

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

VOTED TO RATIONAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

VOL. XXXII.

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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 incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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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 exploded in the theological world more fatal to 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 Bible had held absolute sway. When the birth of a child was recorded within the lids of the good old book, the mother felt a sort of sacred calm about the fate of her darling. But shortly after our last meeting, Chicago journalism displayed 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 wayward Christian who had carried the weary weight of his heavy cross through the long years. Investigation 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 previous, 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 Newcastle-on-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. 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 conceded 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 cave, but they came in an obscure village far

removed from the thoroughfares of trade. They did not echo in the frescoed halls of a cathedral, but they came in the unpretending cottage of the poor. It was not given to ambitious statesmen and an intolerant 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 skepticism 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 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 in any age.

Spiritualism has created for us no Apollon from the unpolished marble equal to the work of the old masters, who made the mute lips 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 the 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 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—in the flush of noon—in the shades of twilight, 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 during 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 mere sensory perception. Hence it has done more than to demonstrate that spirits can under certain limitation hold intercourse with us by establishing the converse proposition, viz. that man is a spirit per se; and that he can touch an inner and grander world. Herein it establishes the supersensuous powers of the soul. We have learned during these years

that there are occult powers and forces within us greater and grander than skepticism has dreamed. We are just beginning to learn the soul has wings by which it can rise and touch the sun-lit and star-lit borders of a world vaster than this.

Spiritualism has not created these powers of the soul. They slumbered under the hopes and fears of the poor savage battling with a world full of poisonous reptiles, vapors and wild beasts. Man has possessed these powers in every age but he was ignorant of their possession. Spiritualism is leading us along 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 to an almost family heritage. Clairvoyants are now numbered by thousands and the age believes 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 sensations. We know that the soul can see objective nature as well as subjective creations when no quivering 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 can only hear a certain number of vibrations per minute; that there is a point where these oscillations 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 whereby 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 reads 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 encyclopaedia 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 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, I 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 Spiritualism has demonstrated during these years a present law of inspiration, which necessarily 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 vital truths." Do 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 Spiritualism 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 combined.

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 thoughts 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 same length of time, without touching the same fountain of inspiration! I will go further and say that the inspiration of Miss

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. Their artists have not gone out under the light of uncounted 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 pictures 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 multitude pauses to think of the long silent forces which projected it into life. All classes are moved by the majestic tragedy of the storm! The lightning quivers, 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 avalanche falling and crashing in the mountain cañons. How few have watched the far 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 glittering 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 revolutionized 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 widened 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 material 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 Spiritualism, we cannot fail to be impressed with the wonderful death 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 ritualism. 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 haunted the slumbers of mankind. The bleak winds of materialism were scattering hope's withered leaves over the ashes of buried love. Young science faced the world

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 now 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 1849 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 unmarked 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 ranks are not recruiting as they go with 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 masters.

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 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 thirty years now gone, I can look far out on the future path, and see slowly yet surely rising the massive columns of that temple "yet to 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 art 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 infinite!

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 her 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 true 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.

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 sing;

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 placed Phrenology upon a scientific foundation.

Partial 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 Modern Bethesda or the Gift of Healing restored, being some account of the Life and Labors of Dr. J. R. Newton. Price \$2.00; postage ten cents. For sale at this office.

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.

W. S. OSBORN, M. E. RIGGLE, OSBORN & RIGGLE, LAWYERS, 12 and 13 Times Building, 175 Washington Street, Chicago.

MRS. M. C. FRIESNER, VITAL ELECTRO-MAGNETIC HEALER, 51 N. SHELDON STREET, CHICAGO.

MEDICAL DIAGNOSIS, Send lock of patient's hair, Patients coming under treatment, will be credited with this Dollar on their next monthly payment.

WOULD YOU KNOW YOURSELF Consult with A. B. SEVERANCE, the well-known PSYCHOMETRIST AND CLAIRVOYANT.

DR. HUNTER'S Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

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

KIDNEY WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation. It is a scourge that has equalled the celebrated Kidney-Wort as a cure.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL 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, 12 mo.

Dr. Pierce's "Favorite Prescription"

always becomes the favorite remedy of those who try it. It is a specific for all female "weakness," and derangements, bringing strength to the limbs and back, and color to the face. Of all druggists.

AGENTS WANTED to sell Dr. Chase's 2,000 Remedy. Address Dr. Chase's Printing House, Ann Arbor, Mich. \$777 a year and expenses to agents. Outfit free.

THE DIAMOND DYES. Are the Simplest, Cheapest, Strongest and most brilliant Dyes ever made. One 10 cent package will color more goods than any 15 or 25 ct. dye ever sold.

EMPLOYMENT FOR LADIES. The Queen City Suspender Company of Cincinnati are now manufacturing and introducing their new Suspenders for Ladies and Children.

PEARCE'S IMPROVED CAHOON BROADCASTSEEDER! The rapidly increasing sales of this machine prove their superiority. They do the work of five men, and do better work than can be done by any other means.

POEMS OF THE LIFE BEYOND AND WITHIN. Voices from many lands and centuries saying, "Man, thou shalt never die."

DR. HUNTER'S Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs. This pamphlet is designed for the general public, and is a guide for the sick person.

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

ELECTRICITY A SPECIALTY. The Electro-Bath, as given by us, is far excellent in Nervous Disease and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M.

NORA RAY, THE CHILD MEDIUM. A CAPTIVATING BOOK. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested.

OUT OF THE OLD BELIEF. FROM THE MARSHLANDS OF THEOLOGY TO THE HIGHLANDS OF FREE THOUGHT. BY HUDSON TUTTLE. This profoundly eloquent, comprehensive and convincing lecture makes a most important document to scatter. No one can read it without being impressed by it.

THE GREAT SPIRITUAL REMEDIES. POSITIVE AND NEGATIVE POWERS. "Our family think there is nothing like the positive and Negative Powers"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

And rayless days must come, and nights of mist, And often brooding sunshine, and dreary showers, Chill down delay the buds the zephyr kissed, And late, bloom fainter flowers.

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.

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.

Antoinette Doltelle, 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 diseased, 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.

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.

THE FIRST PART.

"Hark, hark, O friends!" says a sprightly child Some thirty-four years ago;

"Some little, strange mysterious sounds, Like echoes from over the sea;

"And vocal is all our home here now, Even cupboard and table and chair;

"Come, and come, and come again, Like the waves of a restless sea;

"And how shall we ever the problem solve, Whether these are friends or foes,

"But ah! a querying thought now comes, To question those tones, and see

"And lo! the response is quick and clear As the tones of a silver bell;

"Then flash the tidings athwart the skies That heaven and earth are joined,

"And all the echoing chimera expand, And grander than e'er before

"Tis told, and the joyous, sweet refrain Has been heard on every wind,

"Ab, yes, that grand immortal choir Has many a concert given

"And still around our lives to-day, That holy anthem lingers,

"And well may we meet and feel to rejoice, That ever those hallowed little voices

"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

"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 Our souls as we climb the steep ascent

"The questioning hand I hear them now In whispers ask, What garments wearest thou?

"To conclude the exercises, A. B. French stepped upon the rostrum, and delivered an eloquent address which can be found on our first page.

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."

W. Harry Powell writes: "Having met with great success in the cities of Columbus, Springfield, London, and Dayton, Ohio, I will again visit those places in April."

Dr. Thomas J. Lewis, for a long time a resident of this city, passed to spirit-life from Denver, Col., a few days ago.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

GENERAL NOTES.

[Notes 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 audience 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 Seymour Times has been removed from Seymour, Indiana, to No. 70 North Illinois Street, Indianapolis.

As Mr. French was concluding his soul-stirring 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!"

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.

The mind-reader Brown has been at Crawfordsville, Ind., giving an exhibition of his 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.

J. H. Tompkins is President of the Spiritual and Liberal Society of Grand Rapids, Mich. The society sends out the following: "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."

Capt. H. H. Brown spoke 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; Glens Falls, the 22d; in Adams, Mass., the 28th; in Adams, Mass., the 29th. He has appointments as follows: East Princeton, Mass., 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. He can be engaged for April 23d, the Sundays of June, for July 2nd, 9th and 16th, the evenings of May 21st and 28th, and week days in 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 is invited by the pastor of the Universalist Church of Baltimore, Md., to occupy his pulpit one Sunday evening. He accepted the courtesy extended, and spoke to a large congregation, who warmly appreciated what he said.

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. Adrich, 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 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.

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A CARD.—During the next six months there will be a large number of people out of employment on account of the drought; in some parts of the country there is a great deal of suffering. There are plenty of men and women in this county, who, if some friend would put them in the way of earning two or three hundred dollars during the winter months, would be grateful for a lifetime.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at a lecture. A large Manufacturing Company in New York are now prepared to start persons of either sex in a new business.

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

Meetings are held each Sunday at 7:30 P. M., at 924 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York. NEW YORK CITY.—The Harmonical Association, Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in St. Paul's Church, No. 11 East Fourth Street.

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.

Brooklyn, N. Y., Spiritual Fraternity. Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M.

Passed to Spirit-Life. Departed for the higher life, from Utica, N. Y., March 22nd, 1882, Ann Jones, wife of John Jones, aged 75 years.

WILBO'S COMPOUND OF PURE COD LIVER OIL AND LIME.

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THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

CONTRIBUTORS: Monette D. Conway and George Jacob Holyoake, of London, will write for The Index every month during 1882.

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ASTHMA CURED. Great relief and cure of chronic asthma by giving the medicine in the worst cases, insure comfort and sleep; effects cure where all others fail.

Three Plans of Salvation. Proved by Selections from the New Testament without comment; also, selections from the same work on several important subjects.

HAFED, PRINCE OF PERSIA; HIS EXPERIENCE IN EARTH-LIFE AND SPIRIT-LIFE. Being a Response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Kees Sargent, of Boston; to the attacks of Prof. W. H. Carpenter, of England, and others. Pp. 216. Paper, 50 cents; postage, 5 cents.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY EPES SARGENT. Author of "Etiology, or the Despair of Science," "The Proof of Palpatism of Immortality," etc.

