No. 6

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

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ANNIVERSARY ADDRESS.

Delivered by A. B. French at Union Park Hall, Friday Evening, March 31st, 1882.

The earth has made the journey of the sun once more and our thirty-fourth anniversary is upon us. During the past year, startling events have followed each other in rapid succession. Strange as was the configuration of the heavens at its opening, still more strange have been the events upon the earth, and also the evolutions and revolutions in human thought. The echo of our grateful songs had hardly died away from our last anniversary meeting, when a bomb shell ex-ploded in the theological world more fatal to the stereotyped orthodoxy of the age than the

the stereotyped orthodoxy of the age than the great earthquake at Lisbon which shook half the continent and raised the bed of the ocean.

Two hundred and seventy years, King James Pible had held absolute sway. When the birth of a child was recorded within the lids of the ground calm about the fate of her sort of sacred calm about the fate of her darling. But shortly after our last meeting, Chicago journalism a splayed its enterprise by publishing the New Testament as a matter of news. It was not, however, the same taught from every pulpit and Sabbath school, but numerous emendations and corrections had been made to the word of God. "Who has laid sacrilegious hands upon the Bible of the fathers?" asked the wayworn Christian who had carried the weary weight of his heavy cross through the long years. In-vestigation soon revealed that a committee had been busy for ten years planting a magazine under the absolute authority of the book, which had exploded with as fatal results as the shell that only a few weeks pre-vious. Nihilistic hands had hurled at the feet of a Russian Czar. The Brooklyn tiger paced his pulpit cell and gnashed his merciless jaws at the innovation; but the sun refused to stand still while he whet his glittering steel for battle, and the work of revising and improving bibles has already been added to the rapidly extending list of American and European industries.

While Autumn was painting for us with delicate hand the mellow tints on leaf and tree, and the sigh of the winds and flight of the birds gave token of a summer gone and winter fast approaching, an event of significant importance to every true Spiritualist was transpiring in England. At Newcastleon-Tyne a Congress of the clergy and laity of the Church of England was held, and Spiritualism became the major topic of discussion. It is not my province to review this discussion. A spirit of fairness marked the proceedings, entirely foreign to such men as Prof. Phalos of our own country. We can as Prof. Phelps of our own country. We can but gratefully remember the eminent Vicar of St. Johns church, Rev. Dr. Thornton, Canon Wilberforce, Mr. Brown, Fowler, and others for the spirit of fairness which marked their addresses. It is one of the anomalies of history, that the Established Church of England should set an example of toleration before some of the liberal sects and broad-gauge churches of the United States.

Fortunate will it be for us if amid the festivities of this day we can rise to some serene altitude whence we can look over these years of history and anticipate the future of this movement. It is to be conced-ed modern Spiritualism had a humble beginning. These sounds did not come in the clash of steel or cannonade of battle. They did not call to the world from a smoking Sinai, or the gloomy labyrinth of an Arabian

cathedral, but they came in the unpretending has dreamed. We are just beginning to learn cottage of the poor. It was not given to the seul has wings by which it can rise ambitious statesmen and an intolerant and touch the sun-lit and star-lit borders of priesthood to first receive these sounds, but they called in the trusting ears of happy girlhood. Church and State were alike deaf to them. Our scientists, pale with long and patient toil, heard not the strange voices. Philosophers gray with age could not see these angelic feet treading along the dim boundaries of earth. Hoary headed skeptic-possession. Spiritualism is leading us along possession. Spiritualism is leading us along possession. Spiritualism is leading us along possession. ism pronounced them a nine days' wonder that should quickly pass away. But the wonder has increased until a beast can now

see Spiritualism a power in the world.

Let us draw no overcolored pictures, nor indulge in any vain boasting on this occasion. If there was ever a time when Spiritualists should be frank and sincere, this is that supreme moment. Granting the reality of its phenomena as all candid minds must, and also the fact that Spiritualism has gained converts by millions during these years, it has not accomplished as much as we might desire. Its great work has only begun, and Spiritualism has added little, as yet, to the world's history, art or science. The eternal past lies beyond the same clouds that have obscured it in all time. There is nearly as much mystery behind the cradle and beyond the coffin as in any past age. We as Spiritualists must turn our anxious eyes down the same dim aisles of history and tradition man has looked in all the past centradition man has looked in all the past centuries. Only a few, as yet, have come back to us from the prehistoric dead to tell us where we can find their buried cities or given us the key to their faded hieroglyphs. The world's archeologists, antiquarians and philologists, must still toil in the gloom and darkness of ancient tombs, gathering here and there some stray pearl to reward their labor. Tradition's night casts just as somber shadows over the face of man's morning as shadows over the face of man's morning as in any age.

Spiritualism has created for us no.

from the unpolished marble equal to the work of the old masters, who made the mute line of stone breathe the disdain of the gods. It has hung on the walls of our homes no Madonnas on whose dreamy eyelids rest the charms of more exquisite beauty than the ideals drawn out by Raphael. Astronomers are not indebted to this movement for the discovery of many new planets that earthly telescopes could not reveal. Spirits have not, as yet, pointed out to us any spot upon the earth or under it, where we can find the missing link between man and beast, nor demonstrated whether there is, or is not a connection between the two; nor have they drawn upon the dark background of this world any well defined map of the spiritual universe. If that universe is the invisible side of this universe with its uncounted stars and suns, it has not been demonstrated. We may strain our poor eyes in vain to see divisions of that land. Its oceans have not been located or named. The celestial fleets which sail its azure seas, have dropped to us no log book giving the direction of the winds, the name of their fairy ships or the color and length of their streaming sails. No angel hand has sketched out for us the granite base of its eternal hills or pointed to our admiring eyes their flower-clad summits.

It is an open question to-day what animals there are, or whether any exist in that world native to our earth. We do not know what the variety of its flowers, or whether their seeds were ever quickened in an earthly soil, nor have we read the constitution and laws of the heavenly republics; nor do we know whether such governments exist. All these things belong to its future work. Let us hope that the day will come when all I have intimated and even more shall be accomplished. What has so-called Spiritualism done

during these years? 1st. I think I can safely say it has demonstrated beyond all peradventure the existence of spiritual beings, and that such beings can and do hold special, and perhaps I ought to say limited intercourse with the inhabitants of earth. The evidences upon which I predicate this statement are so numerous and predicate this statement are so numerous and appeal so definitely to every sense, it would be a waste of time to present any given cases to support it. Do you desire facts? You shall find them in every city and village and at nearly every fireside. Such facts are of every character, from the simple rap which marked its opening to all the more complicated phenomena that have followed in rapid succession. They have occurred at all times and in all seasons—in the grey of morning and in all seasons—in the grey of morning—in the flush of noon—in the shades of twiight, and in the still watches of the night. Any man or woman who affirms that our age is destitute of spiritual facts or such facts as touch our spiritual natures, is as wild as Nebuchadnezzar when he betook himself to the company of beasts. Moreover, such facts have demonstrated the ever present and active agency of spiritual beings in the affairs of mankind. We have learned by and through them that love does not sleep in a coffin, and memory can not be buried in the grave. 2nd. Spiritualism has demonstrated dur-

ng these years man's spiritual nature in this: it has shown he has power to transcend this limitation of his physical environment and deal with facts and forces beyond more sensuous perception. Hence it has done more than to demonstrate that spirits can under certain limitation hold intercourses with us by establishing the converse proposition, viz. that man is a spirit per se; and that he can did not call to the world from a smoking Sinai, at the gloomy labyrinth of an Arabian soul. We have learned during these years further and say that the inspiration of Miss buried love. Young science faced the world

removed from the thoroughfares of trade. that there are occult powers and forces with-They did not echo in the frescoed halls of a in us greater and grander than skepticism a world vaster than this.

> a line of internal discovery. We have learned that we have wings as well as dull and aching limbs. Moreover, when these limbs are dormant, we can tread along the boundaries of a world lit with a fairer sun than illuminates this cold hemisphere. Do you inquire what are these marvelous powers of the soul Spiritualism has quickened within us? Clairvoyance is one of them. Known in all history, it has been reserved to the thirty-four years just gone, to reduce this power is an almost family heritage. Clairvoyants are now numbered by thousands and the age be-lieves in this gift. It demonstrates our power to see without using the bodily organ, thus forever annihilating the subtle materialism which bases all knowledge upon physical sensa-tions. We know that the soul can see objective nature as well as subjective creations when no quivering beam of light has pictured such obquivering beam of light has pictured such objects on the retina of the eye. This inward seeing goes further than the outward; it is direct sight. Centuries ago the old apostle said: "We now see through a glass darkly," and science demonstrates that our eyes only catch the inverted images of things. But in this picture gallery of the soul, we deal with the verities of objective and subjective life. Clairaudience is another of these powers. Scientists tell us the most acute human ears Scientists tell us the most acute human ears can only hear a certain number of vibrations per minute; that there is a point where these oscome so rapid we cannot separate them with this sense, and therefore we lose them; but we have learned that we have a finer sense of hearing wheraby we catch echoes of harps touched by the bland breezes that sweep over the eternal hills.

Another power is psychometry. This gift also reveals to us the marvelous powers of the soul. Here is a power which leads the sensitive into a realm of subtle forces. The psychometrist also treads along the borders of this inner world. Here space is annihilated and time forgotten. The air becomes vocal with the voices of many ages. Every stone is an encyclopædia of history, and the ashes of the dead take the subject into the presence of the living. It verifies the declaration of the great preacher of Israel: "Every secret the great preacher of Israel: "Every secret thing shall be revealed." This power goes down the long and dusty corridors of the past, and up the mystic heights of the future, and often sits on the throne of prophecy. What wonderful achievements! How mighty shall be their power in the world's yet unwritten history! When I contemplate all these powers Spiritualism is quickening within us powers Spiritualism is quickening within us, know not which most to admire, the fact that our friends hail us from the farther shore, or the other fact that we can coast so near the hither side. We can hear above the roar of the waves which break over our curious bark, voices that in the years long gone, were hushed in the silence of the grave. 3d. I think we can reasonably claim Spir-

itualism has demonstrated during these years a present law of inspiration, which neces-sarily forces upon us a belief in the permanency and universality of inspiration in all ages. Mortals are to-day speaking in new tongues as in pentecostal times. They are healing the sick by the same power. "Out of the mouths of babes and sucklings, Spiritualism has proclaimed its vical truths." Do you doubt its inspirition? Leak ages the list you doubt its inspiration? Look over the list of its teachers during these years. None of the trained Demosthenes and Ciceros of our age came forward to champion its cause. Not a college threw open its doors and bade it welcome. Not a church said come and sit on this altar and receive our blessing. Not a clergyman spoke kindly of its advent until he knew his salary was secure. But Spiritu-alism could not thus be thwarted. It transformed country school boys and school girls into orators; it brought its own learning and built in the wilderness of human skepticism its altars, and lit them with the beams of an immortal sun. We do not claim this army of freshmen has startled the world with classic lore. We do claim, however, their utterances will compare as favorably with modern scholarship as the teachings of the twelve apostles compared with Grecian culture. We claim still more: it has ordained a larger number of teachers and gained for itself more converts in the same length of time than did Christianity and Mohammedanism

Thirty-four years ago Spiritualism was without literature. It had neither press, papers or books; but it has created its own literature, and stamped its image on all the thought of our time. Here again I am free to admit that many of its books do not equal in culture the standard literature of the age; yet I challenge the world to produce such books under the same circumstances. Bring me a boy from the cobbler's bench who can equal "Nature's Divine Revelations?" It has been said that genius is born and not made, and I believe it. In poetry, nature has given no more marvelous births than the old masters from Homer to Shakespeare, but here again I challenge all the masters to write the equal of Harris's great production in the

Doten from Poe, equaled the best productions of the masters. Her inspiration from Burns transports us to the hawthorne shade of bonnie Scotland, and then again he takes us over the mystic river, and we can almost see the lover's happy meeting, in the land where death's pale frosts never enter. Let me repeat: Spiritualistic literature is the marvel of the age in the manner in which it has been produced and demonstrates a present law of inspiration.

Spiritualism has its art, but its artists do not come as pupils from our art school. They have not traveled thousands of miles to view some picturesque spot, where the torn cliff and rushing waters are bathed in the ruddy glow of the morning sunlight, or the sadder beams of his setting. Its artists have not gone out under the light of uncounted stars and the sad smile of the wairs, many stars, and the sad smile of the waning moon to scull the glassy bosom of earth's lakes in search of ideals; but its artists like its sounds, have come from the unpretending cottage of the poor. They have been called in a moment and without preparation, from the toils of the kitchen, the farm, the shop, and the play-grounds of happy childhood-called not to copy the work of any master, but often in the deep sleep of a trance to draw the shadow of the face of a loved one who has slept through the changing seasons of many years under the brooding silence of the grave. Who can doubt the reality of its inspiration? Who will deny the universality of the law which revives these wonders at certain marked periods in history?

The magnitude of the event we this day celebrate will widen and deepen as the circling years roll on. We must not forget the greatest events are not always the most noisy and imposing. Nature veils her most marvelous work in humility. Superficial eyes and ears are captivated with the wild picturesque and daring. But philosophers meditate upon the silent forces which precede the more noisy manifestation. The wild flight of a comet might dazzle ten thousand eyes and terrify as many hearts, and yet not one of all the quaking mulittude pauses to think of the long silent forces which project-ed it into life. All classes are moved by the majestic tragedy of the storm! The light-nings quiver, the wild shriek of the winds, and the heavy tread of the thunder, move their sensuous perception. How few the number who have felt its gathering forces in the hollow air! Vulgar eyes can see an ivalanche falling and crashing in the mountain canyons. How few have watched the ar fallen sunbeam cut with a noiseless blade the chords that bound it to its mountain home. Man in his history repeats the processes of nature. The most wonderful events are not always visible to the eyes which see them. Not in the smoke and carnage of battle; not in the pomp and splendor of glit-tering palaces and golden crowns, shall we find the forces that have moved the world. Such forces gather almost unnoticed around the pillars of empire and religious altars, and while the guardians of each have slept in fancied security they have entirely revolu-tionized thought, and not unfrequently dug the grave of empire. Rome never thought herself more secure than when a northern horde was ready to sack the city. The Greek enjoyed his games in content while Philip was digging the grave of the republic. Jesus was hardly known beyond unhappy Judea in his life time. We have no evidence that his sayings were reduced to writing for more than a hundred years after the echo of his last groan died away from Calvary. Yet a force centered in his inspiration that widen-ed and deepened until temples crumbled to dust, and thrones tottered and fell in its path. Paganism with the seal of centuries upon it, did not dream a rival force was centering that should soon throttle its life. It stretched forth its withered hand to smite the stranger, but the blow was given too late. Mohammed in his cave attracted no notice, but when he came back from Medina thundering at the gates of Mecca, all trembled in fear before him.

He has looked over the sea of history in vain, who has not observed times of marked spiritual activity all along the ages. Such periods are preceded by their dual opposite or by times when man becomes skeptical of the spiritual universe, or so immersed in ma-terial things it is lost to his apprehension. A central force always marks this new era of spiritual unfolding, just as each wave which sweeps over the ocean is by a given power projected. The decline of faith is as natural to history as the decline of strength is to old age. When spiritual activities become so pronounced that every dream of the imagination is transformed into a spiritual reality, then these periods of reaction come, and skepticism protesting against the tyranny and superstition of belief takes the throne and wields the most brutal lash of the tyrant.

Looking over the condition of the world's thought at the advent of modern Spiritual-ism, we cannot fail to be impressed with the wonderful dearth of spiritual power in this country and Europe. The fires of its early inspiration had died out from nearly every Christian altar, while over the dead embers of each fell the shadow of an abhorrent ritnalism. Our churches had forgotten the living spiritual forces and were grouping their way through the darkness of ancient tombs. Apostolic signs and wonders had ceased. Inspiration had become antique. The Spiritualism of the early fathers had departed from their posterity. Skepticism like a frightful nightmare hannted the slumbers of mankind. The

with the head of a giant, but its heart was cold as the icy mansions the mad north winds build around the tongues of polar seas. In this night of skepticism Spiritualism was born. Do you ask what is its force to-day? I reply it does not come simply from the fact that we hold converse with spiritual beings, nor does it come from the superior knowledge revealed in these communications. Such facts are old as human history. But its force lies in the new wave these facts have started on the shoreless sea of thought. Christianity did not derive its power from any new truth Jesus proclaimed. His teachings did not rise above the culture of his time. His so-called miracles were not new. The old temples of Egypt had witnessed as great wonders for centuries. Apollonius of Tyana, and Simon the wonder worker, were competitors with his power. But Jesus marked a new cycle in the world's thought, just as Spiritualism in 1848 marked a reaction from the world's skepticism. What shall be its future? See what it has already accomplished! Its work clearly will not be to build up a new sect in the world. It does not build new altars. It writes no creeds. This work all preceded its coming. Protestantism had reached the last stage of individualization when the raps of 1848 startled the world. Nor will it flood the world with new teachers. Those first called to service are fast dropping out. Only a few of the Johns who went forth crying for the new kingdom and the new king are now heard. Call the roll to-day, and how many of the old veterans have been discharged—some by poverty, some by sickness and many by death. The busy world now tramps over their nearly un-marked graves and has almost forgotten their labors. When we call this long roll, the names of Edmonds, White, Sargent, Wilson and Finney with his tongue of fire, rise like a magical mirror before us, and we call out to them from the earth-bank of life, "All hail to your arisen spirits; you lived five hundred years too soon for the comfort of your days!" the same class of soldiers. These were the rugged volunteers, but now recruits come from the world's military schools. It builds no new altars, but it is lighting anew the old ones. It is not enlarging its distinctive journalism and literature, but it has taken possession of all journals. It does not reproduce the Harris and Dotens of other days, but it finds a larger and, if possible, a sweeter voice breaking from the lips of the old

This great busy world lives to-day under the hallowed light of Spiritualism; it smiles in every cradle,echoes in every school bell,speaks in pulpit and pew and in all the activities and industries of our age. The world's spiritual side is warmer than ever before. The unseen universe is nearer—the grave has less gloom—science has more heart—philosophy has more breadth of soul. If all this has been accomplished in thirty-four years, what shall the controlled himself. the centuries bring?. What shall be its force when this wave reaches the mid ocean of its power? I tremble when I contemplate a future so vast. What matters it, if your toils and mine are forgotten, so the work goes forward? Have our tired hands helped to raise one stone, or our tears moistened one seed that shall blossom in the world's to-morrow, we can be content.

Standing on the grave of the four and thir-y years now gone, I can look far out on the future path, and see slowly yet surely rising the massive columns of that temple be." This is not a vain dream. It is the ecstasy born of prophecy. As the wave rolls onward, I see old temples totter and fall, special faiths and creeds go to decay, empires red with blood washed away, and this temple of and for humanity slowly building. I can hear the echo of the busy workman's strokes over rivers, seas and continents. Like the temple of old, each stone is hewed and numbered in its quarry, and these are from every nation. It is the world's temple universal built by the toiling ages. Within its spacious walls, the poorest, weakest children of earth shall find their native home, and its altar will be lit forever with the smile of the

WHAT "WIFE" MEANS.—Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that femme. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over his head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's rue place and power.'

Educate the masses, and the hewer of wood and drawer of water will be better citizens and produce better children, and the nation will be ultimately blessed—but educate.— Boston Times.

We can no more have back old times by gathering the same people in the same place than we could have back a dead friend by seating his skeleton in his accustomed place.

THE KEY.

Spiritualism a Key to Scriptural Interpretation, and the Philosophy and Religion of Nature and Truth.

BY THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal:

Psychological philosophy is essentially the philosophy of the moral and physical universe, and must of necessity be so if we be-lieve the great Divine Mind is the creator and governor of all. God is well defined "a spirit," which embraces all that pertains to intelligence and power. As matter has no power over itself, there must be a power in the background in sovereign control over it, and that power endowed of wisdom and intelligence, is the creator of all things. Science is truth. The natural sciences are the truths of nature, and no system of theology or religion can be true unless in harmony with, and capable of demonstration or proof by science. It must stand the test of truth, and the only question is, "what is truth" as propounded to Jesus when he said he came to bear witness "to the truth." The spirit of truth will guide into all truth. We may not be able to demonstrate truth for the may not be able to demonstrate truth for the want of knowledge, but this in nowise militates against the idea that religious and theological truths are not capable of demonstration by truthful science.

Theseiences of astronomy and geology were no less demonstrable before we could demonstrate them than afterwards. We became able to demonstrate them because of their being demonstrable when sufficient knowledge should be attained, as we solve a problem after attaining to an understanding of it. The religion and theology of the bible must harmonize with, and be capable of proof by truthful science, or fall as not based upon truth. Truth demonstrates itself. It may not to our mind until enlightened to it Intuition is the best possible test of moral and religious truth, carrying conviction to the mind of right and wrong, which is the basis of moral accountability. Take intuition away and man is no more than a brute or horse post. Every law of God and commandment of Jesus are addressed to man's intuition or moral convictions, and all religion has the same address.

Nature nourishes the elements of life, and is to be sought out deferred to and obeyed. It | tored child of nature can see a God in clouds is vile heresy to teach nature must be disobeyed; violated of its rightful promptings or condemned as evil. And every religion based upon such a charge against the works of God, is impious and derogatory to the divine, and nothing short of ignorance screens it from blasphemy.

As the eminent divine, Dr. Kirby, says, "Nature should be considered a hand-book in the interpretation of the scriptures;" and the equally learned Dr. Dick says, "Religious faith must surrender to truths established by science." And I would add that we shall never have an enlightened Christianity never have an enlightened Christianity taught from the sacred desk, until the book of nature is identified with the list, constituting the curriculum of sacred hermeutics. What would Christianity have been at this day, had it not been for men outside of the church, free to think and investigate untrammelled by ereeds, and to throw light would the priesthood and orthodox fraternity with black caps drawn over their heads, in-capable of giving or receiving any light, or his eternal power and godhead;"

giving ear to any truth. Let it be kept in mind that every man in the Christian ministry, capable of uttering a train of thought worthy of falling upon an enlightened ear, is indebted to the so-called infidel thinkers of the outside world, who, in despite of church hostility, persecutions and torture, prosecute their labors and make nature known to the world as far as it is known. and science to glitter and shine of its A man would be ashamed at this day to stand in the pulpit and give a literal construction to the Mosaical account, or claim the world to be flat, or that the sun went around the earth. What has relieved the ministry from that benighted humility? Cer-What has relieved the tainly nothing that the church has done, but fought against with indignant hate: the prosecution of the studies of nature and the sciences. Bound to a creed like a child in a swaddling band, the church for centuries struggled to live and radiate light when wrapped in deep darkness. But science di-rected by the sterling friends of truth and of God, fearless of faggots, prisons and shackles, filled their lamps with oil lighted from the altar of nature, and throwed their beams over the scriptures and the church and brought them forth to a more commendable atmosphere of thought, yet but faintly ra-diating the light that becomes the true temple of the living God.

The orthodox clergy, as a general thing, are men of poor logic, especially ethical logic. Creeds limit mental vision and mental ken and energy, and shrivel up the very soul. A boat snubbed to a post, can sail only in a very small circle, and a bird in the cage knows but little of the liberty of the fields, groves and mountain summits through and over which to glide on rapturous wing. enjoy freedom of life or thought the mind must be just as God made it, free to mount the hill of science and bathe in the sunbeams of truth. To join an orthodox church is to strike a fatal blow at the hope of ever attaining to the full stature of the enlightened and happy Christian. Every injunction of the church to abide by the spirit and requirements of the creed, is a blow upon the head of mental, moral and religious progress.

Orthodoxy emasculates morality, and keeps science in the shade, cripples mental energy, and portrays the divine in horrible features. It severs God from his works, and paralyzes his government. It has fought for ages against honoring the Creator by making manifest his glory through a knowledge of his works and displays of his wisdom.

It is only a little over a century since it sought to stifle the voice of science declaratory of the truths of geology, in reading the record of God's own written history. The testimony of the rocks written by the finger of the Creator on the pages of adamant, were as the impious scribblings of damnable Atheism, in the estimation of learned orthodox divines of the universities of Europe as against the literal interpretation of the pen

In 1751 the great naturalist, Buffon, published his natural history, in which, in his theory of the earth, he says "that the present mountains and valleys of the earth are due to secondary causes, and that the same causes will in time destroy all the continents, hills and valleys, and reproduce others like them," a proposition no intelligent schoolboy, unless a novice in the pulpit, will not now deny, if he is the merest tyro in geology.

What did the learned clergy do? The Faculty of Theology in Paris addressed him a letter informing him that the propo-

sitions published by him "were reprehensible and contrary to the creed of the church," and he was invited by the college to send in a "recantation of his unorthodox opinion," to which he submitted, and a general assembly of the faculty required him to publish it in his next work. Thus he was compelled to belie what he knew to be true science and blacken his own good name as a scientist for all time, by the overawing authority of su-perstitious orthodoxy. The question of the church as to any claims of science, was not whether it agreed with true science, but whether it was inconsistent with, or contrary "to the creed of the church?" Such has always been the position of the church in its relation to the sciences, the outside world without an exception being the pioneers in all investigations of the religious, theological and scientific truth.

The creed of the church will never ad vance in the cause of truth, but must give way before it, and take its place in the background among the shades of the musty, dusky past, and Spiritualism take its place in the van of the seekers of light and life. And why so? Simply because it is the expression of the divine that rules, and the language of the adaptation of things in the works and providence of God. It is a science itself and must and will stand the test of the natural sciences. It reduces all to the control, in the fullness of time, and to the pleasure of an all prevailing and pervading spirituality, doing its own will and accom-

plishing its own pleasures. It is the spirit from which a David in-quired whether he should fly to or go from it, or from the presence of the Lord. He thought if he went to heaven or hell, or to the uttermost parts of the sea, he would be in the divine presence. And verily is the spiritual to be manifested whenever God has signified his presence by things that are made, and man

may aspire to a recognition of him. If Spiritualism cannot stand the test of the moral and physical sciences, then like the superannuated and absurd creeds of men, it must shrink and vanish away from before the eyes of scrutinizing men schooled in truthful science, and the world must await the coming of a new hope through the developments of the future. It is enough for minds schooled in the philosophy and adaptation of things in the field of nature to know that a governing intelligence rules above all matter, manifesting itself through the order and harmony that prevails. Even an untuand much more can the tutored one of science. Individuality may be as earth, blind and unreasonable as over credulity. We may be as much in the wrong in denying or disbelieving from evidence presented, as in believing in what we may consider not sham or fraud. Atheism betrays a deeper darkness or greater blindness than polythe-ism of a thousand Gods, as the former as-sumes nature to be creatorless, and the latter the work of many hands, whilst reason proves the former a gross absurdity, and the latter assumes the rational of he converse.

Thus much for the man of science or the schooled in philosophy, irrespective of the Christian faith. On the other hand the Christian believer sees through the works of God, the same being that is as invisible to him as seen through nature by the man

of science, of the, to him, invisible. Paul considered that that which may be upon the teachings of the inspired? Verily, known of God may be manifest in his work. "For [says he] the things of him from the of the sacred desk, now be mere horse-posts | creation of the world, are clearly seen, being | ly visitor until early one morning last week, understood by the things that are made, even when Robert Moore, the pressman of the his eternal power and godhead?" or in other Courier, claimed that he plainly saw Mr.

words, his attributes, But I may be asked if I believe spirits are in the phenomena of the day as claimed by the Spiritualists? Waving the idea of frauds which may be practised in that field of thought as well as others, I deem it materialistic atheism to deny that spiritualistic powers are not manifested in all of the legitimate phenomena of all ages. I believe there is in the background of every legitimate activity and manifestation of power in the universe. a spiritual or mental agency, approximate or remote, working all things to a final, de-terminate ultimate, even in man, "both to will and to do." Short of this, there is no true, universal science. Philosophy is science, and defined by Plato to be truth. Every theology has its philosophy, and philosophy its theology. Psychology is of the essence of that universal philosophy, and psychology pertains to the spiritual. Ignore psychology, philosophy, science and the teachings of the works of God, and what is there in the Scriptures or out of them that partakes of a theology or a religion worthy of a moment's consideration?

A man may be called an infidel for learning from nature as did a Job, a David and a Jesus, yet it is no less true that spiritual instruction is to be drawn therefrom. Let materialists laugh and ridicule; deny if they please that a spirit can tip a table; move the bolt of a prison door; write on a slate or a palace wall; make a medium of a human organism or of the asinine, they are none the less of the truly phenomenal in the great laboratory or field of works of nature. And when spiritualistic philosophy shall take the place of the materialistic in the schools of theology, the Bible will be seen in its true light, and Christianity rendered a religious system worthy of its celestial source, and not before. That day is speeding on. When it shall have come and be recognized as of the authority of truth, men will not be laughed to scorn even for claiming angels may be entertained unawares, or Jacob-like they say entertained unawares, or Jacob-like they say they met angels of God in their way, or Paul-like they may have angels stand by their sides or see men ascending; but whether in the body or out of the body they cannot say. At any rate if one age of the world will bear evidence of the kind, all ages may and fair-minded men will not controvert it.

minded men will not controvert it. The process of enbalming is as follows, and is called the "Brunelli process:" 1. The circulatory system is cleansed by washing with cold water till it issues quite clear from the body. This may occupy from two to five hours. 2. Alcohol is injected so as to abstract as much water as possible. This occupies about a quarter of an hour. 3. Ether is then injected to abstract the fatty matter. This occupies from two to ten hours, 4. A strong solution of tannin is then injected. This occupies for imhibition two to ten hours. 5. The body is then dried in a current of warm air passed over heated chloride of calcium. This may occupy two to five hours. The body is then perfectly preserved, and resists decay. The Italians exhibit specimens which are as hard as stone, retain the shape perfectly, and are equal to the best wax models. It will be observed in this process that those substances most prone to decay are removed, and the remaining portions are converted by the tannin into a substance resembling leather.

We should surely learn henceforth not to identify Christianity with anything that seience can assail or even question—Mallock.

tions in Syracuse, N. Y.

SYRACUSE, N. Y., March 21.—For some time the relatives and the business associates of the late Daniel J. Halsted, for many years publisher of the Syracuse Courier, have been greatly excited over the alleged re-appearance of Mr. Halsted in bodily form before the eyes of several persons who were associated with him during his life. Mr. Halsted died in August last, after a long illness. For several august last, after a long lliness. For several years he had been incapacitated through bodily infirmities from taking a very active part in the management of the business department of the Courier. He was for many years proprietor of that journal, which he founded during the Douglas campaign. He disposed of a controlling infarest in it in disposed of a controlling interest in it in 1870, but was retained as business manager for several years, and was connected with the business department at the time of his death. For ten years previous to his death it was known that he had become a convert to Spiritualism, and frequent scances were held at his home, principally under the direction of John W. Truesdell, a prominent broker and an acknowledged medium. Mr. Halsted halioged he frequently required medium. broker and an acknowledged medium. Mr. Halsted believed he frequently received messages from John A. Green Jr. and other departed friends through Truesdell, and he had a firm faith in the tenets of Spiritualism. Some three months ago Mr. Charles Meigs, foreman of the *Courier* composing-room, was in the act of passing from the composingroom out into the ante-room, from which stairs lead to the sidewalk, when, as he alleges he

SAW MR. HALSTED standing in the ante-room as natural as life. and leaning upon a cane which he always carried in his later years. There was a bright light burning in the room, and Mr. Meigs asserts that he could not possibly have been deceived. Mr. Meigs hastily retreated into the composing-room, and he says he heard the apparition go down stairs, giving vent to a laugh such as Mr. Halsted was ac-customed to indulge in during his life. Mr. Meigs related what he had seen to several persons connected with the Courier, who laughed at his story. He was, however, most emphatic in his declarations and protestaions of sincerity, and could not be shaken in his belief that he had seen Mr. Halsted. Iwo weeks ago Mr. Meigs' story received confirmation from James B. Hopkins, a reporter for the Courier, who recently came to Syracuse from New York. As Mr. Hopkins was sitting in the editorial rooms about half past 8 o'clock in the evening, talking with Mr. Meigs, the foreman, Mr. Meigs noticed him staring at a large closet, the door of which was open. "There's a man there!" exclaimed Hopkins. Both sprang from their seats and started toward the closet. Mr. Hopkins says he distinctly saw the form and figure of Mr. Halsted standing in the door and leaning upon his cane. Hopkins

STARTED TOWARD THE APPARITION, and was within five feet of it when it disappeared. Both Hopkins and Meigs were very much excited, and they solemnly assert that they cannot be mistaken in declaring that Halsted stood before them. The story caused a good deal of excitement when it became noised about the city, and for several days it was with great difficulty that many of the employes of the Courier could be prevailed lowing is given on that point: upon to remain in the building after nightfall. Nothing further was seen of the ghost-Halsted standing behind the desk in the counting-room of the Courier. Mr. Moore, reaching the counting-room at half past 1 o'clock A. M., went behind the counter to turn up the gas. He declares he had no sooner turned on the light than he distinctly saw Mr. Halstead standing within three feet of him. "He was in his shirtsleeves," said Mr. More, "and was

TRYING TO OPEN THE MONEY DRAWER. He looked as natural as life, and appeared just as I have seen him hundreds of times. I have been connected with the Courier for more than ten years, and saw Mr. Halsted every day up to the time he died in August last. When I saw him this morning standing there where I had seen him so often, you may believe I was frightened. I ran out from behind the counter, and when I turned to take a second look at the ghost it was gone. Could I be deceived? No, sir, I don't believe in ghosts or spirits, but I saw Mr. Halsted just as plain as I ever saw anything. I could have touched him if I had not been so

Mr. Moore promptly informed the manager of the Courier of what he had seen. Mrs. Halsted, the widow, lives in a brick house on Formean Park. She has no children, and feeling lonely after her husband's death, she leased a portion of her house to John A. Guile, agent for a safe manufacturing company, who occupies several rooms of the dwelling with his wife. Mr. and Mrs. Guile say that for some time past they have been seriously disturbed at night by the sound of

WALKING ABOUT THE HOUSE. At first they supposed it was Mrs. Halsted, but she informed them that she did not rise from her bed after retiring. Mr. and Mrs. Guile had heard the stories that Mr. Halsted had been several times in the Courier building, and concluded that he must be walking around his house also. Mr. Guile asserts that he has frequently heard the sounds of a cane pounded on the floor, and of late the noises have continued the greater part of the night. He has informed Mrs. Halsted that he will vacate the rooms. Mrs. Halsted on being informed that her husband's form had been seen several times expressed no surprise, but on the contrary particularly inquired how he looked, and earnestly requested to be informed of the details and particulars of the apparition. Mr. Halsted, previous to engaging in the newspaper business, was captain of the steamer Maid of the Midst, which used to carry passengers up under the horseshoe falls at Niagara.

At midnight last night Mr. Robert Moore, while lying in the press-room waiting the time of going to press, felt a cold clammy hand pass over his face, almost causing suffocation. Startled with fear, he hastily lighted the gas, when the spectre dissappeared. The affair is creating considerable gossip in the city to-day, and many persons stand before the Courier building this evening hoping to eatch a view of the much-talked-of ghost. Special dispatch to the Chicago Tribune.

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Strange Story of Supernatural Manifesta- Thoughts by a Spirit that are Worthy of Consideration.

A spirit through the mediumship of the author of "Life Beyond the Grave," gives expression to some excellent sentiments in reference to purity, as follows:

"How little do the majority of people appreciate the importance of moral purity. Purity of thought and purity of deed. All people are agreed that the body should be kept pure, but all are not as eager to keep the thoughts pure. Now the importance of purity of thought to the spirit is quite as great as purity of body is to the embodied spirit. A person whose body is foul and dirty is repellant to all decent people who love cleanliness. There is a connection between cleanliness of body and cleanliness of soul; it is seldom that purity of soul is to be found co-existent with impurity of body. We know that there are plenty of examples of the converse, for purity of body does not by any means imply purity of mind. There are, alas! too many whited sepulchres in earth life-men who are outwardly clean and spotless, yet who are in thought loathsome and disgusting. On the other hand there are far more who are fifthy in body as well as in mind; this is because they have lost all self-respect; they do not care any longer for appearances, hence they do not even keep up an appearance of out-ward cleanliness. The whited sepulchre on the other hand clings to his reputation for respectability, because it brings him social advantages that he cannot afford to lose: this is his prime motive for dressing in spotless linen and appearing to be so clean in body."

The "whitened sepulchre" of society, the wolf in sheep's clothing, the hypocrite, is pictured as follows:

"Alas! how little it avails him when he reaches the Spirit-world. There he is judged by his thoughts. They are his clothes, and it is by them he is regarded. If his thoughts are impure he is avoided by all right-minded spirits. You ask, is that a punishment which he feels. Cartainly it is supposing he has he feels. Certainly it is; supposing he has been on terms of intimacy with persons of social position and influence whilst in the body, he will feel ashamed of himself when he discovers that they regard him with loathing as they certainly must if they are pure Whilst still in the body, we need not say how it affects him from the worldly point of view, because that depends on his capacity for concealing his impurity; but in a spiritual point of view, it has the effect of driving pure minded spirits away from him, and attract ing the impure ones. The latter encourage him in his impure thoughts, and suggest further impurity of thought to him; the former are driven away from his society, and he becomes more and more abandoned to evil influences, until he repents, and his repentance may only begin after some trouble has been brought upon himself by the evil influences he has attracted. This is usually the case. People learn wisdom by experience most frequently; they have to suffer first, and then they begin to mend their ways."

Each one is condemned to suffer for the sins he may have committed, until repentance takes place, and a sincere desire to do good takes possession of his soul. The fol-

"You see, spirits cannot do wrong without suffering; you imagine that they could abandon their victim when he got into trouble and escape all consequences, leaving him to ngnt it out. Not so. They are condemned to suffer for all the wrong they do, whether as disembodied spirits or as embodied spirits. Disembodied spirits can and do, alas, too often go from bad to worse. You think this is inconsistent with what you have been told, that the next life is a life of eternal progress -and that there is no retrogression. know it is a fact nevertheless that spirits do descend to lower depths, until they have reached a point where they can go no lower, and there they remain in outer darkness, locked up as it were from the perpetration of more mischief until such time as a ray of

light penetrates their black souls.' That is the natural result that follows a continued course of wicked deeds, and the picture is certainly black and revolting enough to deter any sensible person from persuing an evil course in life. The condition of evil spirits is presented in language that can not be mistaken:

"With spirits there is no death, consequent ly the spirit if only temporarily disabled would soon be active again, since time would not make any appreciable difference in the cycles of ages. Hence, Nero would be still at work instigating to fresh crimes, and so on with others of the world's criminals. As be fore stated, they reach a stage when further mischief is not possible; why or how this is we do not know, but it is the fact, and a very merciful fact it is. They are the 'spirits in prison.' You ask, are they conscious and do they suffer? Yes, certainly. They are in outer darkness; they no longer see anything or any one, but their thoughts and evil deeds haunt them; it is an awful state to contemplate.

This thought is worthy of careful con-

sideration: "The impure mind in earth life repel pure spirits, and thus they interfere with their own progress; they do more than this; they incur dangers that they cannot avert because they have driven away, by their preference for evil companions, those who would have helped them, and warned them of the dangers they were incurring."

In conclusion, the controlling spirit well

"Purity of thought is essential, and it is important. No man can be happy who indulges in impure thoughts. He may have the happiness which the pig in the stye enjoys, but the higher happiness of a quiet conscience and a contented mind is not his."

A young man named Leonard E. Spencer of North Fenton, Broome County, N. Y., was wounded in the head October 8th, 1881, by the bursting of his gun. His physicians were able to insert a finger its full length into the wound, but were unable to find the fragment of the gun which penetrated the brain. Partial recovery took place. He was at work February 20, when unfavorable symptoms set in and he died the next day. At the autopsy the cylinder and tube of the gun were found embedded in the brain, inside the membranes and on the floor of the middle fossa, near the fore part of the skull. The cylinder and tube were connected in one piece and weighed about three-quarters of an ounce. The patient had survived the injury four and a half months.

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NEURALGIA,

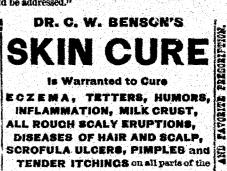
Nervous Irritability, Sciatica and all painful Nervous Discases. A treatise by a well known physician, a specialist on these subjects, concludes as follows: "Neuralgia is one of themost painful of discases, and is attended with more or loss nervous irritation. Sciatica is also a form of neuralgia, and all painful nervous discases come under that name. Neuralgia means nerve ache, and therefore you can suffer with neuralgia in any part of the body, as the nerves are supplied to every part.

raigia in any part of the body, as the nerves are supplied teevery part.

I have for many years closely studied the cause of neuraigia, and the nature of the nervous system, with the many
diseases that it is subject to, and have found by actual experience that the true and primary cause of neuralgia is
poverty of the nervous fluid—it becomes impoverished and
poor, and in some cases starved, not because the patient does
not eat, but because what is eaten is not appropriated to the
nervous system; there are many causes for this, but Dr. C. W.
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Woman and the Household.

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

APRIL.

The April days have come! the south winds blow, In homestead trees at morn, the robin sings; Swift through the softened air the swallows go With warmth upon their wings.

O'er all the vales the quickening sunshine gleams The timid violet's purple leaves unfold, And on the banks of swollen meadow streams The cowslip spreads its gold.

With wakeful life the earth's warm pulses stir, Brown buds unroll bright banners on the air, And countless fairy fingers, dropping myrrh, The summer's robes prepare.

Impatient soul, weak and complaining still,
Are all thy hopes slow struggling to the light,
Less worth than these frail buds no frost could kill.
Or wind of winter blight.

For if the spring comes on with tardy feet,
And snows lock late the germs, we do not fear; Still, with unfailing faith, our hearts repeat, The Summer days are near.

"The good we hoped to gain has falled us—well,
We do not see the ending; and the boon
May wait us down the ages—who can tell?
And bless us amply soon. In God's eternal plan, a month, a year,

Is but an hour of some slow April day, Holding the germs of what we hope and fear To blossom far away. And rayless days must come, and nights of mist, And often brooding sunshine, and dreary showers Chill dews delay the buds the zephyr kissed, And, late, bloom fairer flowers.

We pray for growth and strength; grief's dreaded showers

May be, in God's wise purpose, ripening rain,
He only knows how our highest powers

Are forfeited in pain.

To faithful souls must truest good increase, Loss here shall be accounted treasures there, So we attain to perfectness of Peace What matter how or where?

The rain is softly falling from a sky of grey, and the air is still and mild. The very genius of spring is abroad; her touch is felt on every twig, and the sod grows green under her dancing feet. Who can fail to believe in Deity and immortality, the great, sublime facts which, like the olden pillars of Hercules, stand at the gateway of the western world to which each barque sails, resistlessly day by day? If the Laureate had not so told us. by day? If the Laureate had not so told us, we should still be aware that,

"In the spring, a livelier iris changes on the burnished dove,
In the spring a young man's fancy lightly turns to
thoughts of love."

The song-sparrow is twittering from the great trees in the city's suburbs; the blue birds are already old settlers, having refused to vacate their tenements during the whole of the late mild winter, and the thrush, miscalled robin, is piping his "cheerily! cheerily!" from every thicket. Central Park is full of them, all with such bustling and important ways that you would think their tiny architectural plans were instead on a scale sufficient to erect tenements nine stories high and broad enough

to hold twenty families. The fact is, birds, though social enough in their way, and dearly loving human society, are all found in isolated families. Their limb, much less do you find nests close together. Neither do you see them roosting together. Active do you see them roosting to-gether at night. What teachers these little unspoiled featherlings are of respect to nat-ural law! They do not like their magnetisms mingled with those of others. Each is isolated, almost insulated, from every other, and so a natural, unfettered, healthy life is perpetua-

We who live in closely settled countries or in cities, forget the immutable decrees of Deity which are written in our constitutions. We herd together too much; we are constantly in the presence of our friends by day, and few have the luxury of a single bed at night. We are lonely if thrown upon our own resources three hours at a time. And so we grow up without opportunity to cultivate that interior life, that spiritual nature, which it is the very object of existence to attain, individualize and unfold. "The world is too much with us, soon and late," and its contact crushes the petals of the delicate up-springing flower of the spirit; it brushes the bloom of the grape, and leaves us withered, artificial, weary and uninspired. The French proverb, "Les extremes se touchent"-extremes meet-is exemplified in our social and family habits. They who are too gregarious and they who are too isolated, suffer alike. Truth lies in moderation, in every thing in that balance and equipoise and adjustment of part to part, of positive to negative, of body and spirit, of society to solitude, which produce a healthy circulation of physical and of spiritual life through the organization. Then we become powers, consequences of circumstances and conditions, as well as of wayward and unharmonized forces, and are ready to take our parts in the grand drama of earth life, preparatory to our entrance upon the stage of a higher existence. And it will be a great gain not to be obliged to un-learn these, what we have garbled and contorted here.

VOICE OF THE PRESS.

Antoinette Dolittle, elder sister of the North family at Mt. Lebanon, N. Y. (Shakers), makes a plea for reform in the New York Tribune, from which we extract the following, premising that our sister has altogether too much truth in her charges:

"The public press is a powerful engine for good or evil, and wields its sceptre over many millions of minds, and to a large degree controls their morals and shapes their destinies. Abnormal appetites are created, and we are creatures of habit; and our bodies, minds and souls are healthful or deceased, according to the food which they receive. It is painful, to say the least, that so large a portion of the population crave and relish food for the physical, compounded of deleterious substances unfit for any human stomach to receive, poisonous, indigestible and disease creating. As with the physical, so with the mental. Nearly all the public journals teem with advertisements to meet the demands of insidious tastes and perverted appetites. Then heal-all tonics, pills and plasters and remedial agencies of all kinds are recommended for diseases thus created. Novel reading, light, trashy literature, is encouraged as food for the mind; places of amusement and show are pointed out, exciting, and calculated to harden the conscience, destroy the morals, and stimulate the lower passions, and pave the way to crime. Then, as an offset, salaried ministers enter their pulpits and ask for forgiveness for trans-gressions, and pray that the Lord will not lead into, but deliver from, temptation to evil. Would it not be the better way for ministers to lead, and set the example of resisting temptation, and trumpet-tongued, lift their voices | field: H. W. Rokker.

in testimony against the growing evils in society; put away the causes of sin and wrong doing, that the effects might cease?"

THE PHRENOLOGICAL JOURNAL has for over forty years-ever since its inception—been under the management of the able, conscientious, energetic Charlotte Fowler-Wells, sister of the Fowler brothers who first Wells, sister of the Fowler brothers who first placed Phrenology upon a scientific foundation. At the office of the Journal, 753 Broadway, New York, Mrs. Wells still presides daily at the desk, faithfully assisted by the editor, H. S. Drayton, and Nelson Sizer, assistant. The Journal is filled with choice reading matter, advocating obedience to natural laws, hygiene, phrenological studies, and pure morality. Mrs. Wells has active and enlightened sympathy with progress and woman's elevasympathy with progress and woman's eleva-tion. In the February number of the maga-zine, is a picture and biographical sketch of a journalist and social reformer, by name Louise Otto Peters. From the sketch we con-

dense this account of the eminent German woman who originated the German woman's Louise Otto is a native of Meissen, Saxony, and began to write verses in praise of political liberty when only ten years old. At the age of twenty-three she published her first novel, which inculcated the creed that "A man's a man for a' that." It made quite an impression upon the public. From this time she became a contributor to political papers under a masculine nom de plume. Her succeeding novels continued to treat of social and political questions. After one which pleaded the cause of the poor factory men and was consequently confiscated, she became still

in the agitation of thought and founded, herself, the first Woman's journal of Germany. But the liberal movement was suppressed, and her paper suspended. Among those forced to leave their fatherland, was August Peters, editor of a republican paper. After eight years imprisonment (he was made prisoner in another struggle at Baden), the pair were united in marriage, and together established a liberal newspaper which they carried on for ten years. Meantime, Frau Otto continued authorship, and some of her novels are highly praised. She became a widow in 1864, and the next year, in connection with another woman, she founded an association having

more popular among the working people. In the revolution of 1848, she was the author of

stirring songs and addresses, and took part

for its aim the elevation of the position of woman, especially in Germany. This society has its center at Leipsic, but its members are found all over Germany, and many woman's congresses have been held in various towns of the fatherland, all of which have been presided over by Louise Ofto Peters. She has, also, in conjunction with Fraulin Schwidt astablished a favorable for the stablished as a favorable lein Schmidt, established a journal as the organ of the association. The productions of her pen for many years have been exclusively dedicated to the interests of women.

BOOK REVIEWS.

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

GYPSIES OR WHY WE WENT GYPSYING IN the Sierras. By Dio Lewis, M. D. Published by M. L. Holbrook, Laight St., New York, pp. 214,

Dr. Lewis is widely known as a writer on general reform and health. He worked thirty years to teach others the laws of life, and in so doing so exhausted his own brain force that he was compelled to rest. For three years during the summer season, with what must have been a congenial party, he camped in the Si-erras of California. The most spicy incidents of this ime are given in this little volume, which is rollicing in its good humor, and as interesting as a novel. One of the funniest conceits of the author is that of the jumping man. If a man could jump as far as a flea in proportion to his size, he could just clear 500 miles at a bound. Place him in Boston Common, and let him swing his arms and jump, he would just reach Buffalo; one more spring and he would land in Chicago; one more in Omaha; the next would carry him to the top of the Rocky Mountains; the next to the Wahsatch; the next across Nevada to the Sierras; the next will be a hop of 200 miles to San Francisco. Six jumps and a hop carries him across the continent. This is intensely graphic.

AN INDIAN DOCTOR.

"Speaking of Indians, I met an aged red man in a deep mountain canyon, hiding from pursuers. His tribe lived 300 miles north. This Indian was a medicine man, and had lost a patient. Among his people they have an unpleasant custom of killing a doctor if he loses a patient, so he had to flee. As a medical man I could enter into this poor fellows feelings, and doubt not I speak for my craft, when I say that I was glad that my professional duties had not led me to practice among that tribe of Indians. I can imagine nothing more disagreeable, than knowing that if one lost a patient, his neighbors would turn out and shoot him. I am acquainted with one doctor, whose skin, as a humorist has expressed it, would be so full of holes it could not hold his principles."

Yet Dr. Lewis thinks something may be urged in favor of the Indian method. It would clear away the doctors who make mistakes and give room for the new crowd from the medical colleges, and it might caution them to prevent as well as attempt the cure of diseases. Dr. Lewis admires the climate of California, but he does not make it all sunshine. Fruit grows luxuriantly, but the profit is no more than that of the grain fields and orchards of the East. He is opposed to the prejudice against the Chinese. He found them all that he could wish as domestics and laborers. He says they send home no more than five per cent. of their wages, and so far from shipping the bones of their dead to China, they have a large and beautiful cemetery. He is decidedly prejudiced in favor of the celestials, and makes a strong argument, and we think justly. The work is illustrated with numerous engravings, not good as works of art, but some of them highly amusing and instructive. No one will regret the time de-

Books Received.

voted to its perusal.

"The Adventures of a Virginian," by Oliver Churston, cloth. 75 cents. Philadelphia: E. Claxton & Co. Chicago: Jansen, McClurg &

"Modern Dry Plates, or Emulsion Photog-

raphy," by Dr. J. M. Eder. "The Art and Practice of Silver printing, by H. P. Robinson and Capt. Abney, R. E., F. R. S. New York: E. & H. T. Anthony & Co. "John Inglesant." A Romance, by J. H. Shorthouse, cloth 12 mo., \$1.00. New York:

Macmillan & Co. Eleventh Annual Report of the Railroad and Warehouse Commission of Illinois. SpringPartial List of Magazines for April.

St. Nicholas. (The Century Co., New York.) Contents: Frontispiece; An April Girl; A Little Old Bachelor; Brigham the Cave-dog; The Tale of Schneider; "I sent my little maiden;" The Hoosier School-boy; "They didn't have a penny;" Mr. Weathercock; Lament of the Cat-tail; The Story of Wangse Pah and the White Elephant; "There was a young maiden of Selmuch;" Recollections of a Drummer-boy; A Tragedy in the Garret; The Selfish Oyster; Three Foolish Fairies; Donald and Dorothy; Too Quick for Easter—Out of the Shell; Lill's Search; Winning a Princess; The Wrong Man at the Other End; Stories from the Northern Myths; Water Power; Lord Malapart of Moonshine Castle; Easter Card; For Very Little Folk; Jack-in-the-Pulpit; Report Concerning the "Historical Pi;" The Letter-box; The Riddle-box. ST. NICHOLAS. (The Century Co., New York.) The Letter-box; The Riddle-box.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Has Science Yet Found a New Basis for Morality? A Modern Solitary; Romance in Business; Electric Progress; Lines to a Lady who was Robbed of her Jewels; The Revision of the French Constitution; Mr. Swinburne's Triology; Fashions and Physiology; "Let Nobody Pass;" National Wealth and Expenditure; Oddities of Personal Nomenclature; Crab Gossip; The Ameer's Soliloguy; The Crisis in Sarvia: Robert Southey and The Crisis in Servia; Robert Southey and Caroline Bowles; Prince Potemkin; Degeneration; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Wendell Philips; Causes and Cure of Insanity; Tools and In-struments of Ancient Man; The Phrenological Commentator; A City of the New Northwest; A Well-Balanced Woman; Found, but not sought; Louise Michel; Some Notes of a Phrenologist; Why there is much Disease; Melancholy; Unhealthful Reading; Kitchen Leaflets; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal, etc.

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents for March: Viburnum Prunifolium Unreliable in Abortion; Movement as a Means of Cure; Treatment of Compound Fractures and Wounds of Joints; Diphtheria and Bacteria; Cases of Sephalic Version in the Postural Position; Filaria Sanguinis Hominus; Potassium Permanganate as an Antidote to the Venom of Serpents; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

THE PROGRESSIVE AGE. (Atlanta, Ga.) Contents for March: The Wisdom of the Ancients; Spiritualism a Logical Necessity; Increase and Decrease of Races; A Stricter Purity in Morals; Dreams; The Germ Theory and Mediumship; Our Proximity to the Spirit-Land; Spirit Photography; Spiritual Phenomena; Gems of Thought; Poetry; Short Stories; Publisher's Notices. LA REVUE SPIRITE. (M. Leymarie, Paris,

France.) A monthly Journal devoted to the Spiritual Philosophy, containing articles of interest.

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

THE HERALD OF HEALTH. (M. L. Holbrook M. D., New York.) Contents: Habits of Journalists; Hygiene of the Kitchen; The Child's Charter; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

RIDEOUT'S MONTHLY MAGAZINE. (E. G. Rideout and Co., New York.) An Illustrated Magazine devoted to Literature, Fashion, Science and Art.

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Properly speaking, the lands belong to these two: to the Almighty God, and to all his child-ren of men that have ever worked well on t. or that shall ever work well on it.--Car-

the face. Of all druggists.

[Fort Wayne (Ind.) Sentinel.]

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For sale at this office. Our Planet its Past and Future, or Lectures on Geology, by Wm. Denton. Price \$1.50; postage eight cents. For sale at this

The Modern Bethesda or the Gift of Healing restored, being some account of the Life and Labors of Dr. J. R. Newton. Price \$2.90; postage ten cents. For sale at this office.

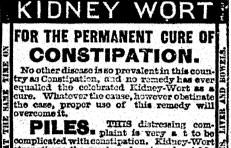
The Voices, by W. S. Barlow, has reached its ninth edition and is still selling as rapidly as when first issued. Price, \$1.00, plain cloth; \$1.25 full gilt; postage eight cents extra. Orthodox Hash, and If, Then and When, by the same popular author, are poems 872 it free. Address Thre & Co., Augusta, Me. Bi 11 88 10 When, by the same popular author, are poems in pamphlet form. Price 10 cents each. For sale at this office.

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The London Spiritualist will hereafter appear as a monthly under the name of Psyche. The March number is before us, and is very nicely gotten up, containing several excellent illustrations explanatory of the spiritual phenomena. We hope it will be well sustained in its new form.



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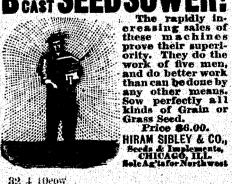
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on the Proper Treatment of the Throat and Lungs.

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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 Stomack. The Lungs and the Stomack to the system for these forces are the Lungs and the Stomack. The United Systems of the Early and life to the system."

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

CHICAGO, ILL., Saturday, April 8, 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.

The Tendency Towards Crime-Our Duty to the Poor,

That many crimes have been committed under the baneful effects of the stings of poverty, no one can for a moment doubt, illustrating the fact that there are sins of "omission" as well as those of "commission." It appears from the Cincinnati Enquirer, that there are many cases of destitution in Vincennes, Ind., and vicinity, the result of the recent high waters, and the most harrowing tales of suffering come to the ears from that source. It seems that the most destruction was caused on the Illinois side of the Wabash River, about the line dividing Lawrence and Crawford counties, in Illinois. One of the most wretched cases was detailed to the Enquirer correspondent by a person of undoubted veracity. A poor laborer, with a family of children who had not had food for two entire days, went to a mill in the neighborhood to ask credit for a twenty-five pound sack of corn-meal, which the miller refused. The man, driven to desperation by the sight of his starving little ones which rose before his eyes, seized a sack of the coveted meal and hastened toward his home as fast as his legs could carry him. The miller did not give chase, but went instead to a constable and sent him to the house of the hungry thief to either bring the meal back or arrest the man. The constable set out on his mission and arrived at the home of the starving family in time to witness a most extraordinary sight. Fearing pursuit and impelled by hunger to "make hay while the sun shone," figuratively speaking, the man, woman and children were mixing the meal with cold water and eating it raw, fearing that delay necessary to its cooking would be disastrous. The constable, disgusted with the object of his visit, quietly stole away, leaving the poor people in the enjoyment of their meal, to tell the hard-hearted miller that another officer than he must be selected to make the desired arrest.

The commission of crime under such circumstance is not altogether, in our opinion, on account of "latent savage traits which break forth in theft and brutality." Richard L. Dugdale sets forth in the Atlantic Monthly that "the general induction seems to be that the more important fluctuations in the crime ratio primarily depend on the entailment of the savage nature. Whenever war and want affect a less cultured nation, the environment of its less favored people approximates to savage forms, and their latent savage traits break forth into theft and brutality. If the want comes from a commercial crisis, the reversion is toward crimes against property without violence. If peace and plenty reign, and the environment promotes steady industry, the savage features of the character subside, and the moral attributes become fixed and extend civilized habits to a new contingent of hitherto unimproved people. The rewards of labor play an important part at this point. Whenever civilization ceases to dispense rewards, the backward movement toward barbarism again sets in. because the average man cares less for life than for the things for which he lives. But where there is an hereditary criminal class, crime will be proportionate to the degree of effective temptation, and no sort of arbitrary punishment can avail to check it. The temptation depends upon two conditions—the character, necessities and caprices of the thief, and the vigilance of his victims. If for a time the

vigilance be relaxed by social disturbance, the crime ratio will rise; if it be increased, the ratio will fall."

"When civilization ceases to dispense rewards [for services] the backward movement towards barbarism sets in, because the average man cares less for life than for the things for which he lives," is the conclusion drawn by Mr. Dugdale. Of course, in his opinion it is only those who are poor, who are compelled to labor for a compensation, that, under those circumstances, drift towards "barbarism." The wealthy, the prosperous, those who control state or national affairs, and withhold from the poor an appropriate reward for their services-who grind them down like slaves. and ignore their rights as children of God to proper means of subsistence—they don't tend in the direction of barbarism-they, it is claimed, are the highly enlightened!

Mr. Dugdale's article was undoubtedly written in the interest of the opulent class. If this nation is ever torn into fragments be caused by the corruption that exists among the wealthy, the oppression of labor, and the enslavement of the people by gigantic monopolies. Money can purchase an office—the politics of New York, New Jersey and Pennsylvania have been controlled, and are now, through its instrumentality, and Mr. Dugdale sees no tendency therein towards barbarism—only the poor, the starving, needy poor, tend in that direction. Such is the philosophy dished up on one occasion, by the Atlantic Monthly.

That which will prevent any tendency towards barbarism by the rich and poor, lies in the former acting justly towards the latter, trying in every way possible to ameliorate their unfortunate condition, imitating the kindness of an old Quaker gentleman, who for many years on summer days visitors to Central Park, N. Y., might have seen serving ice-water to wayfarers in front of a handsome house near Fifty-eighth Street. Every Fourth of July the same old gentleman was to be found looking after a picnic party of several hundred children, and seeing that they all got their ice-cream. Needy people who stopped at his house were taken in and fed, and their other immediate wants then supplied. His name was Jacob Weeks, and he was called very rich and eccentric, but he did a great deal of good in the world, and multitudes whom he has befriended are now mourning his death. The denizens of the Spirit-world smile approvingly on such scenes as this, and the long looked for millennium will never come until each man of wealth becomes a philanthropist like Mr. Weeks, and the tendency towards barbarism under certain circumstances, will never stop until then. Well has one said: "He who would reach the great public heart must do so more by his acts than his words. Character is molded by deeds rather than by soulless ideas. Words to be effective, to meet the favor of the worthy, must be vouched to by good deeds. A single lonely orphan, rescued from the haunts of vice and transplanted to a genial home, is a better philanthropic sermon than the most distinguished orator can preach. A society doing this kind of work needs but little said in its praise, after its objects are known."

"Belief in Ghosts"-Spirits it should be.

Under the head of "Belief in Ghosts," a paragraph is going the rounds of the newspapers as follows:

"The new Encyclopædia Britannica says that the belief in the appearance of ghosts is now more widely spread and more firmly held among the educated classes than it has been for centuries.' It quotes also from the late Augustus De Morgan, one of the most eminent metaphysicians and mathematicians of modern times, who wrote: 'I am perfectly convinced, in a manner which should make unbelief impossible, that I have seen things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake.' In gard to the whole question of ghosts, says the Encyclopædia Britannica, 'we must leave

It is hard work sometimes to call things by their right names, and so the Encyclopædia used the old word ghosts, instead of the natural and pleasant word, spirits, with its meaning of people from the other world. In due time the last and best word will be used. Meanwhile this is the way the truth is blindly told of the growth of spirit facts and of Spiritualism in England. Mr. De Morgan was a well-known Spiritualist, although the Britannica has not courage or honesty enough to say so.

Mrs. Christie, the pretended materializing medium, who so successfully gulled the guileless Spiritualists of high and low degree in Cleveland, Ohio, is once more at liberty to present herself and daughters as materialized spirit forms, to easily gullible investigators. The prominent Spiritualists who had been deceived by her, would not appear against her, probably from the fact that they did not wish to admit they had been so

We have received a large number of letters complimenting us on the neat appearance of the Journal, but have not space to publish them all. Wm. S. Fuller writes: "I think the dress of the Journal very becoming and of superior finish, quality and durability. Success to von."

Mr. Fred A. Heath, the blind medium, spoke to a select audience in Milton, Mass., Sunday, March 26th; speaks in Taunton, Mass., the first two Sundays in April; in Norton, the 16th; and South Hanson, the 23rd. He would like engagements for the month of May.

Dr. Monck has been invited to take part in the Cassadaga Lake Camp Meeting.

Wallis Versus Colby.

Showing the Treatment an Eminent Trance Speaker Receives from the Banner of Light for Daring to Tell the Truth.

To the Editor of the Religio-Philosophical Journal:

Enclosed is a copy of a letter sent by me to the Banner of Light, and withheld from publication by that paper, which prides itself upon its defense of and justice to mediums, but refuses to do justice to me after having garbled the letter I forwarded to Light.

Some Boston friends were interested in getting up a farewell reception to me a few days previous to my departure, to help me to meet the expenses of the voyage and wish me God-speed, but the editor of the Banner flatly refused to do anything whatever to further the object, and those friends have withdrawn from the project because of his being "down on me" and the "division" that would result. Truly it "does not pay to tell the truth," but pay or not, the truth must be spoken and these frauds discountenanced.

The Banner states that no paraphernalis has been taken from Mrs. Hull, aithough I through internal strife, the disruption will am told correspondents had informed the editor to the contrary. I have seen the mask and the illusion with the gold tinsel pasted upon it, and flowers cut from cretonne and stitched upon it; in many places the latter are stiched over the tinsel, proving that this 'drapery" must have been frequently used. identify it as the same material and also the mask, as seen by me and recorded in Light. Will the Banner be honest and admit its mistake? or will it continue to bolster up fraud and help make Spiritualism and the Spiritualists laughing stocks of the world? We shall see!

Yours for truth and principles, E. W. WALLIS. New York City, March 31th, 1882.

E. W. Wallis-Mrs. Hull-A Reply.

Ever the truth comes uppermost and ever is justice done.

To the Editor of Banner of Light:

In your editorial columns of issue March 25th, I find a criticism upon myself in my capacity as correspondent to your English contemporary, Light. I am pleased to acknowledge the fact of the uniform kindness and sympathy with which I have been treated since my arrival, and to express not only my satisfaction but heart-felt appreciation of the same, which I have earnestly endeavored to evidence in cheerful and willing service rendered to the cause we dearly love, as also by efforts to let my daily life attest my desire to live in harmony with the true principles of Spiritualism, nor do I feel that I have done aught to forfeit the esteem and kindly good will so generously bestowed upon me.

I am charged with "going out of my way to prejudice the public against one of our best mediums," because in my letter to Light I mentioned the results of my observations at a scance I attended while in Brooklyn. In the first place, let me say I had no personal feeling in the matter, and therefore refrained from mentioning the name of the medium, simply stating the facts as witnessed by me. Because I attended but one scance and then as an invited guest, it is thought I ought not to print my report, but what of the many glowing accounts that are constantly being published which rest upon just the same credited because I "saw so much in the dim recess," what of the asservations of those who scarce take the trouble to scrutinize the features of the "forms" or strive to penetrate the mysteries of the "dim recesses," but take everything for granted, claim to recognize friends where others are unable to distinguish features and print their statements?

Had my observations been satisfactory and the result of my visit been a conviction of the genuineness of the manifestations, no fault would have been found with the publication of a favorable report, even though I had attended but once, and as a guest! Was it then because I spoke the truth, the unpalatable and disagreeable truth, that I came under condemnation?

I cannot suppose I am invited to attend seances simply to "open my mouth and shut my eyes" and receive all that is given me and endorse it to the world, and therefore I always use my eyes and my ears, anxious for truth and regardless of all else; nor was I suspi-cious. The reported manifestations at Astoria and testimony of friends raised my expectancy, and I attended hoping and praying for truth and anticipating genuine spirit manifestations, for I firmly believe in materialization, and am confident I have sometimes witnessed it, but am equally certain I have seen

I cannot express the bitterness of the disappointment I experienced when, being invited up to the curtain to see the medium (so-called) I saw the dummy and mask instead; I started to return to my seat, but turned back again to get another look and assured myself of the correctness of my previous observation. True the side room was a "dim recess," but I had noticed that others stood in their own light, blocking the entrance, so when my turn came. I was careful to stand to one side that the light might fall full upon the lounge and thus it was brought out clearly to my sight. Had I been alone in my observations I should have hesitated about publishing them, but there were others who saw exactly the same as I did and several who were satisfied that the so-called "spirit forms" were Mrs. Hull in every instance. Had you published the account in full as reported in my letter, these explanations would have been unnecessary. Then it is said, "Probably to please Dr. Crowell," etc.; in reply I would say that so far as I know, Dr. Crowell had no knowledge of my having attended this scance, that no communications passed between us upon it, that I saw Dr. C. to speak to him but once and that some weeks prior to this occurrence. It was not written to please any one nor with the intention of vexing any one, but as a piece of news and the result of my attendance at this scance. Having been requested to correspond with Light and report my experiences, I have endeavored to do so honestly, speaking pleasant and agreeable things as often as possible, but compelled to tell the truth with regard to this miserable

imposition. I do not dispute your knowledge, Mr. Editor, that Mrs. Hull has obtained genuine manifestations, or deny that she is a medium: but neither of those facts invalidate the statements I make as to what occurred when sat in her circle, and I respectfully submit that I am equally justified in claiming to know whereof I speak. I see the Brooklyn Eagle contains a report of the result of H. W. Beecher's visit to Mrs. Hull, wherein he arrives at exactly the same conclusion as my-self, and in the Philadelphia Evening News, March 22d, I find an account of how certain gentlemen captured a "spirit form," which

proved to be Mrs. Hull, and discovered the "dummy" representative on the lounge inside the cabinet. Loving Spiritualism better than my life, these continued exposures of fraudulent practises pain me and cause great sorrow in my heart to think that men and women should be guilty of such gross deceit in a matter so sacred, and yet I can but rejoice when they are detected. True Spirit-ualism will stand without being bolstered up with untrue representations and Spiritualism as a science can never grow until more exact methods of investigations are adopted. True and honest mediums need sympathy and encouragement, but all are being classed and coming under the ban of intelligent people because of the odium thrown upon mediumship by the dishonesty, deceit and escapades of those who are unfaithful to their high calling. In last week's issue of Banner, page five, your correspondent G. A. B. of Washington, has some ringing words with which I heartily concur. Facts, phenomenal evidences constitute the bed-rock, the corner stone of Spiritualism, but let us be assured of our facts every time. We do not want the spurious coin, but genuine currency of spiritual evidence, and by intelligent co-operation with spirit-workers, conditions can be improved until these masks and mummeries are things of the past. Personally I have no feeling with regard to Mrs. Hull, other than one of intense regret that with genuine mediumistic powers, as so many persons affirm she has, she should resort to such practices as are laid bare in the testimony given to the world from so many different sources; but if the "interest of Spiritualism" demands that these shams and bogus manifestations are to be hushed up and overlooked and the workers of them to be white washed by re-ferring them all to "evil spirits who "made them do it," then instead of becoming a savior to the world it will soon have "Ichabod" written upon it, and mene mene tekel upharsin.

Yours for truth and the cause of progress, E. W. Wallis.

Mr. Wallis may be somewhat astonished at his treatment by Mr. Colby, but if he has been long a reader of the Banner, he ought not to be surprised. It is not to honest, virtuous, truthful mediums like Mr. Wallis that Mr. Colby extends his warmest greetings. Indeed it would appear from the record of the Banner that the possession of traits of character which commend men and women to. the confidence and respect of decent people, is sufficient ground for that paper to treat the possessor with suspicion and anathematize him or her if a pretext can be found; and if not, to jesuitically antagonize such per-

When the notorious character, Susie Willis Fletcher, returned to America with her illgotten finery, a grand reception was gotten up for her at the rooms of the Banner of Light, and as soon as she landed in New York she sped away to Boston with her reputed paramour, to receive the greetings of the Banner people and invited guests. A grand time was had, the searlet woman was the honored guest and listened to adulatory addresses and replied in the usual "harmonious" style so much admired at that office. A glowing account of the affair, with the speeches, is said to have been in type for publiundation? and if my testimony is to be dis- | cation in the Banner, but alas! the "wicked persecution" of the Fletchers at Lake Pleasant, where they were arrested and invited to restore many thousands of dollars worth of diamonds and wearing apparel, the property of Mrs. Hart-Davies, obliged Mr. Colby to deprive his readers of the choice repast and suppress the publication.

When after nine months of hard work, one of the ablest trance mediums that ever stepped upon the rostrum, a man who left his beloved young wife and darling children behind him to come to America at the behest of the Spirit-world, to do a grand and enduring work in our midst as a medium, and to leave also the impress of a pure and manly life upon all who came in contact with him; when this noble, exemplary man and medium is about to depart for his English home Mr. Colby angrily declines to countenance any attempt to give him a reception in Bos-

Yet Mr. Colby is perfectly consistent in so doing; like many other men he "moves along the line of least resistance" and he drags his Banner with him. Had Mr. Wallis been a free lover, a common drunkard, a thief, and had but supplemented these "peculiarities" by suppressing the truth and defending a fraud he might have received attentions at the Banner office equal to those accorded to the adventuress Fletcher.

Mr. Wallis, you can stand all the opposition which your manly course has generated at the Banner office. While you have a right to feel justly indignant at your treatment both as a man and a medium, yet we know you will in the nobleness and strength of your manhood, pity the poor old man who has attempted to stifle your voice of truth. Remember that to some extent all are the creatures of environment. Recollect that the editor of the Banner is a poor, lonely, aged bachelor, the victim of superstition and circumstance; that no loving wife and sweet children ever blessed his early manhood or solaced his old age; that in place of the loving, ennobling influence of a home made beautiful place has been the dreary circumscribed limits of a room in a fourth class hotel. Consider all these things and contrast them with your own happy condition, aided and comforted as you are by the dear wife of your youth; inspired as you are to a noble life by the prattling children who are now counting the days which intervene before they can encircle your neck with their tiny arms and implant their delicions kisses upon your brow; and to whom you desire to leave a name to which they shall point with pride and affection. Remember all this, Brother Wallis. and in the fullness and strength of your bright young life pity the weakness of the poor old man even while in justice to the truth, you must array him before the bar of

Current Items.

During our absence East, Mr. Isaac B. Rich. business manager of the Banner of Light, gave the JOURNAL office a call on his way to his mines in New Mexico.

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.

Mr. Charles H. Kies, of Green Bay, Wis., one of the oldest residents of that State and an intelligent cultured Spiritualist, called on us last week on his way home from a visit to New England.

S. Schulein, of Fort Scott, Kansas, gave us a call last week. He is engaged in lecturing on the "Causes of the Hard Times." Those desiring his services can address him at Fort Scott, Kansas.

The Tribune says that the Rev. Robert Collyer is an industrious worker in his library. He usually has a box of eigars near at hand when writing... Recently he said that his old way of, getting up sermons at the anvil was the best, and during physical exercises thoughts came without seeking for them.

Anthony Comstock recently lectured on The Corruption of Our Youth." He stated that in ten years the society for the suppression of vice had suppressed one hundred and sixty-five obscene publications, and that an aggregate of twenty-four tons of obscone matter had been seized, and the arrests numbered six hundred.

The Queen of England has now reigned forty-four years. The salaries and perquisites paid to her and her family will average fully five millions of dollars a year, or, during the period of her reign, the enormous sum of two hundred and twenty millions of dollars. British royalty is a costly luxury, and as useless and worthless as expensive. When the Queen expires, royalty may expire with her, as England is fast ripening into a Republic.

The International Sabbath Conference held a session lately at Pittsburg, Pa., the Hon. Felix R. Bauner, presiding. John Fulton, Chief Mining Engineer of the Cambria Iron Company, contributed a valuable paper showing that iron works could be run at less expense and greater profit in the long run by stopping Sundays. President E. T. Jeffers, D. D., of Westminster College, read a paper on the Sunday mail service, strongly advocating its abolition, that a day of rest might be secured to all in the government employ.

The Boston Advertiser says: "It is useless to try to maintain a Puritan Sunday on the statute books, because the State House is no longer the servitor of the church member, but of the voter. Sunday must stand or fall upon its own merits. It will die out from our eivilization exactly in proportion as Christianity does, and this Nation will never consent to keep it as a monument of the dead. We shall probably have in the near future neithera Puritan nor a Continental European Sunday, but an American one. The American one will undoubtedly follow the old maxim that the Sabbath was made for man and not man for the Sabbath.

Dr. Leonard W. Bacon of Norwich, Conn., in a sermon in New Haven recently severely criticised the position taken by Prof. Johnson T. Platt of the Yale Law School, on the Divorce Law question. In reply, Prof. Platt says: "To further restrict the causes for which divorces may be granted, would lead to greater evils than we have at present. The difference between Mr. Bacon and myself seems to be largely a question of method. He seems to think that men and women can be legislated into goodness. I believe that reformation should be from the heart outward, and that religion is the greatest power for regenerating the world by elevating and purifying the emotions."

Something in the nature of a breeze has grown out of the projected visit of the Emperor of Austria to the King of Italy. The former has seen fit to change his programme and abandon his visit for a reason that will hardly contribute to the small stock of cordial feeling already existing between Italy and Austria. The Italian Ambassador at Vienna, acting under the instructions of King Humbert, announced that the latter would be most pleased to welcome Francis Joseph, and the members of his family in Rome. The Emperor, with more consideration for the feelings: of the Pope than for those of King Humbert, declines to visit Rome, on the ground that a meeting there would be offensive to "the prisoner of the Vatican," and the trip will be altogether abandoned, as the King of Italy is not likely to go away from home to entertain his royal guest in order to avoid wounding the sensibilities of the Pope.

An exchange says that a young lady of Evansville. Ind., has had an' unpleasantly narrow escape from being buried alive. On Saturday she attended a singing school, and, after her return home, was seized with convulsions, from which she sank gradually into a: and attractive by a fond wife, his resting comatose condition, in which she lay four days. Her friends, thinking her dead, cut off her hair and prepared her for burial. Her neck and limbs were stiff, her lips were purple, and her eyes were fixed and staring. Her body, however, was not cold, and a physician prescribed the application of hot lye to the body, accompanied by vigorous rubbing. This. treatment was commenced on Wednesday night and was continued without intermission until Thursday morning about 10 o'clock; when her cheeks became flushed and she began to breathe and show other signs of life. The young lady says that she was conscious during the whole time her friends thought she was dead, heard and understood every thing that was said, and witnessed the preparations for the burial. She describes herfeelings as terrible in the extreme.

The Thirty-Fourth Anniversary.

Celebration of the 34th Anniversary of Modern Spiritualism at Union Park Hall, Chicago, March 31st.

On Friday afternoon, March 31st, a goodly number of Spiritualists assembled at Union Park Hall in commemoration of the 34th Anniversary of modern Spiritualism. A conference was held, at which short addresses were made by Mrs. Fellows, Mrs. Porter, Mrs. Harris, Mr. Crocker and others. Mrs. Silverston and Mrs. Lord described spirits. In the evening the large audience increased until nearly every available seat in the hall was occupied. The exercises were commenced by singing "Nearer, my God, to Thee," after which Mrs. Hattie Davis' read the following poem, written by her husband, D. Ambrose Davis:

THE TINY BAPS. "Hark, hark, O friends!" says a sprightly child Some tillriv-four years ago; "Ob, what in the world is this wonderful thing That comes to startle us so?

"Some little, strange mysterious sounds, Idke echoes from over the lea; What tidings to us can such things bring, What can their meaning be?

"And vocal is all our home here now, Even cupboard, and table, and chair; Ab, res, and the wonderful voices come Semetimes in the vacant air!

Coming, and coming, and coming again, Like the waves of a restless sea; Oh, how can we ever attempt to explain This wonderful mystery?

"And how shall we ever the problem solve, Whether these are friends or foes, Unless they come in some other form Their purpose to disclose?"

But sh! 2 querying thought now comes, To question those tones, and see If they might be consciously able to count In numbers, from one to three. And lot the response is quick and clear

As the tones of a silver bell: "Ah, yes, we are here from the spirit sphere With a glerious truth to tell!"

Then fiash the tidings athwart the skies That heaven and earth are joined, and the hallowed mint is all intact Where the golden joys are coined!

And all the echoing chimes expand, And grander the anthems swell; "Ah, yes, we are here from the Summer-land, With a glorious truth to tell!"

Tis teld, and the joyens, sweet refrain Has been heard on every hand, All over the earth, again and again, And up in the spirit land! Ab, yes, that grand immortal choir

Has many a concert given That charmed the soul like a seraph lyre From the upper courts of heaven And still around our lives to-day,

That holy authern lingers, For still the chords of that heavenly harp Are touched by angel tingers.

And well may we meet and feel to rejoice. And well may our hearts be stirred. That ever those hallowed little tones By the children of men were heard.

She was followed by some excellent singing by Mrs. Morris and Mr. Williams, and the following improvised poem by Mrs. E. A. Nichols:

Old creeds are dead and gone to rest;
The morning dawns, and lo! the golden crest
Of glorious truth doth span the brow
Of eld mythology, and angels now
Are folding errors out of sight;
Just four and thirty years ago to night,
By they raps their first control
Did give a star of promise to the son!,
That case us necessively worth processing That gave us reacc well worth n As free from stain as God's pure blessing

We'll take past creeds and toss them back and bid them lie on life's lone beaten track. The angels bring a robe to enfold ouls as we climb the steep up Pure must you be to such garments wear, By angels weven; their textures is most fair; Whose colors blend in harmony complete, The looms are working where the two worlds meet. Some angel hand the warp doth hold, Some angel fingers fill in the threads of gold,

The questioning band I hear them new In whispers ask, What garments wearest thou? In whispers ask, What garments wearest thou?
The lilles neither spin nor weave,
The handlwork of God we do believe.
Are ye to-night all wearing robes of beauty
All starred with pearls of love and duty?
The world is turning towards you
To see the light of angels shining through,
So set you all some high ideal,
Then nobly live and show your true growth real.

Oh! think how long the angels waited Before they rapped with joy all freighted. Think how those raps have turned to song Whose power doth sway and hold the mighty throng. Those tiny raps have split the rocks Of musty cruel creeds, and burst the locks Of moulded sepulches. And lov f moulded sepulchres. And lo! Ve see God's loving angels come and go. And unto you this message give: "Take heart, each one; forever ye shall live."

To conclude the exercises, A. B. French stepped upon the rostrum, and delivered an eloquent address which can be found on our first page. Then followed music and dancing, and a good social time generally.

In a recent number of the Princeton Review President Porter considers the theories of evolution, and says: "These two forms of evolution, the logical and the biological, are alike in their genesis and their essential features. The logic of both is substantially the same. The Hegelian or metaphysical evolutionism has had its day. Though it has not ceased to exert its special fascinations upon men of special culture, it has lost its Mich. The society sends out the following: power to dogmatize in the name of either philosophy or science. Biological evolutionism is at present especially noisy and pretentions, and claims to furnish both foundation and method for every science of nature and of man. The first saves both philosophy and science, but sinks man's free and personal life into the abyes of logical necessity. The second subjects not only personality, but science itself, to the uncertainties of blind materialism. For the time, materialistic and biological evolutionism will doubtless have that larger class of 'orthodox' religionists, special fascinations for men of limited cul- who teach help for the living, but no hope ture and dogmatic temper. It is our belief for a majority of the dead! It will welcome that as soon as the logic of time shall con- all to that higher gospel of Spiritualismvince those men that know how to reason help for the living, hope for the dead, and that this form of evolutionism not only destroys faith but strangles science, they will reject it with contempt if not with abhorrence."

W. Harry Powell writes: "Having met with great success in the cities of Columbus. Springfield, London, and Dayton, Ohio, I will | Glens Falls, the 22d; in Adams, Mass., the again visit those places in April. I will also | the 28th; Everfield, the 29th. He has appointvisit Toledo, Clyde, Norwalk and Milan. | ments as follows: East Princeton, Mass., me to stop en route to Columbus, can address me at Cleveland P. O."

children to mourn his loss.

GENERAL NOTES.

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

Abby Burnham has been lecturing at Providence, R. I.

J. Frank Baxter's lectures at Providence, R. I., attracted great attention. Mrs. Nellie Brigham had an excellent audi-

ence at Grand Rapids, March 27th, Mrs. H. B. Morse has been lecturing with

decided success at West Pawlet, Vt. In compliance with the urgent request of the friends in St. Louis, Mo., Bishop A. Beals will remain there during April.

Our readers will find an intellectual feast on our first page this week-the excellent address by A. B. French. It will be read with deep interest.

E. W. Wallis will speak in New York City April 16th, morning and evening, which will be his last public service before embarking for England.

Brooklyn Spiritual Fraternity, Friday evening, April 7th. subject for discussion: "A Search for Truth." Deacon D. M. Cole will give the opening address.

Mrs. S. W. Van Horn will lecture for the Brooklyn Spiritual Fraternity, Friday evening, April 14th, on "The Gods of Yesterday, To-day and To-morrow."

S. B. Nichols, of Brooklyn, N. Y., Writes: "Our anniversary exercises, Friday evening, March 31st, were a complete success; hall packed; hundreds had to stand and many left the building, being unable to get in.

Mr. E. W. Wallis has met with great success in Philadelphia, we are informed; large and appreciative audiences greeted him each Sunday. Mr. Wallis's views and those of his controlling spirits are closely in harmony with those of the JOURNAL.

J. Frank Baxter, the accomplished scholar sweet singer and wonderful medium, will occupy the platform of the Brooklyn (N. Y.) Fraternity the Sundays of April at Brooklyn Institute, and at the close of his lectures, will give tests.

The Times, of Lowell, Mass., gives an account of a most remarkable cure performed by Dr. Damon of that city, through the instrumentality of magnetism. The patient had been given up as incurable by the regular physicians. Dr. Damon also removed a large ovarian tumor from a lady by the same agency.

As Mr. French was concluding his soulstirring eloquent anniversary address last Friday evening, the following dispatch came and was read by him and received with hearty applause by the audience:

"To A. B. French: Spiritualists of Minneapolis send greeting to the Spiritualists of Chicago. Our watchword is fraternity, fidelity and freedom! Minneapolis, Minn. Susie M. Johnson."

There was universal regret that the dispatch came too late for reply.

"Miss Frances E. Willard has been speaking in a large number of towns in Texas, and has everywhere had the most cordial reception. The press and the pulpit have manifested that active co-operation which Miss Willard always manages to secure. Her sincerity of purpose, her eloquence of speech, and her charm of manner win her a hearing wherever she goes, and the great and useful temperance organization which she represents could have no more efficient leader." So says the Christian Union, and the Jour-NAL most cordially endorses every word of the Union's comments.

The mind-reader Brown has been at Crawfordsville, Ind., giving an exhibition of his Stockton Street, San Francisco. All our powers, and he there met a well-known gentleman by the name of Dr. De Caux Tilney, who proposes to explain his methods in deceiving the people. The Doctor, in his card to the Crawfordsville Journal says: "Brown could not have done a single thing had he been put under such conditions as are recognized by the leading spiritualistic paper of the country, the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago."

J. H. Tompkins is President of the Spiritual and Liberal Society of Grand Rapids, "The old Society of Spiritualists and Liberalists, in this city, still lives and sustains lectures Sunday morning and evening, at Good Templar's Hall, on Pearl Street. While it will continue to cultivate charity for all, it will endeavor, both in the character of its speakers and lecturers, and in the means adopted for their support, to do something towards elevating humanity. It will continue to welcome those whose religion is 'help for the living, hope for the dead?' also that hope based upon knowledge."

Capt. H. H. Brown speke in Troy, N. Y., Sundays, March 19th and 26th, and gave the Anniversary address there April 2d. He delivered addresses in Bennington, Vt., March 17th and 24th; In Albany, N. Y., the 21st; Friends wishing to make arrangments with | April 9th; East Templeton, April 11th; Manchester, N. H., the 16th; Keene, N. H., the 26th; Glens Falls, N. Y., May 7th and 14th, and Berkeley Hall, Boston, May 21st and 28th. Dr. Thomas J. Lewis, for a long time a He can be engaged for April 23d, the Sundays resident of this city, passed to spirit-life of June, for July 2nd, 9th and 16th, the evenfrom Denver, Col., a few days ago. He was an | ings of May 21st and 28th, and week days in active Spiritualist, and leaves a wife and two the vicinity of his appointments. Address him at 256 Fifth Avenue, Brooklyn, N. Y.

One of the most pleasant and enjoyable receptions of the season was given by Mrs. Maud Lord to A. B. French on Thursday evening of last week. About sixty invited guests were present.

Thomas Gales Forster will be in Chicago sometime during this month. He was invited by the pastor of the Universalist Church of Baltimore, M. D., to occupy his pulpit one Sunday evening. He accepted the courtesy extended, and spoke to a large congregation, who warmly appreciated what he said. Maj. Forster alludes to this clergymen, Mr. Vincent. as follows: "Mr. Vincent, who is a young man, is a cultured and learned gentleman, an ardent advocate of free thought and free speech, noble in sentiment and honest in purpose, kind and loving in his nature, and firm and decided in his convictions."

February 16th a reception was tendered to Charles Bright at the parlors for Light for All, San Francisco, Cal. A large number of prominent Spiritualists and mediums were present, and the following resolution was passed:

"Resolved. That it is the sense of the meeting that our heart-felt thanks are due to Mr. Bright, for the eminent service he has rendered Freethought and Spiritualism in Australia and New Zealand, and for the earnest manner in which he has taken up and championed their cause in the face of an overpowering opposition, forced a respectful attention to be paid their advocates, and for the able course of lectures he delivered in this city, in which these topics were so well delineated.

Houghton, Mifflin & Co., of No. 4 Park Street, Boston, Mass., have issued a beautiful illustrated catalogue of their publications. The catalogue contains portraits of several of the famous authors on their list, namely, of Mr. Aldrich, Hans Christian Andersen, Bjornstjerne Bjornson, Cooper, Dickens, Emerson, Bret Harte, Hawthorne, Holmes, Howells, James, Longfellow, Lowell, Owen Meredith, Stedman, Mrs. Stowe, Tennyson, Warner, and Whittier. The publishers will mail a copy of it to any address, on application, without charge.

The London Spiritualist, heretofore published weekly (and one of the ablest spiritual papers in England), has been changed to a monthly under the name of Psyche. The March number is finely illustrated and gotten up throughout in first-class style. It is a marvel of typographical neatness, and its numerous articles possess a high order of merit. The Religio-Philosophical Publish-ING HOUSE will be its central depot of supply for the United States. The price of Psyche for ten months, commencing with the March number, is \$1.50; single number 15 cents.

The Seymour Times has been removed from Seymour, Indiana, to No. 70 North Illinois Street, Indianapolis. The enterprising and versatile publisher and editor, Dr. J. R. Monroe, in order to keep up with the spirit of his enterprise, changes the name of his paper to The Age. With its change of location and name it will no doubt better meet the demands of the age, and hence the new name is most appropriate. The RELIGIO-PHILOSOPH-ICAL JOURNAL extends greeting to its materialistic contemporary and hopes to find it in future as in the past, an ally in many a battle in the interest of humanity.

Light for All, is the very significant and appropriate name of our interesting Spiritualist contemporary of the Pacific Coast. Under great difficulties the little paper has maintained Its existence and steadily improved in every respect. On the 14th inst. it will be two years old and the event will be celebrated by its proprietors, Mr. and Mrs. A. S. Winchester, who will give a public reception on that day at their residence, 304 readers in that vicinity who can attend will we hope do so; we should greatly like to be present. Mrs. Winchester is said to be a good medium, and the paper deserves the cordial support of those interested in the growth of Spiritualism in the far West.

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of the Religio-Philosophical Journal is entitled to one back number of the Phrenological Journal, as a sample, free. This is offered to show what the Journal is like now. Send address on postal-card to the Publishers, Fowler & Wells, 751 Broadway, N. Y.

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Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street, Mr. A. B. French lec-tures during April. Services at 7:80 p. M.,

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Cora L. V. Richmond, regular speaker.

Medium's Meeting at Union Park Hall, 517 West Madison

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

Spiritual Meetings in Brooklyn and New York.

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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 P. M. The public invited.

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THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 8 p. M.

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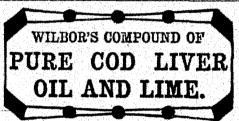
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Departed for the higher life, from Utica, N.Y., March 22nd 1882, Ann Jones, wife of John Jones, aged 75 years. A living faith in the cardinal truths of the spiritual philosophy had been her staff for half of a century, and when the hour of her transition arrived, it proved a shield against the tormenting fears so common to those who have imbibed the doctrine of the eternity of punishment. After chiding her family for their unfounded grief, she immediately passed from their embrace to her guardian angels, who waited to bear her spirit home. A husband and two children are left to mourn her physical absence, but to rejuice in her assurance that she would watch over them as an augel guardian during their earthly journey.

H. EHLE. their earthly journey.

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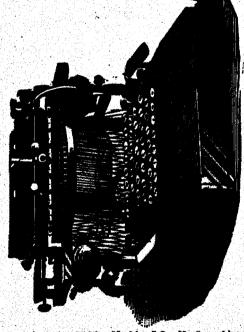
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THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER.

CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood Miss M. A. Hardaker.

The aim of The Index is-To increase general intelligence with respect to religion: To foster a nobler spirit and quicken a higher purpose, botto-in the society and in the individual;

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der the ignorant pretense that it is outside of hature, is unscientific and unphilosophical.

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is not now the despair of science, as I called it on the titlepage of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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Egolty.

The absolute loneliness of each human soul in its Interior experiences is the most awful fact of this Luman life. ... Alone we enter the earth and alone we depart from it. So much of our living as is known to eye and car, our him, our lovers, our fellow men possess; but it is not much."

by edima tupple.

And it is well; our unsuspected sorrows,
Our wearing struggles, and our sad defeats
Were none the lighter for us could we shadow
With dark admixture lives all blooms and sweets

Frail finite love is varying and short-sighted,

And finite pity cannot comprehend

The depth and dimness of a soul's endeavors,

What matter if it censure or defeud!

Friends we know best, alas! they fail to read us
Almost as those who know us not at all;
And yet we blame not, knowing all too truly
Souls dwell in unapproachable enthrali.
Intangibly do human passions fret us;
Sometimes maliciously but oftener fare
In heedless, vacant ignorance, not knowing
Where thorns are mangling, nor if thorns there are.

O, soldier soull in life's unceasing battle

W. soldier soul! in life's unceasing battle
 No rest from action, no discharge, no truce!
 Winning or fainting, failing or exulting,
 Thy powers are thine alone for fullest use.
 Love may essay to aid, Hate to destroy thee,
 Still thou must fight in solitary strength,
 Each hour, each moment, even to that ending
 Where days and hours grow infinite in length.

But in the lulls we dream of golden ages, Holy transparencies of peace and rest,
When Time, which must eventually be tender,
Shall take the ice masks off from face and breast. Unlanguaged, unexplained, but comprehended
Who then will care to utter plaint or moan,
Feeling the long, deep loneliness is broken?
All this lies past the tabulated stone!

RUSSIAN JUDAPHOBIA.

Why the Moscovite Persecute the Sons of Israel.

The savage outbreaks of the Russian peasantry and city populace against the Jews have been at-tributed to the fanaticism of race and creed, but Mme. Ragozin, a Russian woman, declares, through the Century Magazine, that there was a good deal of provocation on the park of the Jews. She quotes the Kahal, a work by Braimann, a Jewish writer, to show that the Jews are a State within a State. The Kahal, from which the work derives its name, is the Town Council, or administrative body of a Jewish community. Officially it professes to distribute the taxes among the people, take care of the sick, and look after public worship. In these departments it is sustained by the imperial authorities. It is much more than the simple institution just described. It is closely allied with the Beth-Din or Talmudic Court as Justice, which pretends to be a court of amicable of Justice, which pretends to be a court of amicable arbitration, and is tolerated as such by the government. It and the Kahal quietly, but none the less powerfully, exercise the right of pronouncing the Kherem or great excommunication on all rebels the control of the against the authority. This curses the offender in the roundest terms, and declares that he and all that

It is a maxim of the Talmud that "the property of Gentiles is even as a waste free unto all" [Jews.] The Kahal of each district considers itself the right-In a kana of each district considers used the figural owner and disposer of the territory within its jurisdiction, whether the possessor be Jew or Gentile. It will sell to a Jew the Khazaka, or right of ownership, in a Gentile's property, without the owner being aware of the transfer. Of course this does not operate legally, but until the Jew purchaser has actually attained possession, he alone is entitled to hire the house of its owner, to lend him or its occurrents morey or to make profits out, of them in corpants money, or to make profits out of them in any way. This right is styled meropie, and it is declared that if a Jew "holds in his power a Gentile, it is in some places forbidden to other Jews to enter into relations with that person to the prejudice of the first, but in other places it is free to every Jew to the prejudice of the prejudic have business relations with that person, to lend him money, give him bribes, and despoil him, for it is said that the property of a Gentile is helker [free to all, and whoever first gets possession of it to him it belongs." It is through money-lending and the traffic in intoxicating liquors that the Jews got into their legal possession the property already awarded them by the Kahal. The public houses in the vil-lages are all kept by the Jews, who work on the be-setting weakness of their Gentile customers. In 1869 73 per cent of all the immovable property of the western province had passed into the hands of the Jews. The records quoted by Braimann cover the period from 1794 to 1833, and show the Kahal dis-

posing not only of private property, but convents and other public religious institutions.

Butchery is another powerful Jewish institution.

It is conducted by religious officials, and all meat on which there is the slightest taint is sold to the Gen-Ciles. The Kahal has a fee, called lox-money, for every animal slaughtered, and much of this is used bribing government dignitaries. Jews are forbidden to go to law against each other in the Gentile courts, and incur the penalty of excommunication if they do so. The oaths taken by Jews before Christian tribcanals are subject to approval of censure by their own Courts, and so may or may not be valid. Also on the cannual fast, the Yom Kippur, the entire race re-From the made in the year following. No Jew can remove from one district to another to carry on four this he must pay. The local Christian police is always ready to enforce this regulation, and is to the Kahal what the secular arm was to the inquisition. Indeed, the power of the Kahal extends to all the zninutie of Hebrew life. Such a remarkable condi-tion of things is affirmed on the testimony of a Jew, who is a sincere lover of his race and creed. While the clannishness, which is the result, is no justifica-tion of pillage and murder, it is not surprising that the Gentile victims of the arrangement should be roused to indignation. The government is largely responsible for the state of affairs. By denying full societical rights to the Jews it encourages their secret cribunals. Once abolish all distinctions of race and creed, and place Jews and Gentiles on an equal foot-Eng with other subjects, and a long step would be Taken toward the prevention of future riots. Still—assuming the correctness of the statements given above—until the spirit of liberality which has been Thrused among the Jews in other parts of the world has spread through Russia, the strange imperium in Emperio, portrayed by Bratmann and Mme. Ragozin, will not be wholly suppressed. Before Russia at-cains perfect tranquillity it must settle the Jewish as well as the Nihilistic problem.—Cincinnati Ga-

Death of Dr. T. J. Lewis.

We the Editor of the Religio-Philosophical Journal:

I have just received a letter from Denver, Col., in Forming me of the death of our spiritual brother, Dr. Thomas J. Lewis, He died on the 5th of March after a long spell of sickness, which exhausted all his resources. He was, as you know, a life-long Spiritualist, and his widow. Mrs. Nellie Lewis, has been in the field as a spiritual medium for upwards of sixteen years. His widow and her children resixteen years. His widow and her children reside in Denver and demand the sympathy and assistance of their Iriends. For many years the doctor and family resided at Chicago, where I presume, some of the older Spiritualists remember them as promoters of our cause. The wife, Mrs. Nellie Lewis, and children, now reside at Denver and the kind hand of charity should extend something to them, as their present circumstances require it.

O. S. Poston.

Harrodsburgh, Kv., March 27th, 1882.

Harrodeburgh, Ky., March 27th, 1882.

H. L. Brown writes: I cannot do without the Journal; it is a great comfort and solace to me, I am taking several other papers, but would rather g've them all up than do without the weekly information that I get concerning a future life. Each ram'er of your paper gives us more or less convincing proof that our departed loved ones are often near us, and can communicate with us at times when cir-

Medical Laws.

To the Editor of the Roligio-Philosophical Journal:

There are but few subjects involving the welfare of community to a greater extent, than that of the healing art. Medical laws have diverse peculiarities. The people never felt the need of such enactments, and never asked therefor, except occasionally a doctor and a long line of relatives and unsuspecting personal friends, have been duped to sign petitions to a small extent, not understanding the legal sequence

I aws upon other subjects generally look to the good of the whole community; not so with these medical laws. They seek special favors for a few, at the expense of others, who are at least equal to them in every respect. The favored ones are enabled to suppress all other schools and grades of practica with. suppress all other schools and grades of practice with-out regard to qualifications or experience. During our late war, no surgeon or assistant could obtain an appointment in the army, unless an Allopath. All the medical laws I have been conversant with, have the medical laws I have been conversant with, have hypocritically professed to regulate the practice of medicine, surgery, etc., and to protect the people from the imposition of quacks, when, in truth, their primary object has been to "regulate the people," virtually saying to them, "You shall not be permitted to employ any Eclectic, Homocopathic or Hydropathic physician, unless we, the regulars, choose to let him practice."

Should even a humane nurse say to a suffering friend, "I will do all I can for you," and then give him some herb tea or domestic remedy, cause him to sweat, sponge him off, bathe and cool the parched surfaces, apply a poultice or a bandage, or other "quack-like affairs," such nurse could be prosecuted therefore, under the medical laws of many (proba

bly all) of the States.

Who can name the State having a law to regulate the practice of medicine, which does not deprive the citizens of many of their natural and constitutional rights, and builds up a medical monopoly prejudicial to public interest? To prevent a person from exercising his choice of physicians when life is at stake, is no trifling consideration; as well prevent him from voting as his judgment dictates. To prevent by law all the physicians of a State from practicing the property of the prope ticing, except the favored few of one school, most effectually destroys the chance of choosing favorite physicians. This medical clique fear to trust the people, therefore seek to control them for their own

selfish purposes, by force of law.

The following is about the general outline of their proceeding: First find a supple cat's paw, (an Allopathic M. D.) who is a member of the legislature and willing to boss the job; then cuddle with some crafty knyyers to aid you to draw up a bill which will stand the test, and yet conceal your main designs. Introduce it as slyly as possible; say but little, and appear to care less about it. When all its friends are present and prepared to act in concert, call up the bill and trot it through on the double quick. At the close of the session of the legislature is a propitious

This law must name from five to ten (more or less,) nice old school doctors to constitute a State Medical Society—sometimes named A Board of Health, A Sanitary Commission, or Board of Censors or some other seemingly harmless looking name Then lay off the State into requisite number of medical districts, and establish a society in each, authorized to adopt a constitution, and such by-laws as they deem necessary to carry out the legal privileges, each society to be a legally chartered institution, a body politic and incorporate, capable of suing and being sued, etc. The enactments of such bodies are as valid and binding as the statute laws of the State, unless they contravene the same. Now, let each society have a meeting and enact that no medical man of any other school but Allopathy shall be permitted to practice. That would give them a clear field, devoid of

Then the next important thing will be to enact a fee bill, a law to fix the amount each docter may (no must) charge for his services. Suppose a citizen is taken sick or meets with an injury of some kind, what can he do? All the liberal and progressive doctors are driven out of the State, or prohibited from practicing under heavy penalties, therefore neither they, nor other skillful persons, can be employed to aid you. There is only one chance left, known as "Hobson's," viz.: employ one of these regular chaps, or do without a doctor. Suppose in this dilemma, you call one of them to treat you. By and by the bill is presented. Suppose you find it to read \$5, (and it might be \$10), for each visit in town, and \$5 per mile in addition if for each visit in town, and so per mile in addition if you live in the country. If your finger or toe was suspected of being out of joint, or bone injured, \$100. You probably would say that the charges were too high, that you would not pay them, but on reflection you remember that the doctors have the whip in their own hands. You think it best to offer him something less. The doctor (knowing his legal advantage over you) says, "No, I cannot, dare not, take less than the whole amount. The by-laws of our

take less than the whole amount. The by-laws of our society fix that amount, and if I were to violate them I would be prohibited from practicing any more."

Now, Mr. Citizen, you realize (probably for the first time) the meaning of the term "Regular Allopathic M. D." Suppose the doctor sues you and subpoenss his co-regulators as witnesses. Each one of them is bound to swear that the bill is reasonable, just and true according to his jurisprendence presenting. and true, according to his jurisprudence, presenting a copy of the by-laws. Judgment must go against you. After this you probably will call for no other evidence to convince you that you are "regulated" with a vengeance! Every citizen of the State is liable to the same extortion and imposition. What a glori ous thing it is to be a "regular."

So despotic are these medical laws, that their own members dare not consult with well read and long experienced graduates of other schools, under penality of expulsion. Should any of their members question the propriety of blood-letting, or the use of mercury, antimony, arsenic, or their many virulent poisons, such would be liable to expulsion; it would not be safe for any of their inembers to speak against the (almost) universal use of quinine, even in tea-spoonful doses, or the almost judiscriminate use of

morphia (even in awful doses) by the month, etc.

Which would be most unconstitutional and outrageous, to adopt by law the Roman Catholic Church, making it the State religion, and suppress all others, or to incorporate and bolster up by law the old non-progressive Allopaths. Why should the State, by special enactment, uphold a selfish set of men who fear open and honorable competition,

with those they call empiries? J. S. Burr, M. D. Leesville, Carroll County, O., March 6th, 1882.

A Man With an Elastic Skin.

About thirty doctors and newspaper reporters gathered in a room of the Ashland, House yesterday afternoon to see Heinrich Haag, the "India-Rubber Mau." Herr Haag was born in Erlangen, Bavaria, and was found in Vienna by G. A. Farini, formerly of the Westminster Aquarium, London. In Vienna he was exhibited to the students of the university. He was exhibited privately at different times by Mr. Farini at the Westminster Aquarium. His peculiarity is that the skin of any part of his body, even to the mucous membrane inside his lips, can be pulled out from two to twelve inches, and when released will assume its natural position and show no signs of having been stretched. The only case that at all resembles this one was reported 300 years ago by Dr. sembles this one was reported 300 years ago by Dr.

Thulberg, of Vienna.

Herr Haag is about 32 years old and has several children, none of whom inherited the father's peculiar cuticle. He is of medium hight, and has sandy hair, side whishers and moustache, and a light complexion, slightly freckled. As he stood upon complexion, slightly freckled. As he stood upon a table in the centre of a group of doctors yesterday his skin had a perfectly natural appearance, but looked in places as if its possessor had been very fleshy, but had become thin again. Herr Haag first took the skin of his chest in both hands, pulled it upward easily, and put it in his mouth. Then he pulled his forchead down and covered his face completely. When released this extended skin noce its natural place at once. He next pulled his noce and natural place at once. He next pulled his nose and chin down and outward, and then had the skin of his arms and legs stretched out till he looked like a bat or a flying squirrel. The doctors examined him thoroughly and with much interest, pronounced it a case of "dermatolysis," and said that Herr Haag's cuticle was nowhere joined to his muscular tissue On his right arm there is a scar, where the Vienna doctors had taken off a piece of the skin about four inches long and a half inch wide. They found that the skin had no connection with the flesh of the arm. The skin upon his ears, his hands, his feet, and his head showed the same elastic quality. In fact Herr Haag can wrap himself in the mantle of his elasticity, can pull the cuticle out above his kneepans and wring it like a cloth, and can slide around inside himself to a really alarming extent.—New York Tribung.

Spiritualism and Science.

To the Editor of the Religio-Philosophical Journal:

It is claimed by a minority of Spiritualists that Spiritualism is something above science and beyond its province. Would it not be just as reasonable to its province. Would it not be just as reasonable to argue that it is also above nature and beyond the province of reason? There seems to be a great inconsistency in affirming that Spiritualism is super-scientific, and in the same breath denying that it is supernatural. Spiritualism to me is natural, reasonable and scientific, or it is nothing. Its phenomena are demonstrable to, and cognizable by, the senses. This self-evident fact constitutes its infinite superiority to that rapidly decaying to be in the same as religion. ity to that rapidly decaying fabric known as religion. Romanism, Calvinism, Armenianism, Universalism, etc., all rest upon opinions, surmises and conjectures concerning God, man, and the relations between them; and also as to man's existence in a future state

of being.

Spiritualism has always challenged the closest scrutiny of its phenomena, by eagle-eyed science, and the most thorough testing of its claims by the faculty of human reason. The doctrine so recently put forward, of the super-scientific character of Spiritualism is contained a recent to the super-scientific character of Spiritualism is contained as the super-scientific character of spiritualism is super-scientific character of spiritualism. alism, is certainly a novel idea as well as a new one. That Spiritualism and science are not one and indissoluble, has never heretofore been promulgated, that I am aware of, by any Spiritualist, and that any such claim should be made now, seems exceedingly unfortunate in view of the increasing disposition among Spiritualists to ignore the scientific method in the realm of Spiritualism. The beneficial character and tandency of the industry hout on weather Spiritual realm of Spiritualism. The beneficial character and tendency of the industry bent on wresting Spiritualism from that scientific basis upon which it so securely rests, and relegating it to the domain of metaphysical speculation, is not generally apparent. What a millennium for materializing (?) seances, where wigs and slippers, and the whole pot-pourri constituting the chief stock in trade of the "cabinets," would at once dawn upon the world, could science and reason only be at once and forever dispensed with, in everything that relates to modern Spiritualism. But there is a great deal in the way, and which cannot very well be cleared out of the way of so blissful a consumnation. The sturdy common sense of ful a consummation. The sturdy common sense of mankind generally, stands in the way of it; the invulnerable Religio-Philosophical Journal, and the great mass of level-headed Spiritualists stand in the way of it, and Spiritualism will never be divorced from science, simply because in the nature of

things, it cannot be.

That much of what is labelled Spiritualism in vogue That much of what is labelled Spiritualism in vogue at the present time, is unscientific, unnatural and unreasonable, morally morbid and unhealthy, cannot be successfully disputed. Scurrilous and infamous sheets have been established in defense of it. Utterly unprincipled adventurers, "with ways that are dark, and tricks that are vain," have been the heralds and forerunners of it. Its deluded votaries have filled themselves to repletion with its fruit of Dead Sea apples, taken cheerful leave of their wits, and offered themselves willing sperifices to this Juggerfered themselves willing sacrifices to this Jugger-naut of superstition and folly. But there are indi-cations pointing to the fact that it cannot last forever. The clear light of science and of reason is be-ing turned upon it, and it must eventually be con-signed to the limbo of all past superstitions, despite

signed to the limbo of all past superstitions, despite the protests of its victims.

The world has no use for an unscientific Spiritualism. Spiritualists who are frightened beyond measure at the bare thought of submitting their cherished theories to the test of reason or of science, evidently misunderstand the whole genius and tendency of modern Spiritualism. We hear a great deal of the "religion" of Spiritualism; let us hear more concerning the vital importance of the cardinal fact in connection with it, viz.: the scientific basis upon which it rests. with it, viz.: the scientific basis upon which it rests. Let there be a greet awakening" to this primal truth, and we shall have no fears for the success of a reasonable and scientific Spiritualism, the only kind the world is at all in need of.

W. C. BOWEN. Brooklyn, N. Y.

Magnetic Cure in Siberia.

A correspondent of the New York Herald, in his narrative of a thousand mile post journey, by sled, from Orenburg to Omsk, has the following interesting account of a magnetic cure. He was attempting to open a can of provisions when the accident oc curred:

"Not having served an apprenticeship in can open

ing I suppose I was intolerably clumsy, for in making the last cut I succeeded in permitting the jagged edges of tin to make a deep gash across the knuckles of the two first fingers of my right hand clear down to the bone. The wounds pained me and bled profusely; indeed, it seemed as if the flow would never cease. I became slightly alarmed, fearful that my writing fingers might be rendered useless for a length of time and that I should be quite incapacitated for writing my letters. 'Well' said my companion, I only know of one thing that can assist you. Shall I send for the Tatar medicine man of the village? These people really effect remarkable cures. I was once cured of erysipelas in the foot by one at Irkutsck after the dectors had quite given up myterses as here. ter the doctors had quite given up mycase as hopeless. 'All right,' I said, 'anybody will do—man or woman, I do not care which—so long as they can stop the blood.' They are very strange people, these village doctors mostly Tatars, and this healing power is said to be transmitted from generation to generation in a pacellist manner. A man doctor for intion in a peculiar manner. A man doctor, for in-stance, does not reveal the secret of his formula to his male children, but to his daughters, and these again never to their daughters, but to their sons. The doc-tor was there sooner than we expected, for the postmaster told us that the yemshik who was to drive u to the next station, was quite famous for his cures. So this person was called in—a comparatively young so this person was called in—a comparatively young man, clad in rough sheepskins, having a kindly expression of countenance. He came into my room, looked at my wounds for a moment, and then asked my companions for my name and that of my father. Ivan Ivanovitch, was the reply—John the son of John—and that I hoped the wounds would heal up completely within two days. With the valuable piece of information about my name and parentage the simof information about my name and parentage the simple peasant put a finger lightly on the tips of my two wounded members, and, lifting his eyes to the ceiling, muttered, half audibly, a mysterious formula or prayer in his Tatar tongue, of which the only words to could understand mysterious formula or Translation. I could understand were Ivan Ivanovitch. This was all. He said the wounds would heal quickly and within the time specified. I looked at the wounds, which up to that moment had been bleeding profusely, so much so that a small pool of blood had formed on the floor, and my astonishment was great to find that the flow had ceased as if by magic, and that a red line of blood had already congealed along the margins of the torn cuts. I was struck with sur prise; but the work had been accomplished. 'Nothing else?' I inquired. 'Nothing at all,' was the response; but keep the hand quiet and the wounds will heal. I took the precaution, however, to place some cotton wool over the cuts and then to bind the fingers with a handkerchief. Two days afterward the cuts were joined together most completely. I could again use my fingers in making notes in my books, and to-day as I am writing this letter only two small red streaks across the two knuckle joints show that I was ever cut at all, and the healing has been so perfect that my fingers are as supple to-day as they were just a week ago before I made my bungling attempt to open the can of prepared soup. Perhaps the story of my healed cuts may appear trivial or even foolish to you; it may be the usual thing for torn cuts across the knuckles to knit themselves together in a couple of days so firmly that the fingers may be used in writing, with-out pain or danger of breaking again, but, if so, I do not know it. Indeed, showing the scars yesterday to a German doctor in Omsk he declared that the heala German doctor in omsk he declared that the hear-ing had been effected in a most remarkably short space of time: that such jagged cut wounds were generally troublesome for ten days or a fortnight, and that regular practitioners in Siberia fully recognized the mysterious magnetic or other power which the native doctors possess."

Judge O. S. Poston of Harrodsburg, Ky., renewing his subscription, says: The materialization question continues to be rather a mixed question. hope it will be some day settled by satisfactory test sc-ances, where truth and honesty abound. I cannot im-agine why mediums should not desire to have their mediumship established in such manner as to be be youd controversy. They owe that much to their rep utation and the cause they profess to sustain.

T. T. Williams writes: To simply say that I like the Journal, would be but to faintly express myself. It has able contributors, and is a seeker after the truth. I like its manly independence and fearless condemnation of frauds. Though almost alone as a Spiritualist, every week I meet many friends in the reading columns of the Journal.

What Some of our Exchanges Think of

THE RELIGIO-PHILOSOPHICAL JOURNAL.—This paper is one of the most free spoken of the advocates the genuineness of the modern Spiritual phenomena, but it is extremely cautious in endorsing medi-ums or phenomena not fully tested. As a result it sometimes gives offense; but that it supplies a gen-uine need is evidenced by its prosperity; Its first is-sue of this month appeared in a neat new dress of type, and filled with good readable articles. J. C. Bundy is the editor and publisher and he offers to send the paper on trial twelve weeks for only thirty cents.—Sentinel, Saratoga Springs, N. Y.

THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, Ill., edited by John C. Bundy, is one of the best papers on our list. It is a fair and fearless champlon of whatever it believes to be right. Aside from its candid discussions of free thought, religious work of all ages, church work, materialism, etc., it contains a woman's department under the editorial management of Hester M. Poole of New Jersey, an able and worthy advocate of equality of the sexes. The paper lately appears in a new dress, and presents a very neat and attractive appearance.—Observer, Pleasantary

THE RELIGIO-PHILOSOPHICAL JOURNAL.—The above named journal this week comes to us in an entirely new dress and a decidedly improved typographical appearance. Its literary and philosophical features are still in accordance with the high standard of excellence for which it has always been noted.—Daily Morning Mail, Woodland, Cal.

THE Chicago RELIGIO-PHILOSOPHICAL JOURNAL the acknowledged leading Spiritualist paper of the country, has just donned an entire new dress of type and been otherwise greatly improved. The paper will be sent twelve weeks, on trial, to new sub-scribers for thirty cents.—Monona County Gazette,

Ingersoll on Talmage.

Col. Ingersoll, in reply to recent statements by Rev. Talmage, defends himself in the following vigorous language: "Mr. Talmage, in order to make a point against infidelity, states from his pulpit that I was in favor of poisoning the minds of children by the circulation of immoral books. The statement was entirely follow. tirely false. He ought to have known that I with-drew from the Liberal League upon the very ques-tion whether the law should be repealed or modified. I favored a modification of that law, so that books and papers could not be thrown from the mails simply because they were 'infidel.' I was and am in favor of the destruction of every immoral book in the world. I was and am in favor not only of the law against the circulation of such filth, but want it executed to the letter in every State of this Union. Long before he made that statement, I had introduced a resolution to that effect and supported the resoluresolution to that effect, and supported the resolu-tion in a speech. Notwithstanding these facts, hun-dreds of clergymen have made haste to tell the exact opposite of the truth. This they have done in the opposite of the truth. This they have done in the name of Christianity, under the pretense of pleasing their God. In my judgment, it is far better to tell your honest opinions, even upon a subject of theology, than to knowingly tell a falsehood about a fellowman. Mr. Talmage may have been ignorant of the truth. He may have been misled by other ministers, and for his benefit I make this explanation. I wanted the laws modified, so that bigotry could not interfere with the literature of intelligence; but I did not want in any way to shield the writers or nublishers

fere with the literature of intelligence; but I did not want in any way to shield the writers or publishers of immoral books. Upon this subject, I used at the last meeting of the Liberal League that I attended the following language: But there is a distinction wide as the Mississippi, yes, wider than the Atlantic, wider than all the oceans, between the literature of immorality and the literature of free thought. One is a crawling, slimy lizard, and the other an angel with wings of light. Let us draw this distinction. Let us understand ourselves. Do not make the wholesale statement that all these laws ought to be repealed. They ought not to be repealed. Some of pealed. They ought not to be repealed. Some of them are good, and the law against sending instruments of vice through the mails is good. The law against sending observe pictures is good. The law against sending bogus diplomas through the mails, to allow a lot of ignorant hyenas to prey upon the sick people of the world, is a good law. The law against rascals who are getting up bogus lotteries, and send their circulars in the mails, is a good law. know, as well as I, that there are certain books not fit to go through the mail. You know that. You know there are certain pictures not fit to be transmitted, not fit to be delivered to any human being. When these books and pictures come into the control of the United States, I say, Burn them up! And when any man has been indicted who has been trying to make money by pandering to the lowest passions in the human breast, then I say, Prosecute him! let the law take its course."dex. Boston.

The Method Adopted by the Deutsche Zeitung to Promulgate Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In perusing an article in a late number of the Journal my attention was called to a very important fact, and that is the issuing of free tracts or small pamphlets, which would give the public a comprehension of our grand philosophy—Spiritualism. There are undoubtedly thousands who are hungering for light, but really do not know what their souls are craving for, and a pamphlet, giving a multum in parco idea of Spiritualism, would lead such on the right road. There are many others, who heard of Spiritualism, en passant, but who have not the least conception of its meaning, its tendency or its cut bono, and a tract, clearly written and to the point, on this subject, would bring the matter home to them immediately.

I send you samples of tracts and pamphlets which

this office has issued at different periods at its own expense, and sent to its subscribers, at the risk of meeting with serious opposition—this being not a spiritual paper. But thanks to the power of goodness, the people of Charleston, S. C., were liberal-minded enough to accept our efforts with good grace and reserved their opinion. This paper has continued to bring out articles on the subject for nearly two and a half years, and now some have become

accustomed to them, others have became Spiritual-ists by reading them, and so far so good.

A. F. MELCHERS,

Sec. 1st Society of Spiritualists of South Carolina. Charleston, S. C., March 14th, 1882.

God is the Power.

There is a little pamphlet of forty pages on the table before us, and we have read every word in it, even the advertisements on the last page. It is published by the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle Street, Chicago, Il. It gives the whole discussion on Spiritualism before the Church Con-gress at Newcastle-on-Tyne. Dr. Lightfoot, Bishop at Durham, president. This small book tells us how to see into the mystic beyond, and to read the word of God with a new faith; and it throws a halo of ight around the future that no skeptic or material ist can stand before. Christ gave us this great boom of spiritual inspiration when he sent the comforter on the day of pentecost, and the Christian people have so wandered from his blessed teaching that they had forgotten his promises, and have for centuries been worshiping the God of heaven with their mouths in-stead of with their hearts, and in the spirit; for when there are two or more gathered together in the name of the Lord, he has promised to be with them in spirit. Send for a copy of this book.—The American Bee Keeper.

An every-day religion—one that loves the duties of our common walk; one that makes an hones man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most heartily promote the power of the gospel.

Great men are the fire pillars in this dark pil-grimage of mankind; they stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature; which greatness, he who has never seen, or rationally conceived of, and with his whole heart passionately loved and reverenced is himself forever doomed to be little.-Car-

T. C. Lamb of Leadville Col., writes: We have all denominations and creeds represented here in Leadville, and among the best, the religion which embraces a belief in the future, is well represented, embraces a belief in the future, is well represented, there being many hundred devout and true Spiritualists here, who hold regular Sunday services in a commodious hall. Frequently cloquent addresses are given by Mr. E. K. Jones, Mrs. Dr. Somerby and others. Interesting private circles are held frequently at the residence of Judge Stanall, who is a Chicago man. We have several well developed mediums here, among the most prominent being Dr. Rice. The full truth of this great and only true doctrine is The full truth of this great and only true doctrine, is slowly but surely dawning upon the millions of this age of the world, and where on the face of this earth can a religion be found that takes away the fear of death so effectually as a belief in Spiritualism, for then we know that our dear friends stand ready to meet us on the other energy of that they guide and direct us on the other shor dear friends stand teady to meet us on the other shore and that they guide and direct us while here on this earth. I would say let us, one and all, arise from our lethargy and open our eyes to the great fact that the time of Christ is again being repeated. The sick are healed, the lame are made to walk, and the dumb to speak.

T. F. Enslow writes, in renewing JOURNAL. subscription: I cannot do without the JOURNAL. It is the only thing that ever I have found that meets the wants of my religious nature.

Notes and Extracts.

If man lives after death, his nature as such must be the same.

What is the individual after death? Where are the dead? Shall we know our loved ones there? These are some of the questions that the yearning heart asks, to which it demands an answer.

Death is neither more nor less than sleep, in which the individual slumbers for a brief time, arouses to consciousness in the spiritual state, and finds that he is freed from the physical, outer garment, which he one time wore.

Death has been regarded as the king of terrors, painted in all the dread colors which ignorance and superstition have brought around it, while, in very fact, it is but one of the experiences, one of the incidents, through which the individual passes in going out from the conditions of external life into the conditions of spiritual being.

Spiritualism reveals the fact that you are spirits now, to-day, while yet within the fleshly tabernacle; you are spirits, with spiritual natures and possibilities, and that therefore you are in the spiritworld already, in eternity now, and that death is but one episode in your career, and not the conclusion of your consciousness and possible achievements.

We know there are many persons who imagine if We know there are many persons who imagine if they can receive a communication from a spirit, that spirit ought to be able to tell them everything; that if they go to a medium and anticipate they will receive a communication from a friend, that friend ought to be able to unfold all about God, all about the spirit-world, all about everybody that has ever lived in history, or in the experience of the parties in question; but it is not so.

All the disembodied spirits who return to you, tell you that they are limited, that their nature is the same as when upon the earth, that they start from a similar plane of spiritual unfoldment, that they are as when they went through the stillness of death in-to conscious spiritual surroundings—just the same men and women, with the same hopes and loves, with the same affection and fears, with the same dis-position or idiosyncrasies that were theirs while they were upon earth.

Spiritualism comes in with its phenomena, with its appeal to the senses, with its manifestations of the forces which control the body. For instance, a knot is tied in an endless cord, writing, conveying intelligence, is produced between closed slates, physical objects are transported without mechanical appliance or personal contact, and forms are duplicated. so that in a company of say ten persons an eleventh form appears, clear and tangible

Nirvama.—Various terms are used indifferently with, or explanatory of, the word Nirvana:—Immortality, conclusion, completion, excellence, the sweet food and heavenly drink of the wise, departure, food and heavenly drink of the wise, departure, emancipation, deliverance from evil, liberation from worldly bonds, ecstasy, unmixed tranquil happiness. There are other terms besides, but all of kindred meaning. The word was used by the Aryas to denote the spiritual state, which it is clear the Buddhists also meant. The most philological meaning of the word is extinguishment of the brain-life and action into the spiritual state. entering into the spiritual state.—Baboo Mittra.

It is well known that anxiety will cause more dis-comfort in the physical body than sudden bodily affliction, and that a heavy sorrow or intense bereavement will change the very color of the hair, and add ten years to one's age; that an excess of joy, pleasurable sensation, or sudden emotion, has often affected the physical, and that the sick have been made instantly well. It is clear, therefore, that there is an in-ter-relation between the interior state and the mental conditions which must be accounted for, and we claim that this can be alone explained upon the hy-pothesis of the existence of a spirit-organization, a connecting link between the two extremes, the mental powers and the material conditions.

Although we do not deem it worth while to publish the many letters we have received in criti-cism of the action of the National Liberal League or in reply to claims made by its representatives in dif-ferent papers, justice to Dr. J. R. Monroe, editor of the Seymour Times, who it seems was elected one of its vice-presidents at Chicago last year, demands that we give the following paragraph from a letter he has sent us: "I had nothing to do with putting myself forward as vice-president of the National Liberal League. Never authorized anybody to publish me. The League business is now too ridiculous to merit serious thought. As I never went to it, but always opposed it, it is singular they should have the effrontery to use my name in connection with the organization."—Index, Boston.

There are spirits of all classes and conditions in There are spirits of all classes and conditions in the spiritual state, and it may happen, if you are not careful, that you will open the doors of your mind to the mad-houses of spirit-life, to the spheres where ignorance and selfishness reign, and where spirits, presuming upon your ignorance, for their own purposes of gratification, will take advantage of your confidence, and lead you into the grossest superstition; and when we find Spiritualists and others entering upon the investigation of Spiritualism with motives of curiosity, with a mere desire for notorlety, and with the anticipation that Spiritualism will enand with the anticipation that Spiritualism will enable them to become rich, and that for this only they are desirous of holding communication with the disembodied, then we know that so sure as there is a law of magnetic affinity, spirits of a like nature will gather around them, and as a consequence of investigation under such circumstances they will be made to suffer, until by that suffering they are schooled into the recognition of the higher law of moral re-

The nature of the spirits, then, is progressive; we contend that they commence their disembodied experience from the identical plane of action which was theirs before they became enfranchised; that they start forward with just such advantages as they have been able to reap from life's experiences upon the earth; that those who are free in spirit, those who are wise in spirit, those who are pure in spirit, those who have developed the attributes of good, and surrounded themselves with the sympathy and love of human hearts while embodied on the earth, start forth from that same sphere of freedom and love, of spiritual aspiration and achievement, when they commence their continued existence in the disembodied state, while those who have not employed their talents wisely and well, those who have not expended their energies for their own cultivation, for the education of their own minds, and for the application of their own powers to the harmonization of the instrument through which they act, and in the effort to bless and harmonize the conditions of society in which they have moved, enter the spiritual state in spiritual darkness, as paupers, degraded and deprayed. The nature of the disembodied spirit, then, is determined by its recollections of its past life, exactly as you remember in the morning when you awake the experiences of the past day and night —recollect the plans you had for the incoming day. So when you awake from the sleep of death to consciousness of spiritual existence, you will recall the earth-life, you will remember what that earth-life has done for you, you will feel that judgment has been registered in your own constitution, that you are what you are, and where you are, as a natural, legitimate outcome of that life's effort and achieve-

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The recent discussions upon Parliamentary procedure in England, and the agitation which has arisen over the Bradlaugh case, have caused the English Government to make reports upon the manner of oaths, etc., required in the legislative bodies of other countries. In Austria-Hungary no oath is taken, but all new members are required to make a promise of fidelity and obedience to the Emperor. In Bavaria all members have to take an oath, but those who do not belong to the Christian faith can omit any reference to the Holy Scriptures. In Belgium an oath is required, but there is no denominational religious sanction. In Denmark the members subscribe to an oath. In France neither oath nor affirmation is required. In Germany the members of the Imperial Parliament make neither oath nor affirmation, but the members of the Federal Council have to take an oath of allegiance to the sovereign. In the Netherlands the members of both Chambers have the option of either swearing or promising allegiance to the constitution, but they are required to abjure all official bribery or corruption. In Portugal an oath of allegiance to the king, the Constitution, and "the Holy Catholic Religion," is required. In Saxony the oath is so comprehensive that it can be taken by a member of any creed. In Spain the members swear allegiance to the constitution, and to "the legitimate King, Alphonso XII." The only oath required in Sweden is the one taken by the Presidents and Vice-Presidents of both chambers, who swear "on the Holy Gospels," but in Norway every elector, before voting, must take an oath to observe the constitution. In Switzerland the members of the National Council swear " In presence of Almighty God" to maintain the constitution.

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

[Port Huron Commercial.]

Charles Nelson, Esq., Proprietor Nelson House, speaking to us recently, observed: I suffered so much from Rheumatism that my arm withered, and physicians could not help me. I was in despair of my life, when some one advised me to try St. Jacobs Oil. I did co, and as if by magic, I was instantly relievand, by the continued use of the Oil, entirely cured. I thank heaven for having used this wonderful remedy, for it saved my life. It also cured my wife.

Where no interest is taken in science. literature and liberal pursuits, mere facts and insignificant criticisms necessarily become the themes of discourse; and minds, strangers alike to activity and meditation, become so limited as to render all intercourse with them at once tasteless and oppressive.

A Fortune

may be made by hard work, but can neither be made nor enjoyed without health. To those leading sedentary lives Dr. R. V. Pierce's "Golden Medical Discovery" is a real friend. It stimulates the liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs. By all drug-

We might all, without much difficulty, be just a little wiser than we are; and the aggregate effect of a number of such small improvements would be considerable.

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. 106 North Eutaw street, Baltimore, Md.

The world recognizes nothing short of performance, because the performance is what it needs, and promises are of no use to it.

Elixir Vitæ 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.

Who of all things living art thou made capable of blushing? The world shall read thy shame upon thy face; therefore do nothing shameful.

Horsford's Acid Phosphate IN CONVALESCENCE.

I have prescribed Horsford's Acid Phosphate in the convalescing stage of typho-malarial fever, and, whenever an acid is indicated, nothing has been found equal to it.
Plymouth, Ind. J. H. WILSON. M. D. Plymouth, Ind.

The free and lovely impulses of hospitality, the faithful attachment of friends—these, too, are holy religion to the heart.

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-

Radical Rhymes, by Wm. Denton. Price \$1.25; postage eight cents. A volume of poems for reformers and liberal thinkers. For sale at this office.

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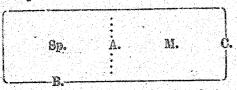
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MATERIALIZATIONS.

How to Protect Honest Materializing Mediums-How to Detect Frauds-Some of the Tricks of Materializing Mediums-The Failure of Ralph J. Shear-The Double Room Cabinet Nearly Stops His Manifesta-

To the Editor of the Religio-Philosophical Journal:

Reader, you wish to separate truth from error in form materialization, therefore have a portable cabinet constructed on the basis of this plan:



Suppose this cabinet is 31/2 feet by 7 feet, and 7 feet in height. A is a wire screen partition reaching from the top to the bottom of the cabinet; B is the curtain; Sp. the spirit part of the cabinet; M. the medium's part; C the door for the medium. Place the medium in his part, which should be a complete enclosure. Invite the spirits to show them-selves in the spirit part of the cabinet. You will see that the medium cannot come out at all, unless the wire partition is broken or dematerialized. Have this made of strong wire; copper and steel wire is best, as it helps generate power. If the medium breaks through the partition, he ruins his business. If the spirits dematerialize it and restore it, they perform a work nearly as convincing as form materialization, and will generally be unable to transfer the medium back to his side at the close of the séance, and restore the wire. If the medium is found at the close of the séance in the spirit part of the cabinet and the wire partition is whole, then you may know that personations have been given, and the business is ruined for that

medium in that locality.

If under such conditions, full forms appear outside the cabinet or in the spirit part, and at the close of the scance the medium is found in his part, and the wire partition is intact, you may be quite sure that you have had genuine materialized forms. Some may object that the wire screen might lessen the power of the spirits to make a success of the seance. In "Contrasts in Spirit-Life," a late work from spirit Samuel Bowles, this state-

ment is given by him on page 71:
"Question.—Would it injure the process of form materialization to have a double door cabinet, and a partition of wire cloth between the two doors separating the cabinet into two rooms, so that the medium could be shut into one room, and the spirits come out of the other, thus rendering it impossible for spirits to dress up the medium and bring him out as a personation?

"Answer.—It would be a very good plan, and would not disturb the manifestations. I should advise a mesh made of copper and steel for the partition, as that would help to give force.

By the use of such a cabinet, you do not need to search the medium. An honest medium, when properly informed, will not object to sitting in such a cabinet. A dishonest one will be prevented from personating consciously. We should say that the wire partition should be so fastened on the outside of the cabinet, that even spirits cannot open it, as they cannot exercise much power in the

If the above cabinet was used in every materializing cabinet scance in this country, we believe a large number of so-called medi-ums would be obliged to quit the business, and the rest, who were honest, would do a work in five years that would convince the majority of intelligent people of the truth of spirit return.

RALPH J. SHEAR.

We have been led to write the always as a result of some investigations with this medium during the past week. He consented to enter a cabinet like the above, and after five seances were held among his friends, all at the same place and in the same cabinet, no forms appeared outside the curtain, though on the last two evenings indistinct forms of human shape were seen at the opening. The medium was found sitting in his part of the cabinet at the close of the scance, with no disturbance of the division partition. This demonstrates in the case of Mr. Shear, that he has not yet developed power enough to secure forms well materialized, and is not yet prepared to go before the public as a materializing medium, with warrant of success.

He is a young man and has, he claims, had materialized forms only about six months. Further development may bring out new powers. It is creditable to him that he proesses to be willing to sit in a two-roomed cabinet till full forms are produced. We hope all who may meet him, will encourage him in this, and insist on this kind of a cabinet or some method equally secure. When he succeeds in this way, he will command the confidence of the people and secure ample pecuniary support.

HOW DISHONEST MEDIUMS BAFFLE THOSE WHO SEARCH THEIR CLOTHING BEFORE THEY EN-

TER THE CABINET. It is thought that if a medium is stripped of his clothing and examined by a committee before beginning a seance, he cannot take any thing into the cabinet without the knowledge of the committee. This is a mistake. Some pretended mediums conceal gossamer gauze in their shoes or slippers, which are made with false linings. Others, especially women, carry these articles concealed in the hair, and it has been known that in one case, gauze was concealed in the cloth of periodicity. Others have them in their handkerchiefs, which are usually allowed to the mediums. You will be surprised to find that gauze enough can be packed into the space of a cracker to make a robe for a full-sized angel. They conceal articles in secret spaces in the linings of under garments. After committees have made the search, they usually allow the medium to dress in his own clothing, and wear his double-bottomed shoes; so he carries into the cabinet what he wishes. Usually a traveling medium has an vagent. He is very likely to be a confederate, and conceals in the cabinet when he can, some of the articles wanted. He steps up to the cabinet, as the scance is to commence, to see that the medium is comfortable, hands him a glass of water, etc., and often slyly passes in the desired articles.

PERSONATIONS BY SPIRITS.

We are convinced that spirits of a low order often entrance the medium, and though they have not the ability to materialize a full spirit form, they have power enough to materialize clothing. They dress the entranced medium in spirit-clothing materialized, and sometimes transfigure the face, and pass him off for a real materialized spirit. On this point, the testimony of Mr. Bowles in "Contrasts," is suggestive. On page 70 he says:

pecuniary good, and perhaps anxious to bring about good results for the sitters, see that conditions are unfavorable, partly on account of the members of the circle, and that the spirits cannot prepare a covering for the one who wishes to be seen. It is comparatively easy to materialize the clothing to cover up the entranced medium, and conceal his usual dress. These personations at times amount to an actual change of face, and are very wonderful. Were the circle notified of the fact that it was the medium, changed to look like a spirit friend, the result would often be as wonderful as a real materialization. But this deception, claiming to be a materialized spirit when it is not, weakens the spirit for real work, and renders the medium more open to the influence of imposing spirits. We can never raise our voices high enough organizet any decention of the renders. against any deception, either in spirits or humans. We know that those spirit guides are not the best who permit personations without explaining them. In nine cases out of ten, these personations occur when a circle is held, and it is impossible for the real guides to control it; then those who are experimenters step in, and spoil conditions for pure work, by the deception to which the medium

is not a conscious party."

We hope all investigators will insist on the double room cabinet or some method that will be equally certain. It is time we stopped unconsciously endorsing frauds through lack of the use of the test methods of

through lack of the disciplination series.

H. A. Budington. Springfield, Mass.

Science and Art.

Prof. Edward C. Pickering, of Harvard College, says that in undertaking to measure the intensity of the light of the satellites of Mars, he had occasion to need an extremely small hole. A hole about the twenty-five hundreth part of an inch in diameter was finally secured.

M. Pasteur has resolved to continue his re-searches into the means of preventing dis-eases by destroying or nullifying the virulence of the germs, and is about to visit the Bordeaux lazaretto with the view of studying vellow fever, which he hopes to conquer by means of inoculation.

It is a curious fact that in plants a deficient diet results in an excess of males. M. Born has recently found that in tadpoles a rich nitrogenous diet favors the development of an excessive number of females. Evidently in both instances the female sex is the result of the most perfect nutrition.

The experiments of a famous Swedish chemist, prolonged over two years, making it definitely certain that separating cream by the centrifugal secures 10 per cent. more of it than any other process, while if the cream is at once churned what chemists and other experimenters pronounce the best lasting and best keeping butter is obtained; the refuse— the skimmed milk and buttermilk—are sweet -that is, in their most valuable conditionand the milk has been in the course of a few hours turned into money. This appears to be the ultimate perfection of scientific butter-

Dr. William A Hammond warns against overheated apartments. He says: "An overheated apartment always enervates its occupants. It is no uncommon thing to find rooms heated in winter by an underground furnace up to 90 degrees. Fights and mur-ders are more numerous in hot than in cold weather, and the artificially heated air that rushes into our rooms, deprived as it is of its natural moisture by the baking it has undergone, is even more productive of vicious passions. It is no surprising circumstance, therefore, to find the woman who swelters all day in such a temperature and adds to it at night by superfluous bed-clothing, cross and disagreeable from little everyday troubles that would scarcely rufile her temper if she kept her rooms at 65 degrees and opened the windows every now and then.'

Dr. Rosenberg experimented to determine the cause of the death of an animal poisoned with a septicæmic virus, which had been heated so as to destroy all the bacteria in it. The prevailing belief is that cooked virus is simply a poison, and that the injection of it into the blood of a healthy animal kills as strychnia does, as a poison, not as an infection. To decide this question septic blood and serum were heated, filtered, evaporated, and then injected, The animals died with all the symptoms and pathological appearance of septicæmia, just as if uncooked virus had been used. The only effect of the cooking was to lessen the virulence of the poison, which, however, was developed in the blood of the animals poisoned. To insure the kill-ing of all the micro-organisms in the cooked virus, the virus was exposed to a temperature of 140 degrees Cent. for two hours; and that this temperature was sufficient to sterilize the liquid was proved by the inaction of it the cooked virus) in culture liquids.

Mr. Plateau lately sought to estimate the distance to which the moon is mentally referred in the sky, by getting some one, after looking at that body, to project the accidental image on a wall, then move to or from the wall till the diameter of the image seemed equal to that of the moon; and he obtained the distance 51 meters. Again Prof. Thirion; of Namur, got twelve students to draw on a blackboard a circle the size of the moon as it appeared to them. The circles varied from 19 to 79 cm., mean 32 cm., and it was inferred that the moon was mentally referred, on the average about 35 meters. Dr. Charpentier, by still another method, obtains the value 12.9 meters, so that there are great differences, and in any case the distance is much less than might have been thought. M. Plateau has, says Nature, further applied accidental images to finding the distance to which the imaginary celestial vault is referred. A spot in a white square of paper on a dark ground was looked at steadily at the side of an open window for twenty seconds, then the person looked skywards, above the opposite houses, then to one of these, and compared the sizes of the accidental images in either case. The sides of the two were by one person estimated as five to six, by another as four to five; and the width of street being about 30 meters, the distance assigned to the celestial vault is inferred to be in one case 30, in the other 29 meters. A similar result was got by night.

Dr. John Tyndall, F. R. S., recently lectured at the Royal Institution, Albemarle Street, on the "Absorption of Radiant Heat." Prof. Tyndall began by saying that some of the greatest superstructures of physical science depended upon a more or less ideal foundation. For instance, the undulatory theory of light could not be spiritually discerned, for the waves were far too small to be seen; it also required a mind of high ideality to conceive an ether filling all space, yet possessing the qualities of a solid. The ultimate atoms of matter stood upon the same ideal foundation. When several of these atoms were grouped together they were scientifically

"Some spirits, selfish for the medium's known as "molecules:" and the object of his address that evening was to explain the bout good results for the sitters, see that heat. By free molecules he meant the molecules in gases, vapors, and liquids. The invisible waves of radiant heat were longer than those of light, but inconceivably small; and there was a vast difference in the power of different kinds of free molecules to absorb these heat vibrations. They could do most in this way when they were chamically writed this way when they were chemically united. If a simple mixture were made of nitrogen and hydrogen gases, in the proportion of 14 to 3, and placed in a tube of wide diameter, through which a beam of obscure heat could be sent segreally any of that had would be be sent, scarcely any of that heat would be absorbed by that mixture. But if the same two gases were chemically united to form ammonia, they would stop a thousand times more heat than before. It was the same with ammonia, they would stop a thousand times more heat than before. It was the same with vapors. Some were as black as pitch toward radiant heat; others were highly transparent. If the number of molecules of the gas in the experimental tube were constant, the absorption of radiant heat was the same, no matter how the molecules were crowded together by the lengthening or shortening of the tube. But the molecules might further be so crowded together as to form a liquid. crowded together as to form a liquid.

Constructive Spiritualism.

BY A. B. SPINNEY, M. D.

On December 17th, 1881, an article appeared in the RELIGIO-PHILOSOPHICAL JOUR-NAL, written by myself, on the subject of "Constructive and Destructive Spiritualism." Several letters appeared in relation to, and endorsing the objects and aims of, the same I also received letters and postals from various parts of the country, asking for further information, and, if possible, the way by which practical, permanent and true organic action might be commenced. I fully believe that the people are now ready to rally around sustain, and be improved by a true moral and rational exposition of the spiritual philosophy. While I would not suggest in the least the old idea of creedalism, yet I deem success, progress and aggressive work only possible, as we formulate, endorse, publish, teach and de-fend certain distinctive and basic ideas, which express our objects, aims and pur-

The necessities of human beings, their relations to this and the Spirit-world, so far as we know, and the best means of extending knowledge and promoting the good of all, it seems to me, are subjects, objects and aims that should interest, attract and call into cohesive action all lovers of humanity and

Can we not come together and organize upon a scientific, rational, moral, practical and correct social basis? Then each State and local society could organize upon the same until from east to west, north to south, the work of building up the spiritual in man by union of effort would be going on, selecting everything that has come to us from the past-not because of age, but because adapted

to the new building.

Now, in reply to all who have written to the JOURNAL or to me, saying, "I endorse your ideas," let me state that I think the time has come to act and to further that purpose. I believe the best way is to issue a call for a meeting of all who thus sympathize, to see if any union, organization or action is deemed necessary. Again, for the purpose of wise counsel, great care and due deliberations, let the call be national, and all who are in sympathy, either come in person or send communications. Spiritual societies now exist-ing should select some of their best and most competent members and send them as delegates. I would suggest that the meeting take place either in Cleveland or Detroit, and that the date be as early as possible, so as not to interfere with camp-meetings, and for the purpose of furthering this movement when they are being held, I would suggest that the date be May 30th and 31st, and if business requires, continue the meeting until June ist. I here append a form of call and ask that the names of all who enderse the movement, be sent to me, that I may issue this same call in a circular form with the name of the city where the meeting is to be held, the hall at which we convene, and the names of the persons who are in sympathy with the movement. All who write or send their names, will signify which place they prefer—Cleveland or Detroit—and the majority will decide the locality. No one need hesitate about sending his name for fear of any expense, for I will make all arrangements for said convention, should there be enough sympathy extended to demand action, and only ask or expect such aid as may come voluntarily. Let all who are interested in this movement cut out the call, attach it to legal cap paper, and circulate it in their re spective communities, and send me the sheet with the names, and when the call is issued I will state the number of names from each

THE CALL.

We the undersigned, believers in a spiritual philosophy and lovers of truth and progress, deem that the time has come to make an effort to organize upon a scientific, philosophical, rational, moral and pure social basis. For the purpose of furthering said object, if feasible, we would advise the calling of a National Convention, either at Cleveland or Detroit, May 30th and 31st, 1882.

Will all spiritual papers and journals throughout the United States, please publish this call, and either criticise or commend the same as they see fit; also all persons interested in Spiritualism please do the same The time may not have come for Spiritual ists to organize, but the time has arrived to make an effort, for before us in the future is a coalescence of all that is grand, true and elevating in Spiritualism, in organic work by its believers, or their absorption by the churches of the day, which are slowly expanding and receiving our ideas. Friends, will you rally, act and save your jewels and redeem your beautiful philosophy from all that selfishness and ignorance have placed around it? Protect mediumship, but make fraud a crime. On the one hand we have ecclesiasticism, dogmatism, and church power, on the other, cheerless, cold, Godless materialism, tearing down, but building no new temple where man's religious, spiritual and social nature can be fed. The time has come to build a highway for ourselves and others to walk in, and thus through progress attract the good and spiritual minded to us. 308 Woodward Ave., Detroit, March 29th, '82.

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

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be.

Our Exchanges.

Psyche of England, publishes the following emarkable narrative in relation to the apparition of the late emperor of Russia. It takes it from the Court Journal: "It is believed in Russia that the late Czar appears every night in the Casan Cathedral. One of the watchers there is said to have first seen him, and to have forthwith reported it to the senior priest. The latter watched one night, saw he same apparition, and mentioned it to his Bishop. The Bishop went to the church in the evening, and waited several hours before the high altar. Adjoining this is the so-called Emperor's door, through which only the Emperor and the ecclesiastics have access to the altar; and near the door is a picture of the Virgin, believed to have miraculous virtues, the tradition going that it was not made by the hands of man. It was formerly in Moscow, but when the French occupied that city it was removed to St. Petersburg, and afterwards placed in this church. It is one of the most revered relics of the Russian Church, and is enclosed in a gold frame, the jewels, diamonds, rubies, and emeralds, of which rep resent avalue of a million of roubles. After waiting some hours, the Bishop was convinced that it was all imagination on the part of the watcher and the priest, when all at once the Emperor's door slowly opened, and the dead Emperor entered, dressed in full parade uni-form, worn just as when he lay in the coffin. The Bishop advanced some steps to give him a benediction, but the Emperor motioned him away with his hand, and stepping up to the before-mentioned picture of the Virgin, knelt down before it, and remained for a long time absorbed in prayer; he then left the altar by the same way which he had come. The whole story is not only related, but entirely be-lieved, in the best society. In all social cir-cles one hears of nothing but this apparition, and the most extraordinary conclusions are quite seriously deduced from it. It is ob-servable that the Cathedral, by order of the Metropolitan, is closed from six o'clock in the evening, and no one obtains admission."

The Medium and Daybreak has a very sug gestive article in relation to animals: "In circles it has been observed that dogs become excited in an extraordinary way when phys ical manifestations are about to take place They leave the room precipitately when al lowed to do so. Conversely, many mediums cannot endure the presence ot a cat, even when they are in the normal state, and it may be that under certain circumstances there is a similar aversion to dogs and other animals. When a medium can tolerate the cat when in a normal state, yet when entranced by a certain class of spirits the animal has to be driven out of the room. Many years ago in Yorkshire our sister was en-tranced—Mr. Etchells will remember it—and successively described three different spheres of spirit life. When she reached the third she was in an ecstasy of delight, and dwelt on the purity and felicity of the state, and said in a very decided accent: There are no

cats or dogs here?"

"The subject can yet be viewed in another light when we consider the influence of animals or their aura upon the health, comfort, or condition of the human subject, sensitives particularly. In our boyhood it was a belief of the Ayrshire people that to frequent the byre or cow-house was good for consumpie exercta or aura of the lierbivora districts the former is used as a poultice to subdue inveterate inflammations. Andrew Jackson Davis in clairvoyance recommended a sick lad to sleep with his feet against a roughcoated black dog. There was a magnetical element in that dog to benefit the boy. We ourselves knew a little fellow, who when he had the stomach-ache would lie down to the fact to the fat and an end on the last the fat and an end of the last the fat and an end on the last the fat and an end of the last the floor, take the fat podge of an English terrier in his arms and hug him till he was quite relieved. This remedy the child adopted without suggestion from any one.

"Animals do not always give vital force; they perhaps more frequently absorb it. A sensitive lady was under mesmeric treatment by a very distinguished clairvoyant operator who declared that the patient's dog, which delighted to sit close to her skirt after treat-ment, absorbed much of the magnetic fluid which had been imparted. It is possible that animals become attached to individuals who give off an aura which they can appropriate for their own gratification and benefit. Horses readily perceive the difference of personal influence. One of the best breakers in of young horses in London was a powerful physical medium with healing power of the first order. Dogs are very sensitive, as their power of scent shows. We know one that is exceedingly sensitive and irritable. His joy and pleasure at the acquaintance of the few who can approach him is exquisite, but the majority he snarts at and treats with aversion. We have observed that those he makes friends with are all of similar temperament and quality of aura; that of the healer conditied with psychometry and clairvoyance. If abgs could speak they would be able to teach mankind much that is at present unknown."

M. A. (Oxon.) in Light, England, gives a hint that he entertains certain ideas with reference to re-incarnation, but does not state their nature. He says: "I hope that various correspondents will pardon me if I do not go into the re-incarnation controversy, Jam satis. Enough and more than enough has found its way into these pages, and I will not add to the rather turbid flood of words. If, as Mr. Damiani tells me, the progression of the spirit through 'other spheres' means re-incarnation, I can only say that that is not what I mean by the word. I should have thought it obvious that in some sort of body the spirit exists, wherever it is. But my object in this note is to correct what appears to be a mis-apprehension in Mr. Damiani's mind. He eems to think that my re-incarnation views (which I fancy he hardly fully knows) were gathered from communications made in circle, and so are presumably colored by the opinions of those present. He 'reminds' me f the fact that obvious errors do so creep in. I am fully alive to the fact, and have never lost sight of it. But my information was psychographically given when I was alone, with a colorless mind, and with no particular ppinion as to the question of re-incarnation. If anything, I was at first sight inclined to agree that it explained a good deal. I think it was the fact that it was from the very first repudiated by my instructors, coupled with the fact that it was (as I seemed to gather from further reading) a too easy explanation, and too far-reaching, that led me to put it aside. But whatever my opinion may be, and I propound none, it was got ab extra, and is not tinctured by any preconceived idea of my own. Indeed, that notion of information being clouded with my own ideas, is not applicable to my case. I was always very careful to seek for information under the most

carefully guarded conditions. I even oc-cupied my mind so as to prevent its interposition, when writing was being given. And in the only case where I did entertain a strongly pronounced and very decided opinion, it was utterly and absolutely demolished after months of close logical argument. That hardly makes for Mr. Damiani's contention."

Dr. N. B. Wolfe and Daughter.

Dr. N. B. Wolfe, an eminent physician and author, has purchased the Poplar Grove. Mills and farm at Columbia, Pa. We learn that it is the intention of the doctor to make improvements there, such as are needed for a first-class homestead for himself when he retires from business in Cincinnati. The Weekly Courant says:

"Preceding the doctor's appearance came the news of his daughter's great success at the commencement exercises of Pulte Medical College, in Cincinnati, March 1st, 1982. Miss Wolfe has been dissecting and attend-ing a full course of medical lectures during the winter term, and when the examinations were made was found to be perfect in Anatomy, Chemistry, the nervous system and its functions, Physiology and Hystology. For the two latter, in a fine trial of intellectual force with the whole class, she not only received a high eulogy before an audience of two thousand persons by the faculty, but also a massive gold medal to commemorate her triumph. It is in the shape of a Greek cross, three inches in length. The lower part is of an inverted heart shape. On the head of the cross is engraved the astral light the sun in the centre of the dual triangle. On the left arm of the cross is a typical representation of Wisdom in the form of a serpent. giving light to the lamp of Hygiea, who is the mythological daughter of Esculapius, who himself is the god and patron of Medicine. On the opposite arm of the cross appears Mercury resplendent on a troubled sea. On the heart-shaped tablet beneath, is engraved the mundane egg, the source of all mundane life. In the centre of the cross is very beautifully engraved and embellished the letters, 'M. W.' the monogram of Miss Wolfe; surrounding which, in Greek characters, is the motto, 'Know Thyself.' On the obverse side of the medal is this inscription: this inscription:

Awarded to
Miss Mary Wolfe
For the best written examination in Physiology and Hystology, Pulte Medical College, Cincinnati, Ohio, March 1st, 1882.''

We have received from Mr. J. S. Farmer, of London, England, an invoice of card photographs of Mr. Epes Sargent. The picture is a very correct one and we presume many of our readers will be glad to have the likeness of a man whose writings have been so instructive and whose memory they cherish. Price 25 cents. The same picture may be found in the March number of the Psychological Review, for sale at this office. Price 25

D. C. Seymour has been laboring in South-Missouri and Kansas the past six months is healing and purifying, and in the pastoral | He delivered a course of six lectures at Lane, Kansas.



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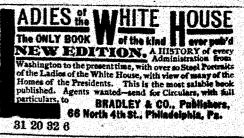
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