without any regard to their sneers, prayers or gods, and the work progressed.

The committee had taken the precaution to solicit work on the structure, and quite a number of those who resided within a radius of three or four miles of the site chosen, responded. All being in readiness, on the first of December, the first blow was struck. One carpenter was employed to oversee the work when men with teams and tools came pouring in, and on any day might be heard from ten to twenty hands pelting away with sublime vigor and determination. In three days the timber and lumber was on the ground, and by the ready hands of our workmen, every thing was placed in readiness for the raising on the fourth day. The young people present on this day were encouraged to lend a helping hand by the promise that in four weeks the hall would be in readiness for a new year's social and dance.

On Friday evening preceding the first of January, the last blow was struck-complete outside and inside—wall papered, stove in position, and a beautiful six lighted chandelier with patent burners, hung in the center hall, seated mostly with chairs sufficient to accommodate three or four hundred. About eighty were present on this occasion to enjoy the festivities, and all went merry as a marriage bell.

At the close of the social, it was announced by the secretary that in two weeks (January 13th) two dedicatory addresses would be delivered, to conclude with a social dance in the evening. Friday came, and with it as graced any hall. Mrs. L. A. Pearsall, of him. Going to Cowle, Hayward said: "The corpse. Around her couch circled that devot- lord says for you to give up all of your possessions for the good of the church. Will religious frenzy, and the praying, sobbing, house; Saturn, Neptune and Jupiter are in dress on the "Dethronement of the Gods and

the Enthronement of Mankind." The reputation of the speakers is too extensively known to require further comment, and the length

of this report precludes a possibility of a synopsis of the lectures.

The building committee presented their report at this meeting, which was accepted, and the association formally took possession and accounted the indulated pass, but before an accepted, and the association formally took possession and accounted the indulated pass, but before an accepted. and assumed the indebtedness; but before retiring that night every dollar was pledged as

Those delighted with the terpsichorean art tarried for the evening's entertainment; fifty numbers were sold and all were highly pleased. At the close of this entertainment it was announced by the secretary that on the following Sunday J. H. Burnham would speak at 11 A. M., and deliver a scientific lecture on the evening of the same day; also in two weeks, the 27th inst., a meeting would be held in this hall to celebrate the anniversary of the birth of Thomas Painet, the oration to be delivered by E. A. Chapman, of Lowell, Mich., and a poem to be read by Mrs. Chapman of the same place, to conclude with a

social hop in the evening. We have been thus explicit in setting forth our plans and mode of procedure, hoping that some of our sister organizations, many of which have better surroundings, might be induced to go and do likewise. Those who had only vituperation to heap on our effort, looking for the interposition of their gods, now pass by on the other side with visages elongated, and are fast sinking away into bull-dog sullenness, hoping, no doubt, to discover some misstep whereby they may pounce upon and devourus; but now in the most friendly manner, we extend the right hand of fellowship and invite them to come and join with us, and we will do what we can to free their minds from that ignorance and superstition of past ages which is now tyran-EMMETT SMITH.

nizing over them. E Nankin, Wayne Co., Mich.



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

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

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

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an early stage of development. The tendency to can-cerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving: for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Norvous Prostration, General Debility, Sleeplessness, Depression and Indi-

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Compound is unsurpassed. LYDIA E, PINKHAM'S VEGETAB**LE COM**-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lovenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper.

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and torpidity of the liver. 25 cents per box.

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Woman and the Household.

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

THE COMING TIME.

When men forget their love of gold,
And love their honor more;
When Truth is only current coin,
And counted o'er and o'er;
When men love Freedom for its sake—
For all as well as one— And for their greatest good their work From day to day is done; When men throw self aside, and live

From some great purpose high; Then will the glorious era come, When none shall fear to die. Then will the human soul grow strong, And wise and good and free,
Shall rise the coming race, O God,
A fitter type of Thee!
Then shall thy seal and only thine

Be set on every brow— Ay none shall wear the mark of Cain As millions like it now, Then shall the Eden bloom again, Then shall the angels stand And with new Adams and new Eves, White robed, walk hand-in-hand! Achsa Sprague.

Bishop Whipple of Minnesota has alarmed timid members of his church, by licensing two women as lay-readers in the far west.

Mrs. Bayard Taylor has been writing a series of articles on "German Cookery," for the Sunday *Tribune*. The dishes described would be indigestible to an ordinary American.

The sole manager and attorney for D'Oyly Cartes' opera troupe and lecturers in this country, is an educated young Englishwoman, Helen Lenoir. To her skill, tact and executive ability the manager acknowledges his suc-She prepared herself for a governess and finding the compensation miserably small, went upon the stage, where Mr. Carte discovered her ability. Miss Lenoir had charge of the leature towns of Arabiball Fortes and of the lecture tours of Archibald Forbes and

We have spoken of Leila J. Robinson, the only woman lawyer in Boston, who has acquired a fair office practice, but who is denied the right to argue cases at the bar. She re-cently delivered an address before a large aucently delivered an address before a large audience in that city, on the right of women to enter the professions, in a way which won great commendation. Miss Robinson is a young woman of energy, ability and industry, who supported herself while pursuing legal studies, by journalistic work. In consequence of her efforts and that of the friends of equal rights, a bill was introduced in the Legislature of Massachusetts, on the 15th, permitting women who have acquired proper educational qualifications to practice in the courts of Massachusetts. It is believed the bill will pass. It is not for nothing that Miss Robinson was graduated with honors from the law school a little more than a year ago.

Can guage the civilization and degree of advancement of a people. There is something more than curiosity which prompts us to wish to learn how humanity have lived; we desire to know the home-life, the hopes and fears, the customs and fashions, through which our fellows have developed the present civilization.

BOOK REVIEWS.

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

HUBBARD'S NEWSPAPER AND BANK DIRECT-ORY OF THE WORLD, (with Gazetteer and Atlast Carrelling and the civilization and degree of advancement of a people. There is something more than curiosity which prompts us to wish to learn how humanity have lived; we desire to know the home-life, the hopes and fears, the customs and fashions, through which our fellows have developed the present civilization.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-ORY OF THE WORLD, (with Gazetteer and Atlast Carrella All and the civilization and degree of advancement of a people. The all controls are the customs and fashions, through which our fellows have developed the present civilization.

[All books noticed under this head, are for sale at, or can guage the civilization and degree of advancement of a people. The all controls are

ITEMS FROM NEW YORK.

The will of Sarah Burr of New York, which was offered for probate late in March, disposes of nearly \$3.000,000 in charity, the beneficiarics being chiefly various distributions of the Episcopal Church and city Charities, Homes Ine last of three sisters, each leaving a will directing that after the death of all, these accumulations should be distributed in charity. By this vast gift, many institutions which are beneficent in aim and administration, are helped, as well as others, also, which only serve to foster the incubus of pauperism and irresponsibility on society. Still others are positively harmful, such as large sums to the "Mission for the County and Comprenent and comprenent in fact, every thing that skill with the could produce or money purchase, has been brought into requisition in their production. Nothing of like nature heretofore published begins to equal them in point of excellence. They may be regarded as immense! The work is appropriately dedicated to His Excellence, Circus Did; How Naomi Flooded the Bog; To-Day; On Fast Day; John's Schoolmaster: The Wission for the County and County an irresponsibility on society. Still others are positively harmful, such as large sums to the "Mission for the Conversion of the Jews," and the theological seminaries. These churchly efforts to mitigate evils and fasten sects upon the community, are little pitchers dipping up a modicum of muddy water to filter, while the great stream rushes on from an un-purified fountain—not the less is the aim good and noble, only wisdom is wanting.

Mrs. Sarah Wilkes Banta holds a centennial birthday party to-day (St. Patrick's day) at her home in Brooklyn, at the house of her youngest child, a sprightly matron sixty-one years of age. While her appearance denotes great age, her sprightliness and vivacity are remarkable, and her memory and senses unimpaired. She is of medium height, rather thin. and has always been of slender build. Of five brothers and sisters of Mrs. Banta, all lived to be over ninety years old, though her parents died comparatively young. Her eldest child, if living, would be about eighty years of age. She was born and has always lived in

But a more remarkable woman passed from this stage of existence on the 12th of March. in New York. Mrs. Anna Spence died at the remarkable age of 105 years. She has a sister living yet in Philadelphia still older, and her brother died in 1875 who had seen the snows of 120 winters. They were all of Irish birth, and her husband, before emigration, was land agent for Lord Blessington, the husband of the famous beauty, woman of society and author, Lady Blessington. Mrs. Spence never tired of describing the beauty, wit and goodness of the lovely Lady B., whose life was a series of vicissitudes. The old lady was never sick an hour in her life with disease, until prostrated with the paralysis that terminated her long stay on earth. Until then her mind was clear and active, and her memory unclouded. Truly, with these examples we may judge that under good conditions it might be neither unfortunate nor impossible to become centenarians, and so be fully matured before entering the second sphere.

The Rev. Miss Anna Oliver, pastor of a M. E. Church in Brooklyn, has devised a republican method of raising money to pay off the church debt. Miss Oliver is a graduate of Vassar, a bright, enthusiastic young woman, and a sort of softened type of Anna Dickinson, who is progressive in regard to woman's work. She has issued 13,000 shares of stock at \$1.00 each, and her congregation have been induced by her to forego fairs, festivals and lottery grabs, and pledge themselves never to incur debt again. One of the rules of the church is that no distinction of sex is made in any of the offices or work, from the pastor to the doorkeeper. Each position being filled by the person best qualified. Miss Oliver is eloquent, practical and already wields great influence, even outside of the M. E. denomin-

The annual meeting of the Brooklyn Maternity was held not long ago in that pleasant suburb of New York, at which addresses were made, and the eleventh annual report of the society was read. The objects of this charity are thus set forth in its motte: "To aid the friendless; to save the fallen; to lovingly care for the little ones left floating on life's tide, subject to all the tossings and adverse currents; to train women, brave and strong, tender and true, to go into our homes and minister at our bedsides with intelligent care and the press of the United States and of the thoughtfulness—this is the work of the "Ma-

ternity," and this, with God's help, we are trying to do."

During the past year 116 women and 114 children have been cared for, and there are at present 81 inmates of this noble charity. Within a few months seventeen mothers have been provided with situations, and in no single instance have unsatisfactory reports been received of the conduct of any of the former inmates who are now earning their living. The report of the nurse's training school in connection with the Maternity, is also gratifying, fifty-four nurses having been sent from the institution, to carry the result of experience, training and science into the homes of the community.

The following is a notice of a most interesting work by one of the editors of the Brooklyn daily Eagle, a lady of great energy and ability, a frie id of the best progressive thought and an exemplar of what an apparently frail woman can do: "A new and enlarged edition of "The Ladies of the White House," by Laura C. Holloway, has been issued by J. W.Bradley & Co., Philadelphia. It contains a lengthy sketch of Mrs. Garfield's life, and of Mother Garfield. The life of the President, and of his assassination and death, are incidentally told in connection with his wife's career. There are fine steel portraits of Mrs. Garfield and of Mother Garfield, and an engraving of the home at Mentor.

"This volume is the only work of its kind ever published giving complete and accurate biographies of "The Ladies of the White ' in the order of the administrations, from Washington to Garfield. It is issued in superb style and is sold only by subscription."

Miss Minnie Swayze, an excellent elocutionist and lecturer and a former professor at Vassar, has began a course of lectures in New York, on the Domestic Institutions, Manners and Customs of Ancient and Modern Nations, which are unique and full of interest. Their object is to show something of the interior life of different peoples and periods, and to make history interesting by a discussion of matters of which history seldom treats. These lectures, which are well adapted to educational institutions, treat the domestic scenes and customs of the Egyptians, the Jews, the Greeks, the Romans, and of Europe, during the middle ages and of modern times. They describe the households of these races and times, and when we know household life, we can guage the civilization and degree of ad-

ORY OF THE WORLD, (with Gazetteer and Atlas Combined). Two Volumes, 1882. Edited and Published by H. P. Hubbard, Proprietor of the International Newspaper Agency, New Haven, Connecticut, U. S. A. Trubner & Co., London, Connecticut, U. S. A. Trubic European Agents. Price \$10.

The above volumes have been gotten up in the most thorough, artistic and comprehenand Empress of India; and also to "The gifted intellects, willing hearts and dexterous fingers engaged in making the great art a blessing to the world." Then follows a splendid likeness of the author, and immediately after that is a page "Reverently dedicated to the memory of James A. Garfield."
The likeness of him is perfect, and the sentiments armand in him is perfect, and the sentiments are also as a sentiment of the sentiments are also as a sentiment of the sentiments are also as a sentiment of the senti ments expressed in harmony with the reverential feelings manifested for this honored head of our nation. The following are the leading points in the two volumes:

VOLUME I.

At page 20 is the beginning of a brief but felicitous article under the caption of "News Gathering of the World." It is a charming monograph. "What's in a Name," page 26, presents in a jovial, rollicking style, the humorous features of journalistic nomenclature. The "Maps of the World," upon page 29, with statistics of areas and populations, and the Chart following will be found convenient for reference. Those who desire to learn something more than they already know of New Haven, the beautiful "City of Elms," the home of the author, and the seat of the "International Newspaper Agency," may be interested in the brief description given upon page 33. The series of illustrations, including portraits, with brief, clearcut, biographical pen-etchings, of distinguished American editors and publishers, views of celebrated printing houses and fac-similes of ancient and modern newspapers, appearing between pages 36 and 124, forms a feature of marked attraction.

Upon page 125 begins the "Story of the Types,' by Henry Clay Lukens, ("Erratic Enrique,") whose pen-flashes, full of gentle humor and unaffected pathos, and rich with the colors of silver and gold, have made his writings popular far and wide.

The lists of American Newspapers, arranged alphabetically first by States, and then by Territories, commence on page 153. Those of the British American Provinces begin at page 965. These are presented in conformity with the plan heretofore adopted in "Hubbard's Right Hand Record and Newspaper Directory of the World," leaving one-half the page blank for the use of advertisers and others, who have heretofore found this space very convenient for memoranda. The American and Canadian lists have been prepared with unusual care and thoroughness.

A fine map of North America appears upon pages 1,002-3. This is followed by a series of maps of the several States and Territories of the Union, giving not only the names and outlines of counties, but also the towns, cities, railways, rivers, etc., of every county. A feature of interest to all scholars, and especially to linguists, is found commencing at page 1,028, running (with an interspersion of other matter) through to page 1,058. Here are given specimens of the typography of not less than 160 different languages. Between pages 1,034 and 1,100 is a collection of facsimiles of English, French, Spanish, Italian, Egyptian, South-American and Australian newspapers, which cannot fail to interest

lovers of the unique and curious.

At page 1,101 a series of articles begins with a description of the United States as a whole, and of its various States and Territories separately. Volume I. closes with four pages of condensed tables, presenting in

Opens with the polyglot title pages, a view of the publication office and a lengthy but interesting Introduction in English, German. French and Spanish, reviewing the Press of the World, and referring to the Summary Tables at the conclusion of the work. In mediately following this are unique and interesting diagrams, illustrating by zones the latitudinal distribution of the press. A facsimile on pages xxviii and xxix gives the form adopted for securing reports of newspapers from foreign countries. Upon the next succeeding page are the names of as many contributors and helpers as it was possible to condense into the only space which could be allotted them.

At page 1,229 begin the lists of Newspapers of Foreign Lands, Austria-Hungary leading off. These continue through 820 consecutive pages. The list of each country is prefaced by a brief explanatory introduction in three or more languages, and the names of the publications are not only given in their vernacular, but their significations appear in English. A novel feature is introduced in describing the "field of circulation" of each publication. It is a noteworthy fact that no European catalogue is so full and complete as this even in the description of the news-

papers of its own country.
Following the Foreign lists and beginning at page 2,050, we have a series of Gazetteer articles descriptive of all foreign countries. prepared for the work by writers of ability. following the Gazetteer articles, at page 2,206, come maps of all foreign nations. A condensed and convenient Table of Coins and Jurrencies of all Nations, beginning at page 257, is given.

"The Responsible Banks of the World" is the caption of a list embracing about twenty thousand banks, beginning at page 2,270. This is the first time the banks of all countries have been so fully and so methodically catalogued. At page 2,455 is a Comparative Table, showing the growth of the Press of the United States during the three decades from 1850 to 1880; and upon the following page, "boiled down," is the essence of a large amount of statistical information concerning

journalism in the United States in 1879-80. Beginning at page 2,457, and running through sixteen pages are an "Exhibit of the Newspaper Publications of all Nations," and a "Summary of the Publications of the Globe by Grand Divisions," In these will be found an inexhaustible mine of interesting and instructive figures, which the student of newspapers will delight to linger over. These are given in English, German, French and Spanish, that they may be accessible to all who speak or read any of the "giant languages." Carefully prepared indexes of both volumes are given at the close, by means of which every desired point or subject within the work may be easily found. An Addenda follows, containing names of publications received too

late for incorporation in the body of the work. It has taken a large force of correspondents, copyists, translators and writers fully seventeen months to collect, arrange, revise, prepare for the press, and supervise the printing of the material required to fill the 2,593 pages in these two volumes.

Magazines for April Just Received.

Dream; From the Hudson to the Neva; Chinese Decorations for Easter Eggs; Wild Flower Papers; A Free Ride; A Quaker Boy's First Fox Hunt; "Supper's Ready;" A Nantucket Story; An Acquaintance Declined; Everybody Surprised but Addie; Tangles; Music; Magna Charta Stories; Door-Yard Folks; Ways to do Things; Old Ocean; Health and Strength Papers; Little Biographies; What to do about it; Wide Awake Post-Office.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Chinese Immigration, by Gerrit L. Lansing; The Scholastic Prelude to Modern Science, by Henry Duncan Macleod, M. A.; How Animals Breathe, II. by H. L. Fairchild; Has Science Yet Found a New Basis for Morality? by Prof. Goldwin Smith; Fossil Seeds, by Stanislaus Meunier; The Unaweep Canyon, by Henry Gannett; Recent Wonders of Electricity, by W. H. Preece, F. R. S; Modern Explosives, by Benjamin Vaughan Abbott; The Germ Theory, by Prof. Louis Pasteur; Dean Swift's Disease, by Dr. Bucknill, F. R. S.; Hyacinth-Bulbs, by Prof. Grant Allen; The Javanese Calendar, by J. A. C. Oudemans; Sketch of M. Louis Pasteur, (with Portrait); Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Europe before the Arrival of Man; An Echo of Passion; The Nixie Maiden; Shakespearan Operas; The House of a Merchant Prince; A Modern Hindu Reformer; In Venice; Development; A Realistic Poet; Sunrise; Doctor Zay; Progress in Agriculture by Education and Government Aid; The Folk Lore of Lower Canada; The Poems of Mrs. Spofford, Owen Innsly and Miss Hutchinson; Two Biographical Studies; Caroline Fox's Memories; The Mendelssohn Family; The Tauchnitz Library; The Contributors Club; Books of the Month.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Matthew Arnold; Tunis and its Bey; To Imogen at the Harp; Through One Adminstration; The Age of Praxiteles; Matthew Arnold; At Rome; Opera in New York; Butterflies in March; On Kingston Bridge; Oddities of Southern Life; A Spring Madrigal; In April; Some American Tiles; Russian Jews and Gentiles; A Modern Instance; Ninita; Was the Earl of Beaconsfield a Representative Jew? The Blessings of Piracy; Topics of the Time; Literature; Home and Society; The Worlds Work; Bric-a-Brac.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Milwaukee, Wis.; King Philip; Miss Pryse; Life; Our Stepmother; Timely Topics; Domestic Felicities; Moulding Public Sentiment; Character Propagates Itself; Mexico and Her People; Winter Evening; Two Pictures; An Utter Experience; Adulteration of Food; Women_for Artists; A Tea Gown and Stockings; Fashions for March; Sunset on the Snowy Range.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Mid-day Rest: The Watts Exhibition; The Coal-Scuttle from an Artistic Point of View; Artists' Homes; Joseph Fluggen; "A Spanish Courtyard;" Alnwick Castle Benevenuto Cellini; The Towers of Sir Christopher Wren; A New Life of Raphael; The Royal School of Art-Needlework; Art Notes; American Art Notes.

THE ORIENTAL CASKET. (L. LUM SMITH, Philadelphia.) A literary monthly containing original and selected articles.

NATURE. (Macmillan & Co., New York.) An illustrated journal of Science, replete with interesting matter.

THE STUDENT'S JOURNAL. (Andrew J. Gra-am, New York.) Devoted to Phonography, 31 24 32 19 ham, New York.) Devoted to Phonography, Hygiene, Philology, Bibliography, etc.

Magazines for March not before Mentioned.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Department of Theory and Practice; Correspondence; The Two Main Pillars of Our Social Edifice; Notes and Queries; Examination Department; University Department; Central Normal Department; Publishers' Department; Book Table.

THE PANSY. (D. Lothrop & Co., Boston.) A prettily illustrated weekly for children, edited by Mrs. G. R. Alden (Pansy).

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of all other medicines by Dr. R. V. Pierce's "Golden Medical Discovery," is approaching. Unrivalled in bilious disorders, impure blood, and consumption, which is scrofulous disease of the lungs.

Plato said: "God is truth, and light is his shadow." Some can see only the shadow, but there are also discerners of the substance.

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True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.-Pliny.

How to Save.

All hard workers are subject to bilious attacks which may end in dangerous illness Parker's Ginger Tonic will keep the kidneys and liver active and by preventing the attack save much sickness, loss of time and expense. Detroit Press.

Old things need not therefore be true, O brother man, nor yet the new; Ah! still awhile the old thought retain, And yet consider again.

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1400 PAPIN STREET, ! St. Louis, Mo., Jan. 20, 1881. \(\) H. H. WARNER & Co.: Sirs-I have been troubled with kidney disease since my childhood. It would be impossible for me to describe how much I have suffered. Your Safe Kidney and Liver Cure has done me more good than the combined skill of all the physicians I have ever tried during my entire life.
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God created Reason, and it was the most beautiful thing in creation; and God said to it. "I have not created any thing better or more beautiful than thou: blessings will come down on mankind on thy account, and they will be judged according to the use they make of thee .- Mohammedan.

With most sectaries, religion is but tattooing-skin deep.

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I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war. - Milton.

[Sheboygan Falls, Sheboygan County News.]

We never saw any one joyous when suffering from pain:—neuralgia for instance. In relation to this malady Mr. George Guyett, Prop. Guyett House, thus informed our representative: I have used St. Jacobs Oil for neuralgia, and can confidently recommend it to any one similarly affected.

On the neck of the young man sparkles no gem so gracious as enterprise.

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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 to 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 aim 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 disease 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 Chauges of Climate, "Inhalation Treatment of Lung Biseases," 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 cowerk together in imparting strength and life to the system."

Orders for the trade supplied by the Western News Company, Chicage, Copies can be secured of any bookseller and at the office of the author, 103 State St.

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the Re-LIGIO-PHILO:OPHICAL JOURNAL, are requested to dis-Anguloh between editorial articles and the communica tions of correspondents.

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

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

CHICAGO, ILL., Saturday, April 1, 1882.

NOTICE TO SUBSCRIBERS.

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

Our Position on some Points Defined.

That what is called spirit-form material ization is possible and has at rare intervals occurred. we have good reason to believe. That the alleged materializations shown by Hull, "Crindle," and nearly all the rest of the mediums who make a specialty of formmaterialization, are either fraudulent or not what they are alleged to be, we have equally good reason to believe. In every instance where a crucial test has been applied to Hull and "Crindle," the supposed spirit has been found to be the medium. Our experience with Henry Slade when we sat beside him in his hands and seeing the cloud-like vapor gradually gather at a distance of five feet and then assume the well-known features and dress of a friend, and this repeated on several occasions with different observers who recognized different forms, is of itself conclusive evidence, obtained under conditions against which no scientific objection ean be raised.

We believe the influence of those who have upheld frauds, honestly it may be; and who have allowed their desires and emotions to ran away with their judgment in these matters, has been the greatest drawback with which Spiritualism as a distinctive public movement has had to meet for some years. We believe the time has come when Spiritnalists must take decided steps to abate the nuisance which has for years made Spiritnalism a stench even in the nostrils of those who have come into a knowledge of the sweet kernels of truth hidden in the chaff. We believe an alleged spirit manifestation which can be duplicated by human agency under the same conditions, is of no value in demonstrating the truths of Spiritualism. We believe the cabinet should be broken up for kindling wood and its use in producing spirit phenomena discountenanced. Spirit materializations, so called, can be produced without a cabinet, as has been repeatedly shown by F. E. Monck, Henry Slade and others. No apartment cabinet can be made; whether it be of wood or metal or the two combined. that cannot be tampered with if left in the hands of the operator or medium. We believe all physical phenomena can occur in the light, and if Spiritualists and investigators will have patience and be satisfied with something less than a Barnum's show, that honest mediums will gladly co-operate with them in experimenting more thoroughly in this direction.

Those who follow the vocation of mediums. by the manifestations produced in their presence come to have great personal influence over the minds of the people who accept the phenomena as of spirit origin. This influence is either good or bad in a very marked degree. Therefore, while we admit, that for strictly scientific experiments it matters not what the moral character of the medium for circulation of that sheet will prevent the physical phenomena may be, we believe no medium should have the countenance or support of Spiritualists, however powerful his or her mediumship may be, who has not a good moral character. The frauds committed by "Crindle," for instance, are of trifling moment compared with the evil effects of the moral malaria which ever attends her, and which must be absorbed by those who come under her influence.

further the ends of truth and justice if they | Sends a shaft, but this makes every friend a worshiper.

will cut out this statement of our position, and have it ready to confront those who so delight in misrepresenting our language and positions.

A Hull Team of Frauds.

For some years past Mr. and Mrs. Robert Hull, formerly of Portland, Maine, have been spirits for the edification of Gobemouches in general and Hazard, Hatch and Colby in particular. The editor of the Banner has waxed most pathetic in describing the suffering of the "pure, honest and genuine medium," Mrs. Hull. His eloquent flights in describing her gifts have only been equalled by those of the octogenarian Hazard. With the aid of Mrs. Hull, Hazard has been able to fondle and trot on his knee his special spirit pets, and take moonlight walks with other of his numerous female relatives who have gone to spirit life. Being a man of large property, he has been able to buy more of this sort of amusement than any other man in the country; he is bound to have it even if it does come high. Page after page of the Banner has been filled with his descriptions, rivalling Munchausen. Mr. Hatch of Astoria having lost a daughter visited the frauds at Terre Haute, and having thus prepared himself to swallow a large dose, took the Hulls into his home and there had the felicity of seeing his daughter, as he supposed, and not only did his darling materialize as substantially as in life, but such illustrious personages as Jesus and Confucius put in an appearance and were readily recognized. Why shouldn't they be? Prince Napoleon who went to spirit life so suddenly with the aid of a Zulu, came and fell in love with the spirit daughter and then no doubt blessed the Zulu who had been the means of making it possible for him to form the acquaintance of Mr. Hatch and family. Something less than two years ago the editor of the Journal was informed by one of the elect who had the entree of the Hatch mansion, that in a few months a grand wedding was to take place with the Prince as groom. and Miss Hatch as bride. Whether this happy event was ever consummated, is not known at this office. A few months since the Hulls rented a

house in Brooklyn and opened out for business. Every precaution that could be thought of to guard against detection was adopted. Applicants for admission to the show were obliged to register their applications in advance, with references. The necessary qualifications were, monumental faith in the claims of materializing mediums in general, and Mrs. Hull in particular, together with the ability to pay the fee. Everything now seemed propitious and a long and profitable season could reasonably be looked for. With the influence of the Banner, backed by the | sphygmogram, and in place thereof gives prestige gained at Hazard's and Hatch's, that of the man with whom he is en rapport, there seemed to these worthies nothing in the | Dr. Purdon has made other new discoveries. way. They did not realize the growing a well lighted room with our family, holding strength of public sentiment, demanding conditions which would in the end bring to light their nefarious practices. Engrossed in their unholy work they had failed to note with sufficient care the growing enlightenment of the public which was being rapidly increased by the Religio-Philosophical JOURNAL. Finally, their fears were excited by Dr. Crowell who, in the last issue of his paper, denounced Mrs. Hull as a fraud. Something had now to be done to quiet suspicion, and once more make themselves "solid" with the spiritualistic public, and while beating about for some scheme to blind the public, Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond began a lecture engagement in New York, which had been perfected, the JOURNAL is informed, by her "friend" Emmette Densmore, whom many New York Spiritualists will remember as the man who is reputed to have sent his family to Europe one day and staid behind to accompany Mrs. Richmond-at that time, Mrs. Tappan-on the next week's steamer for England. The Hulls evidently "knew their woman;" they were undoubtedly familiar with her efforts to screen Bastian and Taylor when the Spiritualists of Chicago requested those tricksters to prove their claims by allowing test conditions. Although Mrs. Richmond then alleged that she was backed by her band of 'high spirits." her attempt to whitewash those young men was a disastrous failure. However, the Hulls evidently hoped that being nearer the Hub, from which emanates the champion fraud defender. Mrs. Richmond's efforts would be more successful than when in Chicago, where she was subject to the "antagonistic magnetism" of "that young feller out West" as Bro. Colby is in the habit of "harmoniously" designating the editor of the JOURNAL. Mrs. Richmond and her attendant William, or "Sapphire" according to spirit Ouina's nomenclature, were installed in the Hull home, where the "magnetisms" were evidently congenial and Ouina's muse was at her best, as witness the following extract from a "poem" given by Mrs. Richmond under the alleged control of the aforesaid Indian maiden, Ouina. The "poem" consisting of nine stanzas was published in D. M. Fox's paper, the western organ of frauds. The obscurity and limited poem from being read by many and hence we

the more cheerfully save from oblivion the following choice bit: We live (Water Lily and Sapphire I mean) With a sweet, lovely medium as ever was seen, And the spirits can 'terialize here very plain: And what I have said, I here say again, Take no heed of the slanders and shafts that are sent They will all be broken, their venom be spent, This medium, called Hull, is the true golden grain, And many warm friends flock around; but the strain Our friends will confer a favor upon us and | Is hard, when some one who has never seen her,

Shade of Longfellow! isn't that ravishing poetry? The music of its rythm is only equalled by the truthfulness of its sentiments. After this authoritative statement through a medium, who is the instrument used by Swedenborg, Edmonds, Franklin, Jefferson, Garfield, & Co., that, "This medium called Hull, is the true golden grain," how could Spiritualists have the audacity to doubt, or to attempt to doing a thriving trade in materializing investigate still further for the truth? Yet it seems that most of them still did doubt; probably because they had not been made aware of the versified views of the "high spirits."

These doubts were solved however quite unexpectedly and very conclusively at a scance held in New York City on Sunday evening, the 19th. The exhibition was given at the house of a firm friend of Mrs. Hull, who so far as is known believed implicitly in the manifestations. The company consisted of three gentlemen and eleven ladies, we believe; Mr. and Mrs. J. H. McVicker of Chicago, being present. In order to please the spirits and produce those harmonious conditions so much loved hy brother Colby and fraudulent mediums. the usual amount of singing was done and probably in the usual excruciating manner. While Mrs. Hull was taking off her boots and dress, carefully placing her ear rings in a box, and making up the dummy on the sofa to be afterwards pointed out to the observers as the medium, the noise of her work was drowned by the music of the following words: Make us prayerful, make us prayerful, just now,

We are waiting, we are waiting, we are waiting just

Just now we are waiting, we are waiting just now. Come dear spirits, come dear spirits, come dear spirits just now, etc., etc.

The "spirits" could not resist this appeal and soon showed up. After several forms had appeared, one was embraced by a Dr. Collins. who may be for aught we know the mysterious "Tom Collins," but whoever he is he did his work well and was ably assisted by others. For further particulars we refer the reader to the account of Mr. Sammis as published in another column.

The Circulation of the Blood in Mediums.

Some discoveries made by Dr. John Purdon. a surgeon major in the British army, are published, illustrated by handsome engravings in Psyche, of which we have received a supply at our office by last mail. Dr. Purdon, who is a man of great intellectual power, has been taking automatic records of the beatings of the pulse in the case of mediums and others, by means of the sphymograph. The sphymographic trace of any man is as characteristic of him as his handwriting, but Dr. Purdon's experiments set forth that sometimes when a medium or mesmeric sensitive is en rapport with another person, he occasionally ceases to give his own proper his utterances occupy many columns of Psyche, and mark a new and important step in psychological research.

How Can One Escape from Undeveloped Influences?

A-friend in Texas asks this question, and in reply to which we can only say that undeveloped spirits accompany undeveloped mediumship, and the more successfully the mediumistic faculty is cultivated, the more perfect will be the controlling influences; hence the way to escape is made plain. Mediumship should be cultivated according to its conditions and laws just as any other faculty of the mind. A great share of the communications referred usually to "evil" or mischievous spirits, is really the result of imperfect mediumship or control. Study well the rules for the formation of circles, as given repeatedly in the columns of the Jour-NAL, and carefully observe them.

Last week's Banner attempts to score the gifted trance speaker, E. W. Wallis, for writing to an English paper, his views on Mrs. Hull's mediumship. Want of time and space forbids any comments on the matter in this issue, but next week we will have a few words to say, and in the meantime, Mr. Wallis may congratulate himself that he has been so signally sustained in his opinion by the exposure of Mrs. Hull as told in another column.

Friday afternoon and evening of the 31st is to be devoted by the Spiritualists of Chicago to a commemoration of the 34th Anniversary of Modern Spiritualism at Union Park Hall. The afternoon is to be devoted to a conference; in the evening there will be a short address by A. B. French, and perhaps by others, to be succeeded by a social entertainment.

"This medium called Hull, is the pure golden grain," sweetly warbles the Indian girl through the lips of her favorite instrument, Water Lily, and the average Spiritualist not having been re-incarnated a sufficient number of times to become spiritually developed, meckingly intimates that "this medium called Hull" is in truth the hull, and not the grain.

Mr. Kiddle may have seen genuine spirit forms at the seances of Mrs. "Crindle" and Mrs. Hull, but in the light of late exposures, we very much doubt his ability to convince any body else of their genuineness.

A complimentary benefit was tendered to the widow of Captain Thomas H. Simmons. at Union Park Hall on Wednesday evening last. The programme was an extensive and interesting one.

Current Items.

Mr. and Mrs. Bundy reached home on Sunday, having spent three weeks most enjoyable with their friends in New York, Brooklyn and Boston.

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.

Visions of the Beyond, by a Seer of to-day, or Symbolic Teachings from the Higher Life. Price \$1.25; postage eight cents. For sale at this office.

The Hollow Globe or the World's Agitator and Reconciler, a Treatise on the physical conformation of the Earth, by M. L. Sherman, M. D., and Prof. W. F. Lyon. Price \$2.00; postage ten cents. For sale at this

Archdeacon Dunbar of London, considers the harp the instrument of religious worship, as exemplified in Jewish worship and in representation of heavenly worship, and so thinks the instrument has been very much overlooked, and ought to be generally used. Accordingly he has secured a professional performer to play at all his services.

Virtabake, a high Japanese official, has gone to India to inquire into the present condition of Buddhism in that country. He will visit Germany and England to study the religions of the two countries and their influence on the government and the people. The Japanese Buddhists are alarmed at the spread of Christianity among the subjects of the Mika-

The Rev. Mr. Miln and his atheism have suddenly dropped into unexpected obscurity. He lifted his head up for an instant, cried out. "I believe every body who believes any thing is a fool," and then sank out of sight again. The world looked at the spectacle, and one said, "Didn't you hear somebody say something?" and another replied, "I thought I heard a noise, but I don't know what it was," and then they trudged on, leaving the poor preacher to wonder why such a man as he could say what he did and produce no effect at all .- N. Y. Herald.

The Rev. Mr. Donehoo, a popular Presbyterian clergyman of Pittsburg, recently preached a sermon in which he spoke favorably of respectable secular papers which are published on Sunday. He definitely drew the line between the respectable ones and those scurrilous and improper. He told his congregation that he regarded a decent Sunday paper as a necessity for an intellectual community. The two Presbyterian papers which are published in Pittsburg, thereupon denounced Mr. Donehoo as a violator of the fourth commandment. This made it proper for Mr. Donehoo to make himself heard in his own defense. In a spirited newspaper article, he now accuses the so-called religious papers of being not quite so religious as they might reasonably be expected to be.

Leo XIII has addressed a letter 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 Papacy 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 Italy; to protest boldly in favor of the temporal independence of the head of the church: to organize and develop the Catholic press at every sacrifice, and to inspire their clergy with

full conception of the difficulties to be met. In China ancestors are held in peculiar reverence. The Chinese look upon the casting of a shadow over an ancestor's grave as an insult, and resent it with impetuous anger. Chinese ancestors are buried, not in large cemeteries, but in the family burying grounds. As China is thickly inhabited, the result is that an ancestor's bones may be found resting beneath every few rods of turf. Hence a novel cause of trouble to a telegraph company in that country. The company erected poles on which tohang the wires. The poles and wires necessarily cast more or less of a shadow, Every Chinaman on whose ancestor's grave a shadow rested, forthwith arose in his wrath and cut down the poles. The consequence has been, as a matter of economy and selfprotection, the company has placed the wires under ground. Reverence for the dead in China has accomplished what regard for the comfort and safety of the living has as yet been unable to accomplish in this country.

A writer in the Louisville Courier-Journal gives some of the current superstitions of the Kentucky negroes. If a person passes through a funeral procession, he will die before the oldest one in it. If a dog lies on its back and howls, it presages an early death in the family. If the longest snake killed in a day's search be suspended from the tree nearest to a parched field, it will bring rain. If it be necessary to turn back after starting on an errand, the consequent bad luck may be averted by making a cross in the path with the left forefinger. A stutterer may be cured by creeping up behind him unawares and knocking him down with a raw beef-tongue just taken from the beast by an unmarried butcher under twenty-one years of age. A bloody knife, a bottle of alcohol, and a bag of live lizards are an effective outfit for bewitching an enemy; but the intended victim is often warned of the danger by an owl's screech close to his cabin. The recipient of a poisonous snake's bite drinks a pint of whisky, and then, if sober enough, kills the first black chicken with white tail-feathers he can find, picks the feathers out and burns them.

Our Exchanges.

The peculiar manifestations always attending psychology and mesmerism are a never-failing source of amusement and instruction. A writer in the Herald of Progress, England, says: "If I were to sit in any circle, or by myself, keeping my mind passive and not resting, I should find myself going under some psychological influence exactly similar to the mesmeric condition. This I know because I have been mesmerized, and the sensations in all respects are alike, namely, a misty appearance of objects-a dreamy state, and a great effort to retain individuality. I have said in that state I was somebody else, because some impulse made me so, though I knew to the contrary. A mesmerist has made me say the same, and though I could not help so doing, I knew who I was, though my individuality had a tendency to become rather mixed. My discourse would be limited by my knowledge, and in all cases that have come under my observation, I should draw the same inference. Of course I should speak more fluently, but that I attribute to this that I should be so absorbed into myself, as it were, that the diverse opinions of my audience would not cause me to modify my expressions. "In our researches, do not let us leave the

power of the embodied spirit out of our calculations, for I feel sure it is a greater factor in many of the manifestations than some are apt to think. A gentleman told me that when lying down, he frequently stands outside his body, and looks at it, but never mentions his experience, not even at home, for he would be only laughed at. Twice I have had a similar experience; once caught up, whether in the body or out of the body I could not tell, till my return; the second time, a person said to me, 'I saw you in my room last night.' 'Did you,' said I. 'What time was 'Twenty minutes to one, for I looked at my watch.' 'Strange,' said I. At that time by my clock, I had a similar experience once before. Finding myself outside my body, as if I had two bodies, and one was absorbed into the other, but I had no consciousness where I had been. What makes this more remarkable, I had not in the slightest manner alluded to my experience, nor ever should, except for that confirmation. I neither deny that good tests are given through tables, nor the importance of the minor phenomena. But I think it is of equal importance that the facts be placed clearly and concisely before inquirers, and they be led not to anticipate what does not evidently take place. For example, an enquirer is told at a certain place the spirits tilt the table. He goes and finds that the sitters tilt the table, and not the spirits, and looks upon the whole matter with disgust. Now, if he had been told that the theory is that certain persons, who are sensitives, come under the influence of spirits, as some persons are operated upon by a mesmerist, and tilt the table, but the sole value of the manifestation is in the communications of spirit identity which are given, more good might be done. Of course tables tilt and rise off the floor, as I have seen them do without contact. A keptical friend of mine tried table-tilting with a number of his friends. They got a jumble of letters, which when divided, was said to be a prescription in Latin for one of the sitters. Not one of the sitters knew anything of Latin. It was sent to an herbalist's, and made up, all the Latin names for the different herbs being quite correct."

Light, of England, alludes to Science in an able article: "Science tells us that there was a time when this planet, with its countless living, sentient beings, was unnumbered among the rolling orbs of space. But science equally teaches that, as there has been birth and growth, so likewise there will be death and decay; and where then will be found the Great Being, humanity? And shall the vast consensus of the intelligence of the ages 'fade and die, be gone forever; know no being, have no place?' Spiritualism says No! Whatever may be the nature and attributes of the Supreme Power and Intelligence that control and govern the laws of the order of nature, this at least Spiritualism establishes on a firm basis of indisputable fact, that there is for each individual a continuity of existence after death. This fact of continuity-and such all who seek patiently may prove it to be-testifies to a power in the individual of far higher import than the results he may leave to posterity, and of far higher signification both to himself individually and to the race; for it is a living power ever increasing and strengthening. This great fundamental truth is fully established amongst us, that the future life, with its conditions of happiness or misery, is the necessary sequence of earth-life, and that spirit-life is not only continuity of existence, but continuation of character. It is this that will touch the lowest and the highest, the knowledge that every action in this life sows the seed for the harvest of result in the next. Those who are selfish here will meet their selfish actions as objective realities, while the deed of kindness done to the lowest and meanest of created beings shall be as the ladder by which the spirit mounts to higher spheres of progress; and I can conceive no motive of action more powerful in its influence on mankind than this knowledge—that we cannot escape from the necessary consequence of violated law, whether material or spiritual, by any form of theological belief. Outside of spiritual phenomena there is no fact to serve as a sure basis of belief. Science is quietly sapping the ground beneath the old theological tenets, and let unquestioning faith be once disturbed and it becomes impossible without Spiritualism to rest the soul again securely in its old anchorage of belief in immortality."

Healing through the instrumentality of spirit or mesmeric influence is very common in this country and in England. A writer in the Medium and Daybreak says: "There has been a deal of healing by and through mesmerism noticed of late in the Medium; so that I cannot but mention a method of healing practised by people ignorant of the philosophy of Spiritualism and mesmerism. Berliners as a rule are nothingarians. There are a good many infidels among them. They do not go to extremes either way, i. c., they do not build churches and chapels, nor form secular societies. They would sneer at Spiritualism; yet I have been told by a Berliner, that he knew of tabletilting (tischruecken) long before 1846. In spite of all their worldly wisdom they believe in and practice the healing of erysipelas by breathing on the affected parts. They mumble a formula, the words of which are kept a secret, which only a man can reveal to a woman, and a woman to a man. Berliners are serious enough about

"My own mother, a native of the Prussian province Sachsen, who lived for fifty years in Berlin, wrote in one of her letters, that one night she heard a violent knock at the door.

She asked me: Did you think of me at the time? Yet she forbade me to mention Spiritualism in my letters. Some women in Birmingham seem to be able to eradicate warts in the same way as they do erysipelas in Ber-lin." In connection with the above the Editor

of the Medium and Daybreak says:
"Breathing on the part affected is one of the most certain means of healing by animal magnetism. The formula mumbled and the secret are all fudge. Very hot fomentations or organic magnetism are about the only remedies for erysipelas. Warts may be removed by mental impression or conviction, which is a psychological form of magnetizing. In this light the supposed "secret" may not be all fudge, but, as a psychological aid, may assist in the result."

GENERAL NOTES.

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

Lyman C. Howe is still lecturing in Brooklyn.

Miss Jennie B. Hagan returns this week to the East.

Dr. Geo. H. Geer is expected West in May; parties can arrange with him for lectures. Spiritualists of Paw Paw, Mich., anticipate holding a two-days' meeting early in May.

Miss Gleason, of Geneva, Ohio, has recently lectured at Milan, Ohio, giving excellent satisfaction.

at Willoughby, Geneva, and other places in

in the Opera House at South Bend, Ind., re-Mrs. Kate Cleveland, the celebrated medi-

um, of Detroit, Mich., is stopping for a few days at Clyde, Ohio. Charles Bright, the eminent Australian lecturer, has arranged to stay in Salt Lake

City another month. Jennie B. Hagan spoke in Madison O., March 19th. Her address is Conneaut O., till

March 25th, after that South Royalton, Vt. A friend from Minneapolis, Minn., informs us that Miss Susie Johnson has renewed her labors there with more than ordinary inter-

Mrs. Nellie Brigham closed her engagement with the First Society of Spiritualists on last Sunday, and has returned to her friends in the East.

O. P. Kellogg, of East Trumbull, Ohio, announces his intention of making the Cassadaga camp meeting one of the most successful ever held in this country.

Mrs. Fellows lectures next Sunday at Union Park Hall in the morning. In the evening A. B. French will again give one of his masterly discourses.

A. J. Fishback writes as follows from Memphis, Mo.: "I am in better llealth, and have just closed a series of four lectures in Louisiana, Mo., to large audiences."

Mr. Miln lectured in one of our theatres last Sunday, taking for his subject, The Agnostic Church. He had a good audience at fifty cents a head.

Robert Collyer delighted his host of Chicago. friends by once more appearing in his old pulpit last Sunday and at a reception in the parlors of Unity church on Monday evening.

We are glad to learn by a letter from Thos. Gales Forster that his health seems entirely restored. We congratulate him, and hope he will be able to labor for the cause.

Mrs. F. O. Hyzer, the eloquent inspired lecturer, will be present at the anniversary exercises of the Brooklyn Spiritual Fraternity at Brooklyn Institute and speak on "The Religion of Spiritualism."

The Spiritualists of Grand Rapids, Mich., have organized a society independent of socalled liberalism. Mrs. Nellie Brigham will favor them with a lecture on her way East

Mr. F. A. Heath the blind medium and speaker would like engagements for the Sundays in April. Address F. A. Heath, No. 27 Lawrence Street, Charleston District, Boston. Mass.

The Spiritualists of New York will be dereliet in duty if they fail to prosecute the Hulls. Let them imitate the example of the Spiritualists of Clyde, Ohio, in the case of Mrs. "Crindle."

J. Frank Baxter, an accomplished scholar and a sweet singer, and a medium of wondrous psychic powers, will lecture in Brooklyn Institute the Sundays of April and at the close of lectures, give tests of the presence of spirit friends.

On the sixth page is a letter by M. S., G. Nichols, copied from Light, which will draw rather strongly upon the credulity of our readers. As we know nothing of the credibility of Light's correspondent we hold our opinion in abeyance.

Miss Lessie N. Goodell lectured before a large audience in Hartford, Conn., March 12th. She will be in Greenfield, Mass., two Sundays of April, then visiting New York state, where she would like to make further engagements. Address her at Amherst, Mass

Geo. A. Fuller, of Dover, Mass., has been lecturing to crowded houses during the past three Sundays in Portland, Me. Mr. Edgar W. Emerson gave tests at the close of the lectures Sunday, March 19th, and will be present next Sunday. Mr. Fuller will lecture in Leominster, Mass., April 2d, and in Chelsea, Mass., April 9th, 16th, 23d and 30th. Mr. Fuller is open for engagements for campmeetings during August and September, and for societies East or West after November 1st. But cannot accept any engagements for societies until after that date on account of present engagements.

Mrs. Abbie Burnham occupied the rostrum for the Spiritualists in Providence R. I., on Sunday, March 26th.

Dr. N. P. Smith, inspirational speaker and clairvoyant test medium, is prepared to an-

swer calls to lecture. Address Chelsea, Mass. Margaret Fox Kane attends the anniversary exercises of the Brooklyn Fraternity March 31st, and raps will be heard on the platform, as they came through her and her sister Kate's medium powers March 31st. 1848.

Dr. J. K. Bailey spoke at Elm Hall, Michigan. March 8th, and 12th, at Howell, Mich., the 19th and 20th, to good and appreciative audiences, as we are informed. The doctor informs us that he finds the general public more anxious to listen and learn, than for some years back, as appears by the larger audiences, close attention and after lecture comments, etc. If old Spiritualists were only as ready and generous in financial support, a glorious work could be accomplished.

A. B. French lectured at Ottokee, Ohio, Thursday and Friday evenings of last week, to large and appreciative audiences. On Saturday from 9 to 10 o'clock, A. M., he conducted a funeral service in the Methodist Church. over the remains of Mrs. Gillett. The friends had a carriage in waiting, and just as soon as the service was concluded, they conveyed him to Wauseon, where he took the train for Chicago, reaching here in time to give his lecture on Sunday. Mrs. Shepard-Lillie is doing excellent work

B. F. Underwood, one of the most able advocates of free thought, and most calmly Cephas B. Lynn lectured to a large audience | philosophical thinkers, in an article in a recent number of the Index, speaks as follows of the element with which the Liberal ranks are composed, and his words are as true of recently converted Spiritualists as of Liberal-

> "It is a noteworthy fact that the most recent devotees, the most suddenly converted Liberals, are the most unreasonable, extravagant, fanatical Liberals one meets. Some of them would like to see inaugurated, as we indicated in a previous article, a revival similar in its emotional characteristics to ordinary religious revivals; and this class has representatives who a few years ago were preachers and exhorters, and who are now utterly devoid of the scientific spirit and strangers to a philosophic mood, while they are as uncharitable and intolerant as they could have been when they denounced "infidels" from Orthodox pulpits."

Brooklyn (N. V.) Spiritual Fraternity.

The announcement that Prof. Henry Kiddle was to lecture from the subject, "Spirits visibly among us," attracted a large and intelligent audience, not only filling every seat in the hall, but compelling many ladies and gentlemen to stand up, and the intense interest manifested by each one, showed that the lecture of the evening had produced a marked impression. It was moderate and conservative in its tone, although positive in its statements, which were substantiated by the testimony of thousands of intelligent witnesses, under circumstances that precluded fraud or imposition, and the speaker gave the result of experiments by Alfred Crookes and others, of London Dialectical Society, and also stated his own experiences with mediums, under such test conditions, that while such mediums may have been caught in simulating the genuine phenomena at other times and with others, every manifestation must stand alone for itself either for or against the fact that spirits were "visibly among us." He said that as far back as 1851, spirit hands were materialized, seen and felt. and if a spirit could form a hand or an arm, it could by the same law, produce full form materializations; that the laws by which spirits were able to do these things, were not comprehended by the mediums themselves, nor by the persons who attended the circles. The speaker argued at length that when persons attended circles for the purpose of detecting a fraud, that they attracted evil and mischievous spirits who would often destroy the conditions by which honest and genuine phenomena could be produced. The speaker argued, that men and women to receive spiritual truth, must come to the circle with deep reverence, and an honest desire on their own part to receive the best that could be given them, and that much of what is termed fraud on the part of the medium, he or she had no conscious volition in producing. He defended the mediums who had been exposed, especially Mrs. Crindle-Reynolds and Mrs. Hull, and said that with both of these persons he had witnessed genuine materializations. In conclusion he said:

"As long as mankind crave external manifestations and 'signs' instead of reading the spiritual truths indelibly engraved upon the tablets of their own souls, as long as sense perception supersedes intuition or spirit perception, these materialized images of spirit friends and guardians under every possible condition, will be presented to the external sense; but they will never wholly satisfy the inner longings of the soul to come into perfect communion with those whom love pursues into the mysterious realms of spirit life. True spirit communion is not the gazing upon the imperfect forms which the loved ones assume' for a few moments, to satisfy your materialistic desires that they should renew their relations to you as they were when they existed in this sensuous life; but the cultivation of that spiritual harmony which will bring them to you, soul to soul give you a spiritual conviction of their presence with you, and make you feel not alone your kinship with them through earthly affection and sympathy, but your common destiny as immortal spirits, and your common relationship with the great central Fount of

all power, wisdom, purity and love. 'In saying this I respect the admonitory exclamation of an angel of this Dispensation. Oh, when will man, uplifted by loftier sensibilities and controlled by higher aspirations. seek the spiritual fountain and the image of God in his own soul, instead of pictured images and shadows that have no reality of life! When will man seek for the sign, not at the outer door but within the temple of his own spirit, asking not as a proof of Deity the hand writing upon the wall, but rather the conviction of the mind. When that time comes, we shall not ask the pure spirits to reclothe themselves in the dense garments of flesh, so that they may be visibly present among us; but we shall be satisfied to see them with that inner sense by means of which we may be enabled to cognize not their external earthly characteristics, long cast aside and disowned, but of purification by virtue of which they are enabled to mingle with the bright and blessed in immortal

spheres. From these blissful abodes of eternal serenity and peace, methinks I can hear them saying to us in the words of the spirit poet:

Not with sound of many thunders, Not with miracles and wonders, Would we herald forth our coming From the peaceful spirit shore; But in God's own love descending, With your aspirations blending, That you watch and weep no more."

Able addresses were made by Judge A. H. Dailey, Deacon D. M. Cole and Lyman C. Howe, in full harmony and unison with the spirit of this able lecture, and hearty thanks were tendered Prof. Kiddle for this scholarly lecture in behalf of our Fraternity, and it was 10:30, P. M., before our meeting closed. Our arrangements are all completed for our anniversary exercises, and we hope to have a large gathering and a glorious time.

S. B. NICHOLS. Brooklyn, N. Y. March 25th.

The London Psychological Review has been received at this office. It is enhanced by a fine photograph of the late Epes Sargent, the well-known author and ardent Spiritualist; the likeness is good and will be prized by subscribers. The contents are interesting as usual. In notes and comments the editor makes a few remarks upon Mr. Sargent, his interest in, and his works upon, Spiritualism; Planchette, or the despair of Science, by M. A. (Oxon), being extracts from Mr. Sargent's work of this title; The Philosophy of Immortality; Spiritual Photography and a poem by Mr. Sargent. Price per year, \$1.75; single copies 25 cents. For sale at this

A great loss has fallen upon American literature. One of our greatest, most admired, and best loved poets, Henry W. Longfellow, has passed away at the ripe age of 75, and in his death, which cannot be called untimely, for he had finished his work and his fame was established, this country will sincrely mourn the loss of an accomplished and lovable gentleman, a ripe and versatile scholar, and a graceful and refined poet, whose poems will unquestionably became classic and stand as models of pure and elegant English.

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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. business is honorable and legitimate (no peddling or book canvassing), \$50 per month and expenses paid. So, if you are out of employment, send your name and address at once to The Wallace Co., 60 Warren St., New York. The Household and Farm in its issue of October says, "The offer made by this Company (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 Meeting at Grand Rapids, Mich.

The Spiritualists of North-west Michigan will meet in Convention in Grand Rapids, at a two days' meeting to be held on Saturday and Sunday, April 8th and 9th, 1882, to complete the organization of the North-west Camp Meeting Association of Spiritualists, and elect officers for the ensuing year, and such other business as may come before the meeting. The meeting will be held in the new hall in Phoenix Block, Lyon Street, which the Spiritualists will occupy the coming year as their hall

their hall.

Speakers engaged: Mr. Abraham Smith, of Sturgis; Mrs. L.

A. Pearsall, of Disce.

Programme as follows: Opening lecture, Saturday, at 10:30

A. M., by Abraham Smith, of Sturgis, Afternoon session:
Election of officers, and such other business as may come before the meeting. Saturday evening, 7 o'clock, Mrs. L. A.
Pearsall. Sunday morning, 10:30, Mr. Abraham Smith.
Temperance lecture, Sunday afternoon, 2:30, by Mrs. L. A.
Pearsall. Sunday evening, each speaker will occupy the rostrum one hour, opening with Mr. Abraham Smith. Several other speakers will be present to make the meeting as interesting as possible. Everybody invited! Lectures icee!

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

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

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

Meetings are held each Sunday at 7:80 p. m., at 994 Mil-rankee Avenue. G. W. Brooks principal 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 Stock'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 2:30 to 5 F. M. The public invited.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 38rd St., (near Broadway) every Sunday at haif-past teu, a. M., and haif-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Brosklyn In-stitute, at 3 and 7 p. M. Seven blocks from Fulton Ferry. Lecturers: April, J. Frank Baxter; May, Mrs. Hannahb. Morse. Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ p. M., sharp.

All Spiritual Papers sold at all our Meetings.

S. B. Nichols President.

Passed to Spirit-Life.

Passed to spirit-life from Oswego, Ill., March 6th, 1882. Mrs. Judith M. Worthing, wife of the late Ezekiel S. Worth ing, aged 81 years, 3 months and 21 days.

Mrs. Worthing, together with her husband and their family, settled in Oswero in 1843, and were formerly from New Hampshire. They were among the first to embrace the spiritual philosophy. Mr. Worthing passed to the angel world a little over three years ago. Since then his companion has been awaiting her change. She has for years been a great sufferer, but her tired spirit is now freed, and she is rejoicing with husband and children who have gone before.

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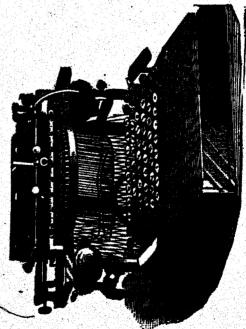
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after which it participates equally with all other stock in-dividends. A tunnel in process of construction, opens and develops 13 of the company's mining claims at a detth of 600 to 800 feet from the surface, and is intended to connect all the veins and deposits of mineral in one outlet. The Com-pany have also recently purchased the "Sir Charles" and "Red Lion, No. I" mines, which are situated near Alma, Colorado, upon what is helieved to be AS RICH A MINERAL, BELT AS ANY IN THAT STATE, AND WHICH HAVE PRODUCED ORE VIELDING.

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BY MILL RUNS. Work is progressing by night and day upon these mines with most satisfactory results. Since Nov. 1st, 1881, the character of the mineral has greatly improved, and it is believed the, workmen are near the large veins or deposits of valuable ore since which time the stock has steadily

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Frequent Dividends.

but that the Company will become one of the largest and richest mining corporations in the country. The company already has 15 mining claims, besides tunnel grounds, the latter being located and surveyed 3 ono feet in length and will extend upon each side of the trainel line 750 feet along the counse of inheral veins as cut and discovered; they whole comprising over 130 acres of rich mineral lands near. Alma, Park County, Colorado, surrounded by several of the best paying mines in the State. Most of its officers named below have had a PRACTICAL EXPERIENCE in the indining districts of over TWENTY YEARS, and their adulty and in tearity is couched for by leading business men and bankers.

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\$125,000,000,

while for 1881 it was nearly \$23,000,000,

which cost about 40 cents to the dollar to produce, nearly 60 per cent, being divided among the mine owners as profits.

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Date.

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Date. Signature.
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BY MRS. F. O. HYZER.

"O death, where is thy sting? O grave, where is thy victory?"—Paul.

One after one they leave my side, Those who have known and loved me best, While through my tears I watch the tide That bears them to immortal rest.

Before me lie their outer forms So late aglow with yearning love, That with me met the heats and storms That come our strength of soul to prove.

I weep as human nature weeps, And celfishly would bid them stay, For shadow to the sunheam keeps Its true relation day by day.

The treasure-keeper of the heart,

Immortal memory revives
The past with tireless, skillful art
That tortures, while to soothe it strives. For recollection of the joys

That never may be ours again, Far more of happiness destroys Than the remembrance of our pain.

But even while my stricken heart Throbs neath the burthen of its pain, That such companions should depart Esfore me from the mortal plane, The rosy light of dawning day Dispole the lingering gloom of night, And o'er my pathway gleam and play The splenders of the morning light.

Again glad voices great my ear, Again fond hands are clasping mine, And my departed re-appear To greet with their joy divine.

They haste my spirit to assure That they have found their hopes fulfilled, That not one love-pulse warm and pure Hath been by life's transition chilled.

They bid me richer hues to fling. Upon the canvas of the brain, And my soul-lyre in every string To waken to triumphant strain.

They teach me that the rarest thought My inspirations give mankind, Is but a picture dimly wrought Of the transcendent joys they find.

They bring their life so close to mine Our spheres seem blended into one, Even as light-wayes mingled shine In flowing aura from the sun. With theirs my smiles and glances meet

As light the dew and rain-drop wed, Till all earth blooms beneath my feet, And rainbows arch above my head.

And while my soul invokes the power Of inspiration from above. They shed o'er me the genial shower Of their redeeming, changeless love.

Thus reunited, we can sing In most triumphant harmony O Death, where is thy dreaded sting? O Grave, where is thy victory?"

Converting the Chinese.

The Chinese question, as considered in the House of Representatives at Washington, has been mixed up with the subject of Christian missions. Most of the opposition to the Senate bill has come directly or indirectly from the churches that have missions in China. It has been assumed, no doubt with reason, that it would be easier and cheaper to bring the Chinese to this country and convert them than to send missioneries across the seas and preach send missionaries acros s the seas and preact the gospel to them on their own ground. The difference in sending the Bible to them and bringing them to the Bible is all-important. It is the difference between having the mountain come to Mahomet and having Mahomet go to the mountain. If the Chinese come here to be converted they will be the most accommodating Pagan race of which Christian history has any record.

The efforts of good men and women to bring the Chinese within the influences of the Christian relig-ion deserve to be spoken of with entire respect. It would be gross flattery, however, to say that these efforts have been attended with any success. Both the domestic and foreign missions among the Chinese have been comparatively barren in results. Not one per cent of the Chinese in this country have pro-fessed to be converted, and not one per cent of those who have done so have been sincere in their professions or constant in their practice. A converted Chinaman is as rare as a converted Hebrew, and usually not a more valuable member of the Christian church. There is a want of perceptibility in the Chinese mind, not only for religious, but for all other new ideas. Ages of dull formalism and blind worship of the past have bound their minds in fet-ters that may not be easily stricken off. Their adoration of antiquity is almost a religion of itself. They have no higher ambition than to be as their fathers were, and no loftier sentiment than reverence

for the bones of their ancestors. But there is another and greater difficulty in dealing with the Chinese. They have a system of morality as lofty and more ancient than that of Christianity itself. When they are instructed in the pre-cepts of the Decalogue, or told that it is the Golden Rule of Christianity "to love your neighbor as yourself," they may say, with perfect truthfulness, like the sorrowful young man in Scripture, "All these have I kept from my youth up." Confucius was their Messiah. All his maxims are as familiar to them as the New Testament is to the Christian be-How is it possible to make the Chinaman. believe that these same doctrines, claiming to have an origin 500 years later than those of his own faith, are better or more sacred than his own? We need not consider the claims of the Christian religion, apart from its morality, upon the respect and acquiescence of mankind. But it is a fact within the experience of all churches that missionary work is slowe t among people who most nearly resemble the converting agent in faith and practice. And of all the pagan races, the Chinese have the most highly-organized religion.

It has been stated in the House several times that there will be no objection in California to having the Chinese brought to the United States in large numbers, provided they are excluded from the Pacific Slope. Mr. Page suggested that the port of Boston should be excepted from the provisions of the bill. Since the people of Massachusetts, through their representatives, seem to be so anxious for un-restricted Chinese immigrations they should be permitted to have the benefit of it. Boston might be made a treaty port, like the treaty ports in China. Mr. Page said he made this proposition in all se-It was the argumentum ad hominem, and the Massachusetts members did not relish it; but it is a fair proposition. They have no right to indulge their philanthropy and benevolence at the expense of California. The proportion of Chinese in that State is alarmingly large. Let them be exluded from the Pacific ports and admitted only to Boston, or shipped through in sealed cars from the Golden Gate to the Old Bay State. Here is a test of sincerity. Will the Massachusetts members accept

There is a good deal of nonsense being talked about the Chinese question in the House, and the Republican side is most conspicuous in this respect. There is danger that all, and more than all, the poitical advantage which was gained in the passage of the Anti-Polygamy bill will be lost in the Chinese debate; yet the Republican platform of 1880 and President Garfield's letter of acceptance both declared in the most positive terms in favor of a re-striction of immigration. If the party should lose the three Pacific States through devotion to the missionary societies it may ask the latter to make good the loss, but they may not have the power to do it.—Ex.

Dr. E. A. Smith writes: I like the JOURNAL very much.

Letters, etc., Carried by Spirit Agency.

I send you the following from amongst many instances in which I have known letters and other articles conveyed by spiritual agency:

Five years since a spirit told me to write a letter to a friend, and lay it on the mantel-shelf in my room, and said, "We will carry it." I wrote the letter and placed it as directed, and though I watched carefully I did not see it taken. The letter, however, was missing after half an hour. The next day I saw the friend to whom it was directed, who said it was placed in his hand by an invisible, when he was going to bed.

I was one day told by a spirit that I was to be a medium for things carried, but only in connection with one spirit. Soon afterwards I was standing in my study when there fell before me an ornamental box, which I opened, and found to contain a great many papers of needles. I had been wanting a many papers of needles. I had been wanting a needle. I took one paper from the box, and laid the hox on my writing desk. When I looked at the place where I laid it the box was gone; I never saw it again, and I never saw one like it. Soon afterwards I was at a scance of Mrs. Hollis-Billing, and "Ski" spoke to me of having things brought me. I said, "What did I have brought?" He replied, "Needles." How "Ski" gets his information of occurrences in one's life, at periods varying from an hour to more than half a century, has been a great hour to more than half a century, has been a great

muzzle to me. I have been present at the bringing of many letters, but whether my mediumship assisted I do not know. I have had a letter from a friend, dated the day and hour, laid upon my bed when it was quite day and hour, laid upon my bed when it was quite impossible that either of us could have assisted its transmission, except mediumistically, as both were confined to our dwellings. In this condition articles freely passed from one to the other. Mostly we had Willie Eglington's mediumship. My friend's power may be equal to his, but mine is very small, though it has been proved to exist. I have letters, I do not know how many, that have been brought by spirit power from a distance some minutes after they were

power from a distance some minutes after they were written, for they were carefully dated, day and hour. It is a curious fact that though I have watched with attention when letters were expected, and when Willie Eglinton held up a slate to receive them, I have never seen them deposited where they were laid. I have seen a package containing letters for several individuals, received from a friend at a distance, and we knew from dates that they had just been written; but I never yet saw a letter laid on the slate, or on my bed, where they were found. I saw the slate empty, held up before me, and then I saw a letter, or letters, on it, but I never saw them at the moment of being placed upon it.

I have again and again had articles brought from the garden, or from rooms in the house. On one occasion a rose was broken from my favorite bush, and brought through locked doors to me. I fitted it on to the stem afterwards. A German professor who was sitting with us, Willie Eglinton being the medium, had biscuits brought from his overcoat pocket in the next room, through a locked door, and placed in his hand.

One evening a spirit wished to seal a package which he had made. He got sealing wax from an upper room and sealed it; he set the wax on fire in doing this, and lighted the room brilliantly. But the spirit was not disturbed.

When I was in Malvern I had a Red Cross ring taken from a scaled box and carried to London and dropped on a table before a friend, who brought it

I had a bracelet taken from my hand and made invisible by the spirit who took it. He said he would accept it, if it were not too valuable. I gave it, and have never seen it since

A Christmas card, with Harry Bastian's writing on the back of it, was brought on Christmas night from Bohemio, and I received it and a message from the spirit who brought it.

spirit who brought it.

I could write a great deal about things carried, but only those whose minds are prepared can believe what I have written. There is an impossibility in proselytizing. Neither God nor man could have made me or others believe before the time. There is a time for everything under the sun; and the consistence of conclusions are stalling time. ditions of congelations, crystallizations, and credence are equally fixed. Still, all should honestly do their duty respecting Spiritualism as in all things else,—M. S. G. Nichols in Light, Eng.

Exposing Spiritualism.

A sleight-of-hand performer, who has been playng engagements in some of the free variety theatres n this city—whenever he could get them—but never onger ones than a night or two, for he was too too utterly bad to stay long, has been taking advantage of the present "expose" excitement and has been trying his hand on the citizens of Sacramento with his "Expose of Spiritualism." This is nothing new. Spiritualism has been exposed so much lately through the columns of the Chronicle, berated so thoroughly from the pulpit, and shown up by scamps and tricksters everywhere, that it is no wonder that there is not a Spiritualist, or anybody else in the land, to care a straw about any further exposures.

"Professor Santanelli"-that is the awfully imposing name the mild-mannered and exceedingly posing name the mild-mannered and exceedingly callow youth took, professionally—promised in the advertisements of his exhibition to be given at the Metropolitan Theatre to "expose all the tricks and artifices used by the so-called mediums of the day." In his list he includes Dr. Slade, "Katy King" and all the mediums he could think of, "and many others." He also promised to prove in the open light that all these so-called mediums are fraude." light, that all these so-called mediums are frauds."
And he was to do all this for the modest pittance of fifty cents a head for admission. There was a time when that sort of thing would draw a full house, but there is "no money in it" now. The result was an empty one. The Bee says:

"It was the worst performance of its character that it has ever been our misfortune to attend. The tricks which he performed were of the simplest, and his much-lauded expose of Spiritualism was no expose whatever. He simply asserted that such and such a test was done in such and such a way, and gave no practical explanation of it whatever."

"What fools these people be," says the great writer. The phenomena of spiritual communica-tion, on which the truth of the modern spiritual philosophy was founded, and on which it rests, was first intelligently made manifest to the world less than thirty-four years ago through the mediumship of the "Fox sisters," at Rochester. Prior to that there were no "Spiritualists" nor "mediums." The fact is, then, that in less than thirtyfour years a new religion—for it is a religion, the same as all other beliefs, creeds, or philosophies on the condition of the future state of existence are religions—a new religion, we repeat, has grown up among us, without churches, temples or organiza-tions; the religion of Spiritualism. A sect that has more dissensions and differences about its own philosophy than all the rest of the denominations together.

And yet, against all these disadvantages, the Spiritualists can count their millions of believers in this country, and have millions of adherents in other lands. All made converts solely through the evi-dences of the truth of spiritual communications that came from the ever-increasing phenomena of medi-umistic revelations. And this, too, against the pre-judices and misrepresentations of the intelligent portion of the world, the intolerance and calumnies of the ignorant, and the hundreds of "exposes" that beset the new philosophy on every side.

It is a thing of rarest record that any man changes his religion of the old denominations. He does not change from Catholic to Protestant, from Israelite to Mohammedan, or vice versa; and yet the growth of this new religion, without head or church, is superceding the old, winning converts from their ranks everywhere, in spite of the Chronicle, the churches, Santanelli, and other exposers.

Even such a man as Bob Ingersoll, positive in nature, a giant in intellect, and an uncompromising enemy to all religions, becomes awed with the revelations of the spiritual phenomena when he places himself in the position of investigator in con-tact with a medium whose powers are strong enough to overcome antagonistical convictions.— Figaro, San Francisco, Cal.

Kate D. Frisby writes: I am more than pleased with the course you have taken, and I feel very thankful that the cause has such men at the front. God grant you may long live to send forth the precious truths of Spiritualism.

II. S. Lamb writes: It seems to me that any honest man must like the Journal's plain honest course in dealing with all. I could hardly do with-out it now that I have read it so long.

THE PROBLEM OF STORMS.

The Sun Not the Source of Energy, Nor Does it Propel Itself-Science of To-Day a Sun Worship.

In all exhibitions of force in nature there is a similarity in the law of their activity. Whether the form of force be sound, light, heat, electricity, storms, auroras, earthquakes or celestial motions, there is a uniformity of activity pervading them all that they that they all they for forms of any expressed. that shows that they all are forms of one expressed in the comprehensive term—energy; thus showing there is but one prime power in nature, but shown

there is but one prime power in nature, but shown in many forms, which are the forces.

With respect to leading forms of force, there are circular and vibratory forces. Two forms of force acting at right angles to each other will produce circular motions, and two opposing circular motions will produce vibration. All the known forces have three movements. Thus a heam of light may be resolved into three motions—a vibration (up and down motion), an oscillation (right and left motion), and a progressive motion forward. a progressive motion forward.

The same can be said of the winds. A ship under

sail has three motions—up and down, with the movement causing the waves, its masts oscillate from side to side, and the ship moves forward. And the grander movements of large masses of atmosphere roll, rotate and revolve. These can be seen also in the aurora, the earthquake, the solar system even, also pervading and reaching throughout nature in all its varying forms of motion.

The source of energy is not in the sun. The solar system revolves, but the sun does not revolve the solar system. The orbs of the solar system, even the sun itself, rotate, but the sun does not rotate itself,

nor its companion orbs.

The solar system moves through space, but the sun does not propel itself. The hypothesis of "original impulse" is a myth. The motion of the solar system is the result of a constant power in action beyond it-

self, forming a part of a grand plan of motion in the mechanism of the skies.

Investigation shows the seven colors, or forces forming the seven colors of the visible spectrum are constant in their power. The force causing the revolution and the rotation of the orbs of the solar system are also constant. The energy that produces these motions is constant, but it is not the sun. At an early day man placed the earth as the center of an early day man placed the earth as the center of all power. He yet thinks that it is in the earth that is the source of earthquakes. Science was induced to make a remove to the sun as the source of all power.

make a remove to the sun as the source of an power. He needs to make another move yet.

Man has ever since the dawning of thought, sought the source of power. He has ever reverenced that power. He first placed it in the sky, which he early called Uranus. The sky was the father and the earth the mother in myth. He has successively changed the seat of power to Saturn, Jupiter, Diana (moon) and later to Phebus-Apollo (the sun).

The preferry science of to day is a sun-aversity per second content.

(moon) and later to Phebus-Apollo (the sun).

The average science of to-day is a sun-worshiper. Ethics has made greater progress than this and recognizes a power beyond the sun. Man progresses under the glitter of the sword and the boom of cannon. The polity of government, the forms of religion, the use of implements change in rapid order, but the owl of wisdom perches herself above the carnage of battle, and with the return of peace files down and takes up the subjects of science at the flies down and takes up the subjects of science at the

Thus average science is more conservative than any other branch of human effort. If man await for science to move itself up to the plane of advance ment that should exist for to-day, he will wait in vain. There have been many changes since the earlier forms of religion even, but the science of 6,-(110) years ago in many respects is the science of to-

Science has been trying to solve the problem of storms from the standpoint of the sun 3,000 years, and has failed. And it is time for man to legin to think that there is a defect in the method of investi-

The press of America can afford an arena in which this battle of progress can be fought. We invite a thorough and just criticism of the points in this question. The ultimate object to be truth and fact. A good question for debates may be: Resolved, That the sun is not the source of power

in nature. In successive numbers of this journal we will endeavor to throw light upon the problem of storms, reaching a solution from a solution of the problem of energy, expressed in the language of the physicist. -E. J. Cough in Chicago Tribune.

A Golden Wedding.

To the Editor of the Heligio-Philosophical Journal:

Tuesday, the 14th, was the golden wedding day of Isaac N. Hedden and wife in Plymouth, twenty-five miles west of this city. In the forencen their daughter came with her babe and husband; soon a sister and husband followed, and told them of goodly company coming. The surprise was real, and in an hour the unlooked for invaders—a hundred strong—held the premises for hours, filling every lower room in the pleasant farm house. About half were relatives and near intimates; the rest cordial riends, mostly from the Grange to which they be

long. Mr. O. R. Pettingell made a presentation addres and an ample easy chair for the groom and a pair of gold glasses for the bride were gifts. Mrs. Wildie, of Plymouth Grange, read an original poem; Mr. Bradner, a relative, read the "Not Finis" of U. W. Holmes; and Mr. Hedden undertook a brief reply, hardly able to control his feelings. He was lying on his bed from the effects of a sprained limb, but the wide doors gave sight of all, and Mrs. Hedden could walk among the guests or stand by the bed

A feast of good things followed, the best of do-mestic cookery in abundant variety, with tea and coffee passed around, and a nice bride's loaf in fit place. No wines or liquors, as their civilization had left them behind. Through all ran the flow of cheery talk and gratulation. After the feast a talk by G. B. Stebbins, and then the hand-grasps and good-byes. All made it a memorable and golden day, not only to the bride and groom of fifty years tried and true wedded life, but to every one present. Mr. and Mrs. Hedden were early Abolitionists,

outspoken Spiritualists and old readers of the RELIGIO-PHILOSOPHICAL JOURNAL, and "the light that never was on land or sea" is in their souls. This good company of people of all opinions me

to give their heartfelt greeting, The moral is that true living conquers prejudice and makes human kinship strong. Detroit, Mich., March 14th, 1882.

A Test.

To the Editor of the Religio-Philosophical Journal:

My daughter, Ursula Taylor, writes as follows from Hastings, Nebraska: "Mother came to me last night. The door to my room opened and she stood there as plain and natural as I ever saw her in my life. I was glad to see her; but she so startled me that she calmly floated away in a soft mellow light and disappeared from view. It was not a dream. I had

About a year ago her mother passed to spirit life at this place. I telegraphed to Mrs. Taylor just before she died, to come and see her as she could not live long. She did not arrive, however, till a few hours after she had passed away. Immediately after death, as promised, she then made herself unmistakably known to me. Knowing, then, that she lives, it would be natural that she would manifest to her daughter in Nebraska, whom she loved so well. How consoling it is to know that our friends shall live.

L. N. B. CARPENTER.

Guthrie Centre, Iowa.

John M. Sandidge, of New Orleans, writes: Mrs. DeWolf of your city, left us three days ago, en route for her home by way of St. Louis. She came to us unheralded, but made more character for herself and the philosophy she represents, than was ever done here before in so short a time, by any melium visiting this city. Attractive and unassuming in deportment, she was quickly established in the good opinion of all who sought her. Taking no credit to herself for any thing given as a medium, the plaintive eloquence of chief "Neconnee" presented truth in such a winsome garb as to make it recognizable by many who would not before receive it when telephoned from "over the way," and the "Winnebago" in voicing friends from the "other side," did it in such a way as to make their presence There will be many friends to welcome Mrs. DeWolf should she come here again.

The Alleged Prophecy of Garfield's Assassination.

To the Editor of the Religio Philosophical Journal: The report signed A. B. French in number two of March 11th of your JOUNNAL, relating an alleged prophecy of the coming assassination of Mr. Garfield by some German of the name of Phillip Mr. Garnela by some German of the name of Phillip Herring, referred to Mr. Carl Schurz, on whom this "prophet" pretended to have called with a letter to him from Mr. Garnield. This caused me to direct a few lines to Mr. Schurz, now editor of the New York Evening Post, in which, reminding him of our former friendly relation, I, as a contributor to the RELIGIO-PHILOSOPHICAL JOURNAL and a critical investigator of the phenomena-of Spiritualism, asked him to let me know what he knew of the facts him to let me know what he knew of the facts alleged in Mr. French's report. The prompt answer which I received from Mr. Schurz to my request I give below in a literal translation from the German of the original:

"Evening Post, 210 Broadway, New York, March 16th, 1882.

"DEAR DOCTOR: Your lines of to-day I have just received. Of the occurrence described in the cut of the paper, nothing is known to me personally, but I had previously read of it in the papers. I cannot re-member that a German of the name of Phillip Herring has ever introduced himself to me with a letter of Garfield. About two years ago I received a call from a German of Cleveland, who, however, had another name, at Washington, for the purpose of communicating to me several visions he pretended to have had. He predicted that the government of the United States would be overwhelmed by the Jesuits, and also that President Hoves (for Shorman and I would be that President Hayes, Gen. Sherman and I would be in danger of being assassinated. His very wild talk as well as his looks made me presume that he was insane. I have since heard nothing from him.

With friendly greeting, yours,

C. SCHURZ." This new occurrence of a very doubtful "prophecy" confirms me in the truth of the remarks with which I lately closed the exposure of the follies and vagaries of Henry Lacroix, that "American Spiritualism" has to fight not only against intentional fraud or stolid credulity but also against unintentional insanity within its ranks.

It seems to me that the inclination of mediumistically endowed persons to get a reputation as "prophets," is a species of that form of insanity so very common nowadays, to which science has given the name of "Mania of Greatness." Persons of an overcredulous mind ought not to

forget, that no prophec, wherever it may come from, is of any value before its fulfillment, and that to no prophetic utterance any credence ought to be given, unless it has been published or authentically recorded before the event took place. I am quite sure that every investigator of Spiritualism can adduce from his own experience many mediumistic predictions which have utterly failed.

Yours Fraternally,

DR. G. BLEDE.

STUBS AND OPIUM.

The Delectable Ingredients of Modern Cigarette-A Growing Vice.

I ran across a cigarette factory the other day. Whew! I wouldn't write—or, rather, you wouldn't dare print what I saw. Dirty butts of cigars fresh from the filth of muddy streets, are the cleanest and nicest of the material used in compiling these precious roads to ruin. I came down town on a Madison Avenue car this evening, and on the tail end there were three little chaps, the oldest about fourteen. Each smoked a cigarette and spat his little life away. I ventured to ask if they enjoyed the odor. They said they did. And the taste? Certainly. On inquiring I found they had a well-known brand of cigarette, noted for its "opium soak" and its terrible smell when burning. Poor little devils. They can't last long. They were pale and sickly, puny and offensive. What kind of men will they make? Men? They're men already in their own eyes. They and a majority of our little lads are full of the slang of the day, up in all the catches, and abund-antly able to hold up their end of a conversation. I subsequently saw these three boys in Niblo's Gar-den. It would have done you good to hear them talk. A blind man might reasonably think he was They had seen it all before, and better done at that. Down went the curtain, out went the boys, but before they felt the first breath of the fresh air from the street each puny hand held a cigarette to the vile-smelling mouth, and puff! puff! they sickened everybody in their vicinity. This is an old grievance of mine, and I don't care to bore you with it, but I feel it keenly.

Day by day the vice grows stronger. There was a time when cigarette smoking was confined almost entirely to Cubans who knew what good tobacco was, and made their own cigarettes. Gradually the habit spread. Dealers followed suit. Makers be-came unscrupulous. Little dirty boys were sent out to pick up cigar stumps. Other equally disgusting material was also utilized. Opium was made to do duty. Cheap paper took the place of rice paper. I wish these boys could see the stuff their paper is made from? Wouldn't it turn their little stomachs? I trow, I trow. The cheap paper, the old stumps, the opium and the chemicals used to make them "strong" deserve to be shown up. Parents have no influence with their sons. Why not? Because they smoke cigars and pipes themselves. The boys charge all the good advice they get to their fathers' desire to keep them down. There is but one way to deal with American boys. Reason with them through their eyes. If every nicotined stomach was made public, if every time a fellow died of too much eigarette, the fact was made known, if the proud boys could be shown a rag factory and a stump grindery, it seems to me the cigarette business would be wound up very soon.—Joe Howard in the Philadelphia Times.

Is Thought Matter?

To the Editor of the Religio-Philosophical Journal:

I have been considerably interested in the brief discussion in your columns, of the question, "Is Thought Matter?" between Joseph S. Burr and M. L. Sherman. I am no scientist, yet I have been for some years quite an attentive observer of various phenomena bearing on scientific subjects, and may be excused for presenting a few commonplace re-marks on the foregoing question. In the first place it seems that many Spiritualists do not comprehend the true meaning of materialism of which so much is said. I hear the word "materialism" used so reck-lessly by some of the contributors of the JOURNAL, that I am moved to speak my honest convictions on the subject. In one sense of the term, I am a ma-terialist. It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by "nothing." The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will power the mesmerist compels his subject to perform various feats, but who becomes normal again when the will is withdrawn.

I have observed in all physical phenomena, that when the propelling force is withdrawn, the phe-nomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by "nothing", it would be impossible to withdraw the producing force, and the manifesta-tions would never cease. Indeed, if such manifesta-tions ever existed they must of necessity be per-

From the above premises I draw the conclusion that anything which is capable of producing an effect on any portion of the physical universe, must of necessity, be material, and if mind can produce these effects, it must be material, or, in other words, must project material force sufficient to produce a physical effect. I have seen no statement in the Journal giving any conclusive reasons why mind is or is not material. I have drawn my conclusions from physical effects, which I claim can be produced by no other than physical causes or forces.

A. J. Manley. Minneapolis, Minn., March 12th, 1882.

W. W. Martin writes: I have taken the Journal regularly ever since it was published. It brings light and happiness with every number.

Letter From Hockessin, Del.

To the Editor of the Religio Philosophical Journal:

This bright and breezy Sunday morning we have just been reading your last excellent number. We love to praise more than to blame, to appreciate better than to criticise. Having been indulging a little in the latter vein of late, as seemed needed, we can scarcely refrain from selecting in the last paper an article or two from amongst many it has that aregood, and which appear worthy of special note for the truths they promulgate with much beauty of style and sentiment. We mean "Human Still," by H. H. Brown, and "Letter from New York," by Y. Z. There is good food for thought in both, but to one particular paragraph near the close of the "Letter from New York," allow us to invite special attention. It is but an echo of the thought that is fermenting in the hearts of thousands of good and just men whose minds are given to reflect upon and if possi-This bright and breezy Sunday morning we have whose minds are given to reflect upon and if possi-

That move of empire the stupendous wheel'-

to seek in the light of political economy, the sources of those economic forces so mighty in power for good or evil—so big with the welfare or ill-fare of millions of human homes and their individual mem-

thers.
Truly does your correspondent say of this day in our great cities, never did luxury, as a result of accumulated wealth, so prevail as now; yet "never were there poorer, more hopeless and wretched beings in this new world, than wander within a stone's throw of modern palaces, where treasures are accumulated from the ends of earth." "But, [he goes on to say], this opens a problem too gigantic to be more than alluded to in a brief letter. It is a problem for this nation to settle if it values continuance." We only write this hasty card to express full unity with the idea of your correspondent in this respect. We abide under the burthen of the feeling that never before under the burthen of the feeling that never beforeeven now when many conceive they see a grand prosperity—never before did our country more ur-gently need the help of true patriots and "radical thinkers" to stem the tide that is drifting her towards destruction

thinkers" to stem the tide that is drifting her towards destruction.

Grand old civilizations have lived, ere this, in our world's history—lived to see "wealth (wrongfully) accumulated and men decay"—lived to perish mid the fire and sword of political dissension, the rack and "auto-da-fe" of false and bigoted priestly rule, the enervation of luxury and the crushing power of poverty caused by the greed of the oppressor, the cumning of the usurer and the false financier, lived to perish and take with them to destruction the 2ccumulation of access of learning science and art.

cumulation of ages of learning science and art.
Such must ever be the fate of nations and of people until right shall prevail over wrong, purity and charity over bigotry and corruption, and justice be done to the lowly as well as to the more exalted. Let us pray, therefore, that good "radical thinkers" and radical actors, as well, may be found to "settle this gigantic problem" and that with the aid of wisdom from the spheres, we may weather the trial that is even at our door. is even at our door.

The Salvation Army in Paris.

The latest occupation of Paris is certainly the strangest. Three times in modern history has that city been compelled to submit, with inexpressible mortification, to the disgrace of capture; but the foe which has now moved upon it and into it is not Russian, nor Austrian, nor Prussian, nor even British in a military sort of way. It is of a sort which the true Parisian will find simply incomprehensible, being a detachment of the English Salvation Army, under command of one Gen. Booth, with two female aids. That Paris stands in need of good strong preaching nobody will deny—the difficulty will be to persuade the more lively of the sinners to listen to it, while to the average Frenchman that kind of religious exercise will be simply an enigma. Gen. Booth has done everything in his power to make his conference meetings entertaining. He had a female accordeon player and a male cornet-a-piston player, who gave lively variations on themes from Moody and Sankey. He had an interpreter also, who turned his exhortations into French; but alas! whenever the tunes were lively the French unregenerates actually began to dance, and might have danced the gallery down if one of the female missionaries had not cried out: "Beware! the gallery is not, like the rock of our faith, unshakable." This had a quieting effect, perhaps only for a time; for to expect a Frenchman to hear a lively piping and not to dance to it would be to expect an impossibility. If Paris is to be converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agency of a converted it will not he through the agenc which has now moved upon it and into it is not to expect an impossibility. If Paris is to be converted, it will not be through the agency of an accordeon and a cornet-a-piston.

J. Dunton writes: The cause is rapidly gaining here on the Western border. The people are poor, but asking for the bread of life. I have been an instrument in establishing many circles and develop-ing many mediums, some of whom are doing a good

Notes and Extracts.

It is not true that the spirits are going to do your work for you. It is not true that they will take from you your responsibility. The gift of healing belongs to the spirit embodied

as well as disembodied. Health is considered by some as catching as disease. The majority of people have imagined that souls or spirits, have some sort of a vague existence; and

artist has portrayed for you the cherub, all head and face, but no body. Spiritualism demonstrates that spirits have their hold upon you, are close around you, press upon you, ever near you, and that, according to your own disposition, according to your own spirit-ual powers and purposes will be the nature of the

spirits that affect you. To the majority of Christian believers, death, which has been represented as being overcome by and through the act of faith, is yet a most dread calamity, shunned and shuddered at; instead of being relegated to its proper position, it is made to be a dread tragedy at the end, which shall close the book of life.

Yea, more, it is represented by some that when death occurs, the individual remains unconscious; and this idea you find clearly portrayed when you enter the cities of the dead, and see the signs and symbols employed to indicate death. You see the broken column, you see the flower broken at the stem, you read the words, "Resting in Jesus," "Asleep in Jesus.".

There are those to whom Spiritualism comes s a welcome shower to the parched soil, or the drooping plant. They have reached that stage of moral and spiritual worth where their souls are hungry for this food, and it comes to them as a sweet, glad, refreshing and invigorating influence, stimu-lating them, and giving a vital basis of knowledge upon which to rear the superstructure of their faith, for the outworking of their philosophy in daily

It is claimed by Spiritualists that Spiritualism is the result of the action of spirits; that Spiritualism as a movement has had its origin in the action of disembodied beings; that it is overruled by the spiritual world; that spirits are their own missionaries; that they meet in congress in spirit-life, and through our mediums labor, causing them to go forth as mission-aries and sow the seed; that they choose whom they will, and that though many are called, or ap-parently called, there are few that are chosen to fulfill the great work of the spiritual movement. Now arises, therefore, as a legitimate question, How are the spirits able to exercise these powers, and how far are they limited in their exercise? Many Spiritualists we know have been, on that particular subject, divided in opinion. Some imagine that the spirits are coming to point a royal road to wisdom and spiritual success. Many imagine they have nothing else to do but to sit in circles and implore the presence and inshall become wise, they shall become noble, they shall become great and famous, and spirits "fool them to the top of their bent," promise them all kinds of greatness, tell them they shall do this and the other, and shall obtain distinction in such a way that their names aball so handed down to be a way. that their names shall be handed down to posterity. These very persons are probably intelligent, or partially so, and they are delighted by the thought that they have visits from the great and the noble, and that Shakespeare, and Lord Byron, Socrates and Plato, Jesus and Moses, and many other historical personages, return to them, and give them audience upon the things of spirit-life; that these and others like these, are their guides, their advised and counselless.

The Index says: "The RULIGIO-PHILOSOPHICAL JOURNAL of Chicago comes to us in a new and improved dress-lits 'spring dress,' it says; and it is bright and cheery enough in appearance to belong to that search. Colonel Bundy has our best wishes for the continued success of his journal, which he has always held up to a high moral level, even when by his determination to do so at all hazards he has been misappreciated and maligned by those who should have thanked him rather for his unselfish and mauly course in exposing fraud, dishonesty, and immorality under whatever name they sought to hide."

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[New York Union.] Did Him Good.

Mr. Charles H. Bauer, editor of the above paper and Notary Public, in a late issue mentions the following: Patrick Kenny, Esq., some time ago, suffered much from rheumatism and tried almost every means to rid himself of this painful evil, but in vain. He was advised to use St. Jacobs Oil, which he did so successfully, that all pain has left him and he is as healthy and strong as ever before. Mr. Kenny is an enthusiastic advocate of St. Jacobs Oil, and it has done him good.

A wise man must faithfully discharge all his moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low if he perform ceremonial acts only, and fails to discharge his moral duties. There are two roads that conduct to perfect virtue—to be true, and to do no evil to any creature. - Hindu.

"The Doctor Told Me

to take a blue pill, but I didn't for I had already been poisoned twice by mercury. The druggist told me to try Kidney-Wort and I did. It was just the thing for my biliousness and constipation, and now I am as well as ever." Torpid kidneys and liver is the trouble, for which kidney-Wort always proves to be the best remedy known. Hartford Con-

Our whole working power depends on knowing the laws of the world in other words, the properties of the things which we have to work with and to work among, and to work upon.—Mill.

Sublimely Superb.

A pair of beautiful Sun-flowers on Easels will be mailed free to any lady who will send ten cents in postage stamps or money to Dr. C. W. Benson, No. 109 North Entaw street, Balti-more, Md.

The society of dead authors has this advantage over that of the living: they never flatter us to our faces, nor slander us behind our backs, nor intrude upon our privacy, nor quit their shelves until we take them down.

Feverish Colds

are broken up and cured by Dr. R. V. Pierce's Compound Extract of Smart-Weed. It is an excellent remedy for neuralgia and rheumatism, and the best liniment for sprains and bruises. By druggists.

I cannot play upon any stringed instru-ment, but I can tell you how of a little village to make a great and glorious city.- Themis-

Beauty Regained.

The beauty and color of the hair may be safely regained by using Parker's Hair Balsam, which is much admired for its perfume, cleanliness and dandruff eradicating proper-

The individual is one in the unity of personality, and ought to be one in the unity of a free, powerful and self-harmonized charac-

Strength for Mind and Body.

There is more strength restoring power in a bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. This explains why invalids find it such a wonderful invigorant for mind and body. See other col-

Virtue is a subordination of the passions to the intellect. It is to act in accord with your highest convictions. It does not consist in believing, but in doing.—Ingersoll.

Elixir Vita for Women.—Mrs. Lydia E. Pinkham 233 Western Avenue, Lynn, Mass., has made the discovery. Her Vegetable Compound is a positive cure for female complaints. A line addressed to this lady will elicit all necessary information.

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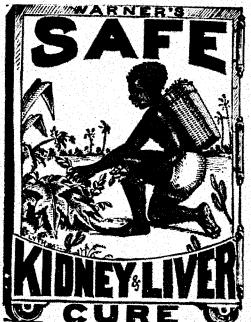
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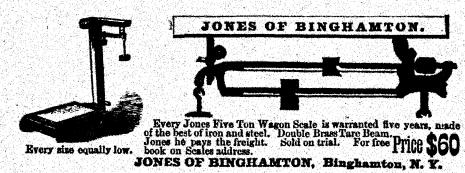
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other things he said:

"The clergy have been feeding the people upon the old husks of theology for hundreds of years. Such food is stale, and not suited to the wants of humanity. A child once being asked by a skeptic why she prayed every day, 'Give us this day our daily bread,' instead of praying once for all time, responded, 'Because I want it fresh every day.' This is great truth; we want fresh bread every day. a great truth; we want fresh bread every day. The inspiration of the past does not satisfy all our wants. We are in advance of the past in all the arts and sciences—why may we not improve upon the inspiration of the past? Our souls demand a living inspira-And in that 'bread which came down from heaven,' we find the supply for our wants. God has not forgotten and forsaken the world. His inspiration belongs to this age as well as to the past. He answers all our supplications and giveth us the bread of life."

These are only a few of the thoughts which fell from the lips of the preacher, and the writer left the church feeling that the utterances of this man were aiding in that great work of liberalizing, so rapidly being pushed forward in nearly all the churches; and, although he could not but feel sad because the preacher had denied his Spiritualism by deserting its ranks, yet he would not even seem to judge, but would leave him in the hands of that Great Judge "whose judgments are righteous judgments." As the writer commenced abruptly these notes, so as unceremoniously would he close, wishing the JOURNAL success in all of its noble efforts for the welfare of true Spiritualism. GEO. A. FULLER.

March 16th, 1882.

A Defence of A. J. Davis.

To the Editor of the Religio-Philosophical Journal: My attention has been directed to a succession of papers which you have published in regard to an expression of Mr. A. J. Davis in his discourse at Steck Hall, on the 20th of November last. I am not entirely free, I must acknowledge, from the impression that we are having an edition of "Much Ado About Nothing;" it seems to be either that or an tafair is the demand that has sprung up, not to make the second desire to depreciate and disway, this is just what we are bound to expect. In that event, it will be utterly useless to correct any misapplication or misrepresentation of what he may have uttered. After one erroneous declaration shall have been set right, there will another be put forth. Besides, calumny which is implied, which is promul-

tinctly expressed. I have no taste for the logic of sneering any more than for the dialect of slang, both of which seem in the apprehension of many to be a nice, decent way to demolish a person from whom they differ. They are but another form of the lawyer's maxim: "When you have a bad case, abuse the other's attorney.' But no attorney, nor even Mr. Davis himself, will be demolished by abuse, irony, or any analogous kind of rhetoric, where the animus is so plainly manifest, to heap dirt and opprobrium on him, even when using fraternal

gated by hint and insinuation, has more of

hydrophobic venom in it, than what is dis-

It is not known that clairvoyance is an "abnormal development of the spiritual faculties." or that what are styled superior conditions "are only normal to a future state of existence." To assert this is no more logical, amounts actually to no more than the averment of the Carib Indian that it was enough to know that the sun rose and set without inquiry into the cause, or of the Australian that he being unable to count ten, it was an abnormal state of faculties to be able to make mathematical calculation. If the "spiritual faculties" are a part of our being, their devilopment has normal relation to our maturity and development, and is by no other necessity "only normal to a future state of existence." We are not necessarily infantile We are not necessarily infantile always while living on this earth, nor is it always normal to have no conception or experience of the superior condition. It is not rational to suppose that spiritual faculties are under the operation of a diverse or different law beyond this earthly mode of existence from what they are while the corporeal investiture exists. If there is a Supreme Being, if spiritual and psychical essences exist, it is perfectly normal to apprehend the fact; and by no means absurd or irrational to suppose that means of knowing truth are accessible to the human mind, which the crucible of the chemist, the microscope of the naturalist, or the spectroscope of the astronomer has not attained. The methods of socalled science do not seem to reach in this di-rection, but only after "facts and phenom-ena," which are only effects, whose causes can only be recognized by spiritual faculty. Indeed all morality, all law, all conception of right and wrong, can only be apprehended in the same way. The spectroscope cannot reflect it, nor the microscope descry it, nor the crucible evolve it. Only the faculty which when ripened and disciplined is clair-

voyance, can perceive it. I hesitate to use the word science. It really means knowledge; especially superior or classified knowledge; but is now quite frequently made to mean what a particular set of men consent to. We have a scientific as well as an ecclesiastical orthodoxy. And the scientific bigot is as narrow, as bitter, and about as malignant and proscriptive as the other kind. He more than half hates those who do not accept his dicta while he prates about their dogma. Now, I esteem all bigots as pretty much alike-very undesirable society. The "arbitrary and empirical" are domiciled with the scientist as much as with the metaphysician; and while affecting to make

it is now become the fashion to class spirituality, immortality and Deity itself as un-knowable, because to such men unknown; and the next step is taken by the vain, halftaught and superficial, to deny them absolutely, and so, as far as may be, plunge into chaos all that is not apprehended by corporeal sensation. What is called science now-a-days, always stops short of the cognition of life, energy and spirit. Rock, earth and ignes-fatui are more real in its vocabulary than any thing of life. It is certain that many visions of clairvoyants are absurd and preposterous, but they are so from being the distorted view of light and essence. Even then, therefore, they are preferable to the "deductions" of so-called scientists, obtained even by aid of geometry and algebra. These fail in the essential, the cognition of living truth. What they see is only the governed, not the principle behind. What clairvoyants tell may be capable of evolving vital fact; but science which deals only with externals, can produce no more than a polished sculpture. Pygmalion was wiser; he carved a Galatea, and in addition, recognized a Divinity that could give the image life.

It was hardly consistent to impugn the accuracy of "Justitia," in saying that science has been convicted of the grossest mistakes. It would have been fairer to accept the word in the sense in which it was used, before the attempt to question the accuracy of the assertion. Indeed, the expression, "her theories always open to correction," etc., is about an acquired and to the dealers of the dealers of the dealers of the dealers. equivalent to the declaration which "Justitia" makes. The theories of Tycho Brahe, Kepler, Herschel, and others, when compared with each other, show that that declaration was

not wholly unauthorized. Is the moon an outcome, a child of the earth? On this the merit of the entire discussion depends, as a desired opportunity is afforded to chastise, discredit and dishonor Mr. Davis. By the theory of La Place it is not. But that theory is all unproved. It is not a "basis of science" any more than any other man's theory. I know that a hundred pens will come speedily to white heat at this statement; but they will have to cool down They are all heated in support of what is only a theory. There is nothing unplausible in the idea that the moon was originally some meteoric nucleus which gathered to itself earthy emanations and so grew into a world or it may have proceeded from the earth as a child from the womb of its mother. In either of these cases, the metalloid or mineral would be present in large mass; and from the in-fused energy which operates in all matter it would presumably evolve the vegetable, and probably the animal. The vulgar witticism which has been bestowed on Mr. Davis for stating so much, I must leave for the delectation of those who batten on ribaldry. If any man means to refute him, let him consider what Mr. Davis says, in the sense in which he uses language, and abstain from applying the meanings given by other writers. Any other method is not honest or truthful.

What is denominated science has not yet approximated to an explanation of force, nor even of matter itself. It is not impossible or improbable that a higher knowledge will yet evolve truths in relation to these, which though convenient to stigmatise as "shadowy nonsense," are nevertheless divine, inmos and eternal fact.

unduly eager desire to depreciate and discredit Mr. Davis. If Mr. Davis is in anybody's South, practical men, as they are pleased to style them down there, by which they mean mechanics, not those whose trades are their masters, but who are masters of their trades; farmers who can handle a plow as well as direct some one to do it.

The planting of whitefish spawn in the waters of the great lakes is going on under the direction of the superintendent of the United States fish hatchery at Northville, Michigan. So far two million fish have been deposited in Lake Michigan at Sheboygan, and the same number at North Racine and Muskegon. The hatchery yet contains fourteen millions. Of these four millions will be deposited at Oswego, the same number at Sandusky, and the others at different points in Lakes Huron and Michigan.

At Hatfield Park, England, the seat of Lord Salisbury, the piles to support a coffer-dam across the River Lea have just been success-fully driven by the power from a water-wheet situated at a distance, which power was transmitted by two dynamo machines and a couple of wires to the gearing connected with a piledriver of ordinary construction erected on a barge floating in the river. The machinery although rather roughly constructed, worked well, lifting a "dolly" weighing from four to five hundred weight with ease and regularity.

In a recent number of Naturen, Mr. Bergh has drawn attention to the powerful agency exerted by ice in severing rocks, of which he gives a striking instance occurring on the Aalesund in West Norway, where a low ledge rising out of the fjord is all that remains of a once extensive fjæld promontory, which, in the year 1717, was suddenly blown up and precipitated into the water by the force of the ice within the interstices of the stone. The winter had been mild, and during a rapid thaw a considerable stream had welled up from the ice covered summit of the fjæld, and carried its waters into every crevice of the rock, when a sudden change of wind brought about a sharp frost, which turned the de-scending waters of the newly formed stream into ice, arresting their course within the interstices of the rock. The result was the explosion of the entire mass of the fjæld below the outbreak of the stream, and its projection from a height of more than 1,500 feet into the neighboring fjord, which ingulfed the whole of the promontory, with its cultivated fields and farmstead.

A French naval doctor, M. Crevaux, has lately made important explorations in the northern parts of South America, more especially in the valley of the Orinoco and its affluents. Among other facts of observation, he states that the Guaraunos, at the delta of that river, take refuge in the trees when the delta is inundated. There they make a sort of dwelling with branches and clay. The women light, on a small piece of floor, the are needed for cooking, and the traveler on the river by night often sees with surprise long rows of flames at a considerable height in the air. The Guarannos dispose of their dead by hanging them in hammocks in the tops of trees. Dr. Creyaux, in the course of his travels, met with geophagous, or eartheating tribes. The clay, which often serves for their food whole months, seems to be a mixture of oxide of iron and some organic substance. They have recourse to it more especially in times of scarcity; but, strange to say, there are eager gourmands for the substance, individuals in whom/depraved taste becomes so pronounced that they may be seen

The theory that the human race will not be able to maintain a high order of physical development on this continent did not receive much encouragement at a re-cent social gathering in New York. The Titans, a society to which only gentlemen of position and of a stature not below six feet two inches are eligible, now numbers about a hundred members, largely representative of the oldest and best known American families. Seventy-three Titans sat down together at the recent annual dinner of the society. The tallest measured six feet six inches. There were a dozen generals and colonels among them, as many prominent physicians, and a long list of distinguished lawyers and busi-

Prof. McKendrick, in a recent lecture be-fore the Royal Institution, said that probably touch was the most primitive of all the senses; and then described its anatomical arrangements in man. These consist of the end and bulbs of Krause, the touch corpuscles of Wagner, and the bodies first described by Vater, and usually called Pacinian, after Pacini, their closest examiner. All these min-ute corpuscles contain a gelatinous-like matter in which the ends of the nerves are embedded. Tactile sensations are excited by mechanical contact, pressure, or traction. The mode of excitation varies according as the body is solid, liquid, or gaseous, and sensibility inspects with the amount of pressure till it creases with the amount of pressure, till it becomes pain. Inequality of pressure is one of the conditions of tactile sensation; hence the use of positions of tactile sensation; hence the use of papillæ to increase the points of contact, and therefore the delicacy of touch.

The cow blackbird deposits its eggs indiscriminately among the nests of smaller birds. The blackbird's eggs generally hatch out a day or two before the adopted mother's own eggs, so, when the legitimate members of the family do come, it is to find their nest already occupied by the strong, lusty interlopers, who, on account of their superior size and strength, come in for the lion's share of all the food brought to the nest. Thus the innocent parents rear the aliens, while their own young starve. It is really a pitiable sight to see a couple of little greenlets anxiously searching from daybreak till evening for food to fill the capacious crop of one or more young cow blackbirds, considerably larger than the greenlets themselves.

A certain degree of moisture is necessary for the hatching of eggs. The biddy which hides her nest away in some secluded spot on the ground usually comes out with a fine build the nest upon the ground, it is advisable, in order to maintain a certain degree of moist-ure to place a few shovelfuls of earth in a box and place the nest upon that. When nests are made of straw and placed upon the floor the air circulates throughout the nest so readily that the eggs become too dry to hatch

A Note from B. F. Underwood.

To the Editor of the Religio-Philosophical Journal:

I have read the resolutions passed by the Chicago League, but what I wrote is true nevertheless. I saw no leagues from Boston to Kansas. If any liberals I met were interested in the League, they did not make their interest known to me. One exception might perhaps be named, as a gentleman in Chicago wanted information regarding the history of the League, although he was not interested enough to meet me according to an appointment.

There may be live Leagues in the country. but they are not numerous. The published list of Leagues—published until recently—is an imposture upon the liberal public. There is no such number of leagues as is represented in several papers. I know whereof I affirm.

Of the Chicago League I know nothing, I was asked to lecture for it, but did not. If more than one person who spoke to me regarding it, is a member of the organization, was not, and am not aware of the fact, and although I was told one Mr. Toohey spoke one evening for the Chicago League to an audience of about 300 (if my memory serves me), I do not think anybody said anything to me about its "average attendance." What I was told by good earnest Liberals outside of

the League, I will not repeat.

As I spoke in Chicago for the Philosophical Society, and as that body has the reputation of being the most intellectual society in the West, my associates, if of the "aristocratic order," evidently belong to the aristocracy of intellect; and if the Liberal League cannot attract that class of men and women it had better change its tactics and its mode of procedure, as Col. Ingersoll and others have adrised.

An organization to narrow that Judge Hurlburt, F. E. Abbott, G. W. Julian, R. G. Ingersoll, W. J. Potter, J. C. Bundy, Dr. J. R. Monroe and Judge Krekel, and the great majority of Liberals cannot work with it, without being committed to the support of a policy demanding the repeal of all postal laws against obscenity—a policy to which they are inflexibly opposed—is an organization to which "Mr. B. F. Underwood, editor of the Index," cannot and will not give his adhesion, whatever resolutions are passed and to whatever misrepresentation and abuse to which he may be subjected in the papers which give their influence to the League. B. F. UNDERWOOD.

Boston, March 22, 1882.

The Old Amount of Cream Tartar

Will not raise the old amount of flour. Why is it? How often this question is asked the grocer! The most complete answer to this inquiry that we have seen, comes from the Health Inspector of the New York Board of Health. After samples of cream tartar purchased in various parts of the city had been subjected to analysis, he found in all cases that article to be adulterated with terra alba to such an extent in some instances that the cream tartar was really terra alba with a lit-tle cream tartar added. The Inspector furth-er stated that, when baking powders are put up in packages ready for use, the honest and skillful manufacturer experiences no difficulty, in the first place, of securing pure material, and secondly, in mixing them in proper proportions. Hence, the Inspector recommends the use of a good, reliable brand of baking powder in preference to the cream of

tartar as now found in the stores. The manufacturers of the well known brand called the "Royal Baking Powder," import their own cream tartar direct from the Wine Districts of France, expressly for this purpose. This company are said to be the largest users of cream tartar in the world, and in these days of adulteration and fraud, it is most gratifying to know of one article of food that metaphysician; and while affecting to make tearing pieces of ferruginous clay from huts we can get pure, namely, the Royal Baking facts and phenomena a basis for deductions, made of it and putting them in their mouths, Powder. Portland Daily Press.

EXPOSURE OF MRS. HULL.

Long Known as the Great Materializing Medium of Astoria, N. Y., and the Hazard Medium of Vaneluse, R. I.

to the Editor of the Religio-Philosophical Journal:

Mrs. Hull, whose supposed mediumship for iull-form materilization has been for a long time the wonder of credulous dupes, including the learned and the unlearned, the foolish and the supposed to be wise people of all conditions and classes, has been finally exposed as a barefaced and unmitigated fraud. The exposure was complete and absolute, leaving not a shadow of possibility upon which Mrs. Hull and her nefarious and illainous husband can base any hope of exrication, their detection being so overwhelmingly conclusive, that Mr. Hull with all his monumental capacity as a cheat, hypo-crite, dissembler, was unable to gainsay, for he was obliged to acknowledge it himself.

According to arrangements, a scance was held with Mrs. Hull, superintended by Mr. Hull, in the city of New York, at a private dwelling, on Sunday evening, March 19th, 1882. There were present, all told, fifteen people, including the two conspirators. They were it is believed, all Spiritualists and anxious and desirous to know the truth, and to acknowledge it when fairly demonstrated. There was no concerted plan or intention to ittempt an exposure; it was the result simply of the exercise of ordinary common sense and judgment on perceiving the exhibition to be an imposition, and prompt action in simply

After five forms had appeared, all similar as to stockings, white skirt and the shape of the bared arm, a sixth form appeared and beckoned to Dr. Collins, of this city. Dr. Collins moved to the opening of the parted curtains, just inside of which the supposed spirit form was standing, and in endeavoring to understand clearly the answer to some questions which he had asked, he was allowed to bend slightly toward the form and gradually encircle the waist, until suddenly, he clasped it tightly and drew it forcibly and clasped it tightly and drew it forcing and quickly into the main room. Quick as lightning, with tiger-like ferocity, Mr. Hull sprang at Dr. Collins's throat and they immediately engaged in a fierce struggle, during which the "spirit" got away and endeavored to rush behind the curtain, when the writer, who had just got in front of the curtains, seized it before it could enter, and brood of chickens, while the one which had held it until the light was turned up, when, her nest made high up from the ground in lo! dishevelled and forlorn the picture of some ary place very likely failed to hatch the most of her eggs. Generally the hen will hatch the most of her eggs when her nest is placed upon the ground. If it is not practicable to build the nest upon the ground it is advisable. curtains, trembling and undone, where several of the ladies present assisted her to put on her dress, her shoes and other articles of her apparel. While all this was going on Mr. Hull kept exclaiming, "You don't understand this thing! You don't understand the laws governing this thing!" The others thought they did. During the exciting struggle one lady with admirable presence of mind, rushed into the room behind the curtains, and on the lounge upon which Mrs. Hull had reclined in the "deep trance," found a mask which had answered for the face of the "entranced medium," while the "spirit" was also in sight, and a large piece of cheap that they were shamefully deceived and de-frauded. These evidences of the fraud are in good hands, and will be kept for certain uses

> A statement of the foregoing will probably be made shortly, signed by the members of this memorable "scance." That some action will be taken to place these impostors where they belong, is very likely. That it should be done, there is no doubt. The man Hull certainly belongs in the state prison, and if he should get his real deserts, he would be lodged there for life. Vouching for the truth of the above, I subscribe myself,

JOHN B. SAMMIS. 1593 Broadway, N, Y., March 20th, 1882.

Letter from New York. To the Editor of the Religio-Philosophical Journal:

A soft shower is falling like a benison from the skies. The air is balmy, the birds are singing and the buds of rose leaves are crimson-tipped and enlarging hour by hour. In little door-yard plots the crocus is abloom, and the jonguil and daffodil are uncovering their heads to the soft breezes. I know a lady who is clairaudient enough to hear them talk together. She can tell when the little rootlets awake and stir and begin to confer about creeping up into the sunshine. She can interpret the speech of dandelions and daisies, and she even affirms their language would sometimes make fashionable society dumb with its wonderful eloquence, its beauty, sweetness and poesy. She declares, too, that the esthetically languid and artificial young men who pose with the lily and the sunflower in their hands, are deaf to the simple, spiritual teachings of the flowers they desecrate Their cult is but the culmination of a sensuous devotion to elaboration and ultra refined

external artificial beauty.

And is this not true? The voluptuous love of the beautiful in form and hue, in line and tinting, is but a ministration to a perishable mask, which is more likely than not to con-ceal disease and deformity. There is neither health or sanity in the Oscar Wilde craze; it will soon become a byword and a hissing. For it is not founded on the real, broad, grand laws which govern the domain of eternal and ever-living Beauty, which is one of the immutable principles of Deity. These triflers, immature, rash, immodest, set themselves up as translators of a language of whose alpha-bet they are ignorant, and a portion of the lookers-on, stare agape, and go straightway and make themselves ridiculous imitators, in order to be in the fashion! How it reminds one of the dialogue in Hamlet:

Hamlet.—Do you see yonder cloud that's almost in the shape of a camel?

Polonious.—By the mass, and 'tis like a camel, indeed.

Polonious.—It is backed like a weasel. Hamlet.-Or like a whale? Polonius.-Very like a whale! Just so a portion of the mobile public will see a camel, a weasel or a whale, just as their

leaders tell them what to see. CENTRAL PARK

Hamlet.-Methinks it is like a weasel.

is putting on its spring robes, all tipped and fringed with softest crimson and green. The trees have been closely trimmed, the walks are clean and dry, and the roads were all thronged with carriages on Sunday last. Pedestrians. horse-back riders, and drivers in vehicles of every description, visited all por-tions of this vast pleasure ground. The Park is, indeed, the lungs of the city. And the in-mates of tenement-houses as well as the rich are welcome to enjoy its beauties, to feast

their souls on the results of nature and art combined. Given great cities, and great parks are a necessity. And all the proud old capitals of Europe can show no bette eginnings, no more diversified scenery and promises of future verdure and beauty, than this matrered is at the new world. metropolis of the new world.

MEETINGS IN BROOKLYN.

The Fraternity have had the pleasure of hearing Mrs. Brigham from their platform, on the afternoon and evening of February 26th in exchange with Mrs. Shepard-Lillie at Republican Hall. But as Bro. Nichols has informed you of that, as well as of matters and things in gapanal in Prochlan we will

and things in general in Brooklyn, we will pass on to our little city.

We were all most pleasantly surprised at seeing Col. and Mrs. Bundy, and having the opportunity of thanking them for the grand work they are doing for the cause of honesty and instice as well as chiritual truth. and justice, as well as spiritual truth. As they will not be in Chicago before this is in type, I take the occasion to say now what their modesty might not disclose, namely, that they refused the recognition of a formal reception tendered them by a host of warm friends, choosing rather to quietly go about among the many homes whose doors were thrown open to them. We are glad to see them both looking well and happy, and to find the Journal established on such a substantial basis.

MEETINGS IN NEW YORK.

The U.S. Eclectic Medical College held its annual graduating exercises on the evening of March 8th, after examinations of memorable severity. It is full of life, youth, vigor and promise.

The other meetings continue as usual. At Steck Hall, Mr. Davis speaks on such topics as "Spiritual Illumination," "Laws and Benefits of Prayer," "Spirit Memories and Prophecies," and "Spiritual Poverty or Malaria in the Social Organism," in his wonted original and inspired manner. Deep impressions are made on some of the attendants, such as will

not disappear during earth life.
On the evening of March 4th Prof. Wilder gave a masterly address on "The office of the Imagination," in which he severely scored Materialists. At its close, Prof. Gunn, Dean of the United States Medical College, replied to his strictures, pleasantly but earnestly. This called out Prof. W. again, and then Mr. Davis, who pronounced the attitude of the Materialist to be that of negation, merely, while the platform of Steck Hall is one of

On the evening of the 11th Mrs. S. W. Van Horn gave a lecture on "The Gods of Yesterday, To-day and To-morrow," at the same place, which the writer was not fortunate enough to hear. The hall was filled and an intellectual and critical attendant says, "You cannot state too much in praise of the matter and manner of the lecturer." Mrs. Van Horn's delivery is graceful and natural, her voice silvery and sympathetic, and her whole soul is felt in every word she utters. Y.Z. New York, March 21st.



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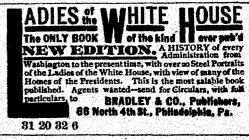
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