No. 7

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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Brooklyn (N. Y.) Fraternity.

Anniversary Exercises, on Friday Evenin March 31st, 1882, at Brooklyn Institute.

To the Editor of the Religio-Philosophical Journal:

The largest audience ever assembled in Brooklyn, convened at the Institute, at our Anniversary services. Every foot of space was occupied; hundreds stood up for three hours with interest unabated, and hundreds were not even able to get into the hall. The Committee of Arrangements had decorated committee of Arrangements had decorated the hall very beautifully with flags and bunting, and the large platform was covered on its front with flowering plants from the stately calla lily and palm, to the more humble, but none the less beautiful "Lilies of the Valley." The president of the Fraternity made a short welcome address as follows:

"Friends, we meet to-night with joyous hearts to celebrate with song and praise, with eloquent words by chosen standard bearers of our faith, one of the most important events in human history: The practical demonstration of the continuity of life, and also of the liv-ing presence of the so-called dead, who, under suitable conditions, are able to tell us of their heavenly homes.

"In this wondrous age of the telegraph, telephone and electric light, when nature's unseen forces are being harnessed by the intellect of man, into practical use, can we marvel at the results that have followed so rapidly the sound of the first tiny rap heard at Hydesville, in this State, 34 years ago to-night? No faith in so short a period of time has reached and comforted so many sorrow-ing souls, as that of Modern Spiritualism, and now the most thoughtful and intelligent of Christian scholars feel that they must accept the fact demonstrated in so many ways by it, that life and immortality are brought to light by its phenomena. In this conflict of the ages, there is not, nor can there be, any middle ground, for it must be Spiritualism and its demonstrable facts on the one side, a religion in which science and philosophy form a harmonious trinity, or blank ma terialism on the other.

We should be thankful, men and brethren that our cause has passed from the realm of contempt and ridicule to that of respect and serious inquiry, and we feel that in the near future it must be generally accepted by the world as the only solution of the great problems of life, death and eternity.
"To the old pioneers, mediums and martyrs

here to-night, who have carried the standard of our faith through good and evil report, and who have keenly felt the baptized hatreds of the human race, let me say, you have borne the cross, and now in this hour of rejoicing you can feel the soft touch of angelic hands crowning your brows with laurel wreaths. To those here to-night who are on the threshold of investigation, I would say, be patient, hopeful and sincere, and the joy and blessing that has come to us, may come to vou!

"May every soul here to-night feel the presence of ministering angels who are with ns in innumerable hosts, and receive their benediction; and I think if we but listen with souls receptive, and in unity with the Divine Spirit, we may hear the cry of the watchmen on the top of the Mountains of Progress, 'The morning dawns, the day is

Mrs. E. J. Grant sang with great power and exquisite beauty, "Nearer my God to thee," and was accompanied by Mr. E. J. Grant upon the plane. Hon. A. H. Dailey then addressed

the meeting on "Spiritualists and their opponents face to face," and spoke in substance as follows:

"By one whose wisdom has become proverbial it was long ago said, 'There is nothing new under the sun.' This is true as to material but false as to form. Each day and hour unfolds new wonders, and old nature is ever putting on new forms. These anniversary exercises do not commemorate a new birth, but the manifestations of a power which has solved and will solve mysterious problems in nature which have puzzled the minds of thinking men in all ages. By a sort of common consent it has been named Spiritualism. Many people who have been educated in certain schools look upon it as a monstrosity, and seem to think it is the beast seen by John in his vision on Patmos, with seven heads and ten horns. They regard it as made up of jugglery, witchcraft and legerdemain. They believe it to have been begotten by the devil to deceive mankind to the end that he can replenish his ovens with fresh victims from the orthodox faith against which he is supposed to wage a continual war. Having thus declared its parentage it is not surprising that many very simple but well meaning people should lock simple but well meaning people should lock the doors of their senses against it, and resort to every expedient, from a cross to a horse shoe, to drive it away. Stronger and more vigorous measures have been hinted at to crush out the study of a theology in nature, which reveals in science the laws by which and through which actual intercourse between the visible and invisible worlds can be established and maintained. If Spiritualism addressed itself to the gratification of the physical senses more than to the spiritual; if it gave promise of immediate return itual; if it gave promise of immediate return of a material production to cram into the stomach as food, or weave into cloth as raiment, or which could for other purposes be utilized and sold at a profit in the market, it would be popular with Jew, Gentile and Greek, and even Christian brokers down in Wall Street would invest in medium stock, or they would liberally subscribe to build a spected for their perception of the truth.

"How does such a belief affect a man's life." regions-it would make little difference which, so long as it could be made to pay in dollars and cents. When we understand that Spiritualism means not a blind faith in the existence of a future or of the soul, but a knowledge by research and study, and that that study comprehends and unfolds our spirit and its relations to our own physical natures, and the relations of both to God, we see that there is no precinct that we may not enter and explore in the pursuit of knowledge. For thousands of years, down through the ages, have come writings claimed by some to have been traced with the finger of God on tables of state or middle the loads and the dors tables of stone, amid the clouds and thunders of Sinai, and hence are sacred, and along with them others, the vast accumulation of the Jewish people, who have treasured them as the emanation of the Spirit of God through the mouths of the old prophets. They too, are said to be sacred. But latterly it has gathered largely from churches of all denominations. Men are just awakening to the fact that they have been living in mental bondage, that they have been mentally enslaved and ignorantly sustaining a theology that is at war with reason and revelation. For ages it has been the mistake of mankind to let a few person do the thinking for the mass upon everything touching man's spir-itual welfare. Spiritualism confronts the ordinary conceptions of the destiny of the soul. It teaches that to the immortal nature of men there is constantly unfolding endless fields of labor, each leading to a higher spirituality, and thus it overthrows the un-natural dogma of the soul's eternal rest, slumbering around a throne and praising a God of whom no two persons have the same conceptions. It teaches that the most acceptable worship of the Father consists in doing His will, and that love to God is the natural outgrowth of a comprehension of His love to us as shown in His works. Spiritualism emphatically indorses the golden rule as the basis of action of every man to his fellow. It teaches that as no man can properly appreciate the fatherhood of God without a comprehensive knowledge of His works; that nature is the tree of knowledge, and the more we eat of its fruits and perfectly live the more godlike we become. Thus, Spiritualism interprets the language of Jesus, who lived more than any other in the divine personality, attaining an exalted knowledge through inspiration from the spiritual world and completely overcoming the selfish, sor-did and revengeful passions of his human

nature. Deacon D. M. Cole was the next speaker. He said:

"I have a different theme from the first speaker, 'The Formative Power of Spiritual-I am to trace the effect of Spiritual ism. We are often met by the inquirer with the question, 'If true, what good?' The orthodox believer points at our public meetings and says, 'You have no grand churches, no theological system; your audiences are small, and you have no force.' If you go out in the spring time into the green fields, you will see landscape and you will see it clothed with The world is full of dead faiths. Spiritualism comes with a new life. I find no people in the churches who really believe in immortality, for it is dead to them, except in the abstract, a shadow. To the Spiritualist, it

comes to him daily, showing continuity of life. It tells him that he must grow, and it gives the grandest conception of this life and its duties, and the grandest source of inspiritualist will ever find new fields and fresh its duties, and the grandest source of inspir-ation. The church members say that they believe in the ministry of spirits. They never see an angel, or feel the soft touch of its hands—do not know what an angel is, or what it looks like. Is it so with the Spirit-ualist, when the loved of other days come, the old truth that men have believed for so many ages? This belief helps to make men and women better, nobler, and stronger. An orthodox believer will tell you that he is to go to heaven and sit idly in a blaze of glory through all eternity. To Spiritualists this comes like a two-edged sword. Nature never pardons and never forgets. Each one must work out his own salvation, and no Jesus can atone for any of the sins or mistakes of another. If we believe in the atonement of Jesus for our sins, then God was a liar! Spir-itualism teaches that each one makes his or her own heaven, and no person has ever been convinced of its truths by what others have seen; he has been convinced by what he alone may have seen, hence there are no back-

may have seen, hence there are no back-sliders in our ranks.

"Some say that Spiritualism has not exhib-ited any formative force. Mohammedanism in 34 years was not known outside of its own immediate tribe. Buddhism for 600 years was not known outside of its own country. In 200 years Christianity had not published a single book nor even had it a name. It is single book, nor even had it a name. It is said that families have been broken up through spirit communion, and that Spiritualists are immoral. Not an advocate of free love can find a place to speak on our rostrum. All revivals of religion bring also a revival of vice and crime. Read Paul's scathing rebuke to the Corinthians for vile practices not known among the Gentiles. There is not a man in the Christian church who now dares

preach the doctrine of foreordination.
"In spiritualism each thinks his own thought, and expresses it; each one is helped by the truth: each brother and sister are re-

If he is a mechanic working for another, he will do his work well, for it is to be judged by the tribunal of his own conscience; he judges himself. There was a time when the winds left a little dust in the crevice of the rocks; a bird flying along dropped a seed therein, and the sun and rains germinated it, and it grew to be a mighty oak, and it cleft the mountain side, and rolled down like an avalanche, crushing all before it. So it is with Spiritualism; its seeds are being sown among old creeds and dogmas, and it will rend them more and more. Jesus had no creed. He said, 'Believe on me, for the works I do,' and he said that the signs should follow them that believe, saying, 'Go and tell John what you have seen.' Jesus gave no system of doctrine; his only doctrine consisted of the signs which should follow, and that they should preach that the kingdom of

God was at hand. "Spiritualism, to be in exact harmony with Christ and his teachings, for 200 years these signs did follow those that believed. have the signs, and we are preaching this gospel by doing these same things. We are building up, atom by atom, a true faith, a nobler religion, which will stand when time

is no more Deacon tole was listened to with deep interest and frequently applauded. Mrs. E. J. Grant sang with a fine effect, "I Will Extol Thee." Mrs. Grant's singing added very much interest to our meeting. Prof. Backus, who was announced to sing, was on our platform, but owing to hoarseness, was unable to do so. Dr. J. V. Mansfield, who had been sitting quietly in the hall, had seen a great many spirits, and had written down many of their names. He said when he came on to the platform, that he had seen more spirits than those whose names he had noted. The number read was 140, and some twenty-five were

recognized in the audience. Mrs. Margaret Fox Kane sat on our platform all the evening, and during the exer-cises the Spirit-world rapped in response to the sentiments uttered by the speakers. The name of Margaret Fox was among the list read by Mr. Mansfield, and when it was announced, there was heard a shower of raps on our platform, showing that the mother of the medium was present in spirit, as she was in the material form, March 31, 1848. The Chairman made a brief statement of the history of the rappings as they occurred at Hydesville, N. Y., March 31, 1848 Mrs. Kane took a seat at a small stand in front of the platform, and while the Chairman was speaking, the raps were loud and clear.

The large audience sang, "Shall we gather at the River," when Mr. E. W. Wallis, of England, went into a trance, and spoke in

substance as follows: "We are standing to-night in two eventful pochs; the present is mingling with the future, all pregnant with human destiny. What shall that future be? According to the materialistic theory, man lives but a day or a brief period, and is cut down, and is known no more. The old adage is, 'Dead men tell no tales' What becomes of the soul, the but a tiny blade of grass; but look over the spirit of man, at the time of so-called death? Old ideas have tried to solve this question, verdure, and each blade of grass, leaset or but have signally failed. The materialist slower is full of the presence of God. Men argues that death ends all. Spiritualism are ruled by ideas. Ideas grow and fade; comes with its mighty influence for good, they have their birth, death and resurrection. with its vast array of demonstrable facts, and

pastures to explore.

"In the past, humanity has received out-pourings from the Spirit-world, but much of it passed by unheeded. Spiritualism is a science founded upon demonstrable facts, and these facts are repeated again and again. There is no theory that will cover all these facts but Spiritualism, which recognizes the power and presence of the so-called spirits that now come and speak to humanity. It meets the anguished and sorrowing soul and meets the anguished and sorrowing soul and responds to its cry with its evidences of immortal life. The future of Spiritualism is ever in the present. Spiritualism demonstrates that you are spirits now, and that you are to employ all your faculties in a continuous life hereafter.

"The after-state is a material one, a natural one, to enjoy what you long for, and which does not make you angels or devils. Each

does not make you angels or devils. Each one goes to his own place, and every one is saved by heroic and manly struggles. Spirit-ualism not only is a science, but it becomes a philosophy; you must stand self-conscious and self centered, and work out your own salvation. It is a religion of righteousness, and it teaches that you cannot get into heaven on the crutches of a devil, nor by the sufferings of a Jesus; that religion is action; that faith is evidence in deeds, and that character broadens out into full fruition in the world beyond; that the conscious mentality is what

lives; that ideas are more potent than theories. "Spiritualism points to the realm of psychic forces; that life here is not all a mistake, and that you are not under the curse of God. It brings you down to the seience of life. Do all for others; do not think of saving yourself, but save others. What must be the outcome of this practical religion? It is eclectic and catholic-it is summed up in that one word, "Fraternity;" the outcome must be to make men better. When they know that they have only to ask and they shall receive; seek and they shall find, then will come the inflowing of the baptism of the Divine Spirit. You will seek the truth because it is for the good of your soul.

"Spiritualism is a religion of practical action in the counting house, the work shop, the study, and in the home, to bring all into the true harmonies of the divine love. Children will be born under its influence with right pre-natal conditions. You will find Spiritualists in the van of progress—not in an associative capacity, but as individuals in the front ranks of all reform. Spiritualism was a powerful agent in the abolishment of human slavery; a greater battle is yet to be fought, the overthrow of religious tyranny; but the reforms in character must begin at home before it can reach the state or society. "The Spiritualism of the future is in the

womb of the present. Life is for you to make the very best of all your possibilities here. The Spirit-world will not do this for you; its denizens may aid you. Remember that God is ever helping those who help themselves. Spiritualism teaches you of a new and higher church, the Church of Humanity, reason allied to a true science. In 34 years it has become a moving power; it has wrought out a wide spread revolution, meeting the questions of the age, and battling materialism in a hand to hand fight. We do not think it will be a science by itself, nor a philosophy, but by it the two worlds, spirit and matter, will blend in one. It will be the religious solvent of the future; creeds, ritualism and observances will pass away, and this truth be revealed to every human soul, "That God is a Spirit. and must be worshiped in spirit and in truth.' It will vivify the old bones of theology, and be one practical religion. It will destroy all dogmas and distinctions, and be the one religion of love to God and man, the only authority, the light of truth if you will fan it into a flame! When this shall have been done, you will see how the angels have helped you, and you can say as did St. Paul, 'I have fought the fight, I have kept the faith.' Peace on earth and good will to all will not come until men begin to work here, in order to be angels in the future, and develop the angel

here now." [Applause.]
The large audience rose and sung the dox-ology, and thus closed the largest anniversary meeting ever held in Brooklyn, and its effect must be for the good of the cause.

Brooklyn, N. Y., April 2nd, 1882.

Anniversary Exercises at Minneapolis,

Minn.

To the Editor of the Religio-Philosophical Journal:

Our spiritual love feast occurred to-day April 2nd, (the occasion being the 34th anniversary of modern Spiritualism) and it was truly pentecostal. The hall was erowded; everybody, including liberal orthodox friends, were delighted with Miss Johnson's magnificant address. cent address.

Dr. Colby (trance) delivered a fine lecture at 3 P. M., after which (also in the evening) we had an experience meeting. The ball is moving in Minneapolis right briskly. The collections nearly double that of one year ago. Spiritualists here feel greatly encour-

We are meditating another mass convention at either Lake Calhoun, or our famous Minnetonka, in June or July. The fraternal

Anniversary Exercises at Troy, N. Y.

The Spiritualists of Troy celebrated the 34th anniversary of modern Spiritualism Sunday, April 2nd, in Pythian Hall. At both services the hall was well filled. Spiritualists from the adjoining towns and the neighboring city of Albany came to unite their

thankfulness with ours.

The exercises in the afternoon began with a fine solo by Miss Libby Seman, of Troy. Mrs. Newton Reynolds, of Troy, gave a beau-tiful and appropriate invocation. Capt. H. H. Brown in a brief address, eloquently and poetically told why we held our jubilee. He was followed by Mrs. E. Smith, of Albany. who under control gave an address giving the progress of the cause as seen from the immortal side. Mrs. Reynolds gave an address tracing the results of this life and conduct upon the spirit and showing some of the moral gain of thirty-four years. Ir. the moral gain of thirty-four years. In. Benton, of Troy, gave some reminiscences of Spiritualism in Troy in the infancy of the cause. Mr. W. H. Vosburg, Jr., of Troy, recited very finely "No Sect in Heaven." A few spirits were seen by the mediums and the meeting adjourned till evening. At 7 P. M. the audience had again gathered, and after listening for half an hour to the music of Doring's orchestra, and a select reading, an address was given by Capt. Brown. This address was an historical review of the origin and progress of modern Spiritualism

origin and progress of modern Spiritualism for thirty-four years. He traced it from Hydesville around the world; told of its in-fluence in church, State and society; told of its press, platform and circle; of its litera-ture of thirty-four years, of which any class of people might well be proud; numbered its adherents and told who, in the fields of science, art, statesmanship, philanthropy, church, politics, literature and business, had accepted the fact of spirit communion. He gave the history of our media and made, in closing, an eloquent appeal for them all. He was listened to with breathless attention for over an hour. After more music, Mr. Vosburg gave two recitations. Then followed accompanieu o orchestra. Then Mrs. Reynolds gave a brief address containing an appeal in the name of the angels waiting to be recognized and wel-comed, for all the Spiritualists to be honest, frank and outspoken, and thus to prepare the way for a larger and fuller outpouring of spirit presence among us.

It was late when the exercises were over, but it was the unanimous opinion of those present that the occasion had been one long to be remembered and one that would give a new impetus to Spiritualism in Troy. The success of the meeting is due very much to Mr. W. H. Vosburg, and he has been ably seconded by Mr. Waters, president of the society, Mrs. Newton Reynolds and others.

Complimentary to E. W. Wallis.

Mr. Wheeler called the attention of the chairman (W. W. Clayton, President) to the facts that Mr. E. W. Wallis came among the Spiritualists of America, not only as a speaker, showing his inspiration by his work, and a gentleman whose conduct and manner evinced his character, but also as an accredited representative of the Spiritualists of Europe, in particular of those resident among the great English people, whose blood was that of our own kindred, Anglo-Saxon race. and to whom as of a common faith and family, we are ever happy to extend the right hand of fellowship. Mr. Wheeler proceeded further to state, that in expression of that recognition, both of Mr. Wallis and of his friends and ours across the ocean, he desired to offer a motion, to be passed upon by the assembly, and be made matter of record and publication, which was submitted as follows:

Resolved, That we, members of the First Association of Spiritualists of Philadelphia, and others, who have listened for the past month to the lectures given in this city by Mr. E. W. Wallis of England, take pleasure in thanking him and his guides for the admirable lessons thus taught us; and that we recognize in Mr. Wallis, a teacher of ability whose conduct and example among us have honored the position to which he has been called before the public; and while we are not prepared to endorse as infallible the utterance of any person, we cheerfully recommend him as a man of integrity and a sincere

Resolved, That we charge him to present our greetings to such of the Spiritualists of England as he may meet, and pledge us despite all error and shortcoming incident to the undevelopment of human nature, to earnestly and fraternally co-operate with them, until the light of spiritual reason shall herald the establishment of universal free-dom of thought and make the knowledge of a demonstrated immortality the basis for universal progress forever.

The resolutions were unanimously agreed W. W. CLAYTON, President. JAMES SHUMWAY, Secretary.

Bonds of iniquity bind tighter than the bonds of affliction, and they chafe one terribly. But no one need wear them unless he puts them on of his own accord; once on, though, they are hard to remeve.

Never lose faith in humanity. "If there was ever a good man," says Emerson, "be certain there was another, and there will be

"Brethren, Let Us Have Peace."

A Paper Read at the Spiritualist Conference, Harvard Rooms, 42nd Street and Sixth Avenue, New York City, March 26th, 1882, by C. H. Jewett.

The above is the caption of an article in the Banner of Light of March 11th. In this communication the writer comments in most eloquent strain on the need of harmony among Spiritualists, basing his suggestion upon the great and paramount value of the revelation of a life beyond the grave. The writer goes on to expatiate on the practical value attaching to this belief, but finally declares, "that the fact proving a future life is not so very precious if it leave those thus convinced the slaves of selfish and unworthy passions." This writer says quite plausibly, "that in vain we exhibit the most scientific demonstration, if it has to be held up amid the storm and dust of selfishness and pas-sion;" and continues, "the world will be clow to believe that even if true, any but evil spirits can be conducting such a host of jealous wranglers and self-sufficient dictators and factions of ambitious schemers." It is but fair to ask this writer, Who are these dictators and ambitious schemers?

If he is a man of sense and intelligence he cannot certainly charge the great body of honest investigators with being schemers or dictators, from the very fact of their being found in the ranks of humble, patient students in the school of spiritual science and philosophy; from the fact also that these students feel the insufficiency of all old degrees to esticky the inputs hypger of the dogmas, to satisfy the innate hunger of the human soul for demonstration of the life be-

youd the grave? Was Galileo a dictator or self-sufficient schemer because he invited attention to the discoveries revealed to his ardent gaze through his self-invented telescope? Did the discovery of new stars, or the motion of planets round their orbits, alter his status as a philosopher, or an honest man? Or was not the Church and her ignorant ecclesiastical minions the dictators and schemers—they who refusing to investigate, dared deny the facts brought to light by the untiring zeal of this student and philosopher, who pushed forward his investigations until observation became confirmation? Did Galileo persecute the Was Galileo a dictator or self-sufficient confirmation? Did Galileo persecute the Church, or the Church Galileo?

But when we reflect upon the bondage of superstition, the horrors of the Inquisition, and the power of the priesthood to crush out individual thought and effort, to subject the souls of all mankind, the learned and ignorant, to this assumed ministerial authority, we can no longer wonder that freedom of thought, and liberty of action have been plants of such tardy and slow growth, for even to-day in the churches and among the ranks of Spiritualists, bigotry and supersti-tion hold extensive sway, and to believe and accept such propositions as certain men assuming leadership among us, see fit to dic-tate, is the only method by which the good will and respect of these would-be leaders can be secured.

The time has come when the individual right to bend the telescope and adjust the microscope of common sense and free, untrammelled investigation, can be no longer denied us. Let us submit to no conditions, but such as intelligence dictates and approves. And it seems to me that the time has come when all intelligent believers in the spiritual philosophy should bravely unite their mental and moral strength to defeat the nefarious attempts of certain "speculators" in spirit phenomena to cast shame and disgrace upon the name and progress of honest, scientific Spiritualism. I say scientific Spiritualism or, in other words, such phenomena —and only such—as can be accepted on a sound, logical and consistently intelligent

We are no longer under the ban of slavish hierarchies, but are free investigators in a free country. All true growth is comparatively slow; the reasoning faculties of a child are the last to be developed. In the newborn infant the instinctive faculties first come into action, for on these unconscious activities depends the life of the little one; and so kindly nature throws about these helpless creatures the necessary and eternal safeguards. But gradually the perceptive faculties commence their unfoldment, and the child begins to notice colors, light, motion and the external forms of objects around it; then incipient affection or love begins to display itself. Reason or the power to arrange and connect ideas, is still wanting, and exists only as a passive germ in the soul, awaiting its time for budding and blossoming, and up to the period of awakening, every thing presented to the little waif is strange. fragmentary and incomprehensible. It is to his ignorance a wonderful kaleidoscope of shifting form and color. He is a subject for continuous impositions, if wiser heads so will it. But let us not despise his impotent attempts to understood things, for his agency attempts to understand things, for his case is not hopeless, as we shall see, if the progress of the child is carefully watched. Stage by stage the mind progresses, until intellect and reason finally asserts its claim to eternal kingship over the brute creatures whose plane of life is so far inferior to its own.

Still we must admit that the ratio of development is very different in the individual as in the various races of men who inhabit this planet; for if we compare the Hottentot, the wild Carib, the Chinese, or our native North American Indian tribes, with such men as Newton, Kepler and Bacon, we shall be astonished at the differences existing between those of the same country and race. Where, then, lies the difference between these men? The only rational solution is that the one is but an adult child, as far as the reasoning and reflective faculties are developed, while the others are mental giants in the regions of causation, comparison and powers of reflection.

Now, shall I be far wrong if I say that the mass of mankind are still living in these childish states of fanciful imaginings? Let me explain: Children are all eyes and ears; to external things they are all faith, all credulity, ready to believe in fairies, in hobgoblins, in giants, and in the pit of fire, unending and unquenchable. Are there not millions of men on the earth to-day who have not thought, if so taught, enough to see the absurdity of a dogma so insulting to creative love, and so degrading to human reason? If my premises are correct, then it must be obvious that but few men can be relied upon as safe leaders or dictators, since by so doing we shall be more likely to retrograde than

advance. If some men or women persist in seeing angels where we can discern only flaxen wigs, masks and painted muslin, we have a right to think it probable that such individuals are better developed in the region of ideality and imagination, than in those mental forces which lie at the base and root of all discoveries and inventions with which science has so largely enriched our earthly

comforts and conditions.

Man was placed on this planet, in this garden of Eden, to beautify and improve it; to eradicate the weeds and nettles of irrational fancies which, if left, must inevitably choke out the good grain and the succulent fruits, which afford healthy nourishment to

the body and soul.

The age we live in is remarkable, not only for the great advance made in science, phi-losophy and art, but for its continuous attempts to promote great humanitarian projects as seen in societies for the prevention of cruelty to animals as well as children, and of cruelty to animals as well as children, and in hospitals and homes for the aged, etc. But it is also equally distinguished as the age of fraud! A spirit of evil seems to permeate and obsess all conditions of life. It runs through politics, religion and civil life. We are being deluged with fraud and deception. In politics it is party instead of principle. In religion it is popularity rather than piety. In our homes, esthetics have largely taken the place of solid comfort. We have gilt paper in profusion, and good bread in limited quantities. Our flour is adulterated; the sugar is robbed of its natural sweetness, and impregnated with glucose. Gunpowder, impregnated with glucose. Gunpowder, Oolong and Japan teas are but "incarnations" of poisonous chemicals, colored to imitate the genuine articles.

Bank notes are received with fear and trappling single villainous exports can get.

trembling, since villainous experts can subtract a portion of one bill and paste it upon another, thus raising the value from 10 to 100 per cent. Gold coin is denuded of its "true inwardness," and refilled with copper, iron and zinc, the weight being in this way pre-served, while the value is correspondingly deteriorated.

Perhaps some will say that Spiritualism has stood the test; that no alloy can be found among its pure gold. Alas! that experience should show that even "the fine gold here has become dim." Spiritualists all over the country have sold their birthright for even less than a mess of pottage. The time was when those composing the little circles of earnest inquirers would sit down to a simple love feast of spiritual bread— loved spirit friends gave faithful proofs of identity and loving interest, and all was harmony and rest. But now our spirit friends must present themselves in full dress, with laces and diamonds to match, and mediums are of no account, who cannot materialize full formed spirits at sight! Our friends must come to us now dressed in purple and fine linen, at so much a head, or the mediums object to the "conditions." Tests are no longer submitted to; the mediums have become so "sensitive," and our "conditions" so gross! We have learned thereby not to interrupt the scance by inquiry or request.
All that is required of us is to sing loud, join hands and swallow all the medium has to offer, whether it is "bread or a stone, a fish or a serpent." We can pay our two dollars and see the show, though if a chance doubt creeps into the mind, we are gently informed that no materializations can be guaranteed as skeptical analytics, destroy the magnified as skeptical analytics. teed, as skeptical qualities destroy the magnetic conditions necessary for the spirits to work.

Now, friends, how much of this talk about "conditions" is correct, and how much non-sense or twaddle? Let us challenge these bogus mediums and extort from them the secrets of their materializing powers. The time has come when Spiritualism, as an ism. will be obliged to give undeniable proof of its truth, or be cast back into the vortex of useless and forgotten vagaries. Phenomena assuming to come from the spirit realms, must be submitted to the most searching and we must no longer consent to sit in darkened rooms and subject our reason to the "conditions" imposed upon us by mercenary, designing tricksters; no longer consent to have masks and muslin, gold leaf and brazen impudence imposed upon us for angelic spirits from the Summer-land. And we must also be prepared to be made martyrs by the unmanly opposition of those who hav-ing been mortified and scandalized by their own gullibility, still persist in hiding their chagrin under the pretense of possessing a greater discrimination and deeper charity for persecuted mediums, than those who are determined to make intelligent investigation the arbiter between truth and falsehood.

You are aware that great efforts are being made by certain parties, both by pen and voice, to defend cheating mediums by charging upon all honest skeptics, such dishonorable practices as carrying (themselves) into these materializing circles, such articles as will be exhibited, and then pretending to find them upon the medium. Is it not shameful and disgraceful to charge some of the best people among us with such attempts to inure and persecute wicked mediums and alsifiers? But such defenders of fraud are intoxicated with the "new wine" of this "new gospel" of spirit materializing. The dramatic element in their nature being for the time in the ascendant, it thus holds pure reason in such slavish abeyance, that rags and tinsel seem to be nothing but the ma-terialized forms of the Virgin Mary or the

beloved shape of some near and dear friend. Mrs. Crindle, who has just left for parts unknown, said to a lady who travelled in her company from California, that the "Californians were sharp and wide awake, but New York was full of simpletons, who wanted nothing but to see a show, and were always ready to pay for it."

Let me go back to the words of the Banner: "Brethren, let us have peace." What is this but the pusillanimous cry of a coward and traitor, for when an enemy invades our country, when danger lurks and threatens our dearest interests, is it wise or patriotic, manly or heroic, to bury our arms and clasp hands with traitors? Is it not time to arouse ourselves to quick, prompt and vigorous action? At such times of danger, our worst and most dangerous enemy is timidity and craven fear—a lack of courage and fortitude to confront the adversary. The truths of Spiritualism are among the vital issues of our time. Old things are passing away. Men are casting off the dogmas and superstitions of past ages. Human intelligence is climbing to the mountain tops of scientific investigation and research, and this spirit of in-quiry ramifles through every branch of human interest. The battle now waging is be-tween the material and spiritual; it is to be the hardest fought battle the world has ever witnessed; for all must take a part-there can be no one exempt, because it is the vital question of life or death!

We cannot go back to the vegetative life of childhood or infancy. We can no longer thrive upon the milk and water of faith and fancy, but must have some strong meat which our quickened intelligence craves, and which alone gives strength and tone to the mind, nerves and muscles.

Friends, we must rise to the demands of the time, and bravely battle against all forms of deception and fraud. Give the enemy no quarter! Hunt these materializing tramps and pirates from our hearts and homes, and then, and not till then, will we echo the cry of the Banner correspondent: "Brethren, let us have peace!"

Materialization in Australia.

To the Editor of the Religio-Philosophical Journal:

Once more the mail will speed for San Francisco, carrying the varying ideas, wishes, hopes, sentiments and fears of thousands of people. There has not been much of interest to record since last I wrote, except that in the neighboring colony of Victoria and in the chief city thereof, Melbourne, materializa-tions are almost daily taking place through the mediumship of Mr. George Spriggs. I enclose for the edification of our trans Pacific friends, an account from the Evening News of this city, of a scance at which Mr. Cyril Haviland had a good time with the spirits. Mr. Spriggs was developed in the famous Cardiff Circle in Wales, and is a modest, unassuming young man, by trade a shoemaker. CHAS. CAVENAGH.

Sydney, N. S. W., Feb. 22, 1882.

A REMARKABLE SEANCE—SHAKING HANDS WITH GHOSTS.

Mr. E. Cyril Haviland, of this city, who has lately been on a visit to Melbourne, and who was present at one of the spiritualistic seances given by the celebrated medium Spriggs, forwards us the following account of his experiences:

From the manner in which you allow people of all opinions to express themselves in your columns, I trust the following account, the veracity of which I am prepared to make oath to, may be permitted space in your very oath to, may be permitted space in your very widely read journal. Some of your readers, doubtless, have already heard of the "materializing circle" which meets twice a week in a room at the back of Mr. Terry's shop, 84 Russell Street, Melbourne, and without discussing the why or wherefore of the facts, I shall simply state what I witnessed myself at a sitting on Friday, the 3rd instant, in that room. that room.

that room.

Merely premising that I know the room well, and have been in it numberless times, and that just before the "sitting I examined it thoroughly, taking up the coir matting to see there were no trap-doors, and finding neither these nor holes in the solid walls, nor cellar under the room, nor opening of any kind, except the usual window and door, which were not accessible to the medium without our knowledge, and further premiswithout our knowledge, and further premising that of the seven sitters (three ladies and four gentlemen, including myself) none were incapable of applying tests, I shall proceed to relate what fook place between the hours of half-past seven and ten, a candle burning in the room all the time in the niche of the mantelpiece.

We took our seats at 7:30 P. M. in a semicircle, the medium, Mr. Spriggs, sitting near me. Presently he was "controlled" by a spirit (Indian), known as Swiftwater, who spoke in broken English, and was introduced to me (as I was the only stranger present), and then he walked the medium behind a curtain that hangs across the corner of the room, round which we sat. The curtain (red room, round which we sat. The curtain (red rep) was then drawn, the medium being behind it, and as I have before stated, it was impossible any fraud could have been practised, for there were no exits or entrances except the window and door, and neither of these were accessible without discovery.

After the lapse of a few minutes a voice was been practing to us apparently above

ed himself in my presence at a measuring apparatus, and his registered hight was 5ft Sign. His name is Zion Krupp. Presently he went behind the curtain and there was a sound similar to that caused by gas escaping out of a bag, a long low whistle, and in a few minutes the second figure appeared. He is known as "Peter" and is the same spirit as that coming through Mr. C. E. Williams, of London. Peter shook hands with me as well as with the other sitters, and seemed quite at home with us. He measured himself and registered 5ft 11/sin. He picked up some loose flowers that had been brought into the room and pricked his hand with a rose thorn. Then, picking out that piece, he handed it to me, saying, "Here, Haviland, squeeze that." Peter was with us, a tangible, solid body, as much like flesh and blood as I am, fully 10 minutes, and then he too went behind the curtain and disconvented. lisappeared.

I ought to mention that several times the medium was shown to me by the materialized spirit lifting up the curtain, and I distinctly saw him sitting in his chair quite uncon-

scious, that is, in trance. "Geordie," of whom I have a photograph taken in daylight in London through the mediumship of Miss Fairland, was the next to With the exception of a very low "Good evening," Geordie did not speak, but he shook hands with me, rubbed my hand over his face, put his face so close to me our noses almost touched, motioned for the candle to be brought out of the recess, and thus stood beside me in full light, measured himself (5ft 4in), picked up a piece of rock, weighing 141/2 lb, with one hand, and tossed it to me, and then he went to the writing desk and wrote me a letter, which I have now got in my possession, and in various other ways spent quite twenty minutes with us. One gentleman present said that Mr. Harrison, of London, had published a statement that in "materializations" the spirits wore masks, and to disprove this, Geordie came over to me, and with his face within two inches of mine, distinctly moved his eyes, eyebrows, mouth and other fortures.

mouth, and other features.

After Geordie came Mrs. Cobham, but nothing of any particular interest occurred either through her or through two other female friends following her, "The Nun" and "Charity," the last-named being a beautiful girl of apparently nineteen or twenty, with long lack curis.

Then followed a child, "Lily," whose aunt at next me at the sitting. Lily spoke to and was recognized by her aunt, but seemed shy of me (a stranger). Lily's hight is 3ft

After Lily came "John Wright," but he did not stay long; and then we had further manifestations in the "direct voice," that is, spirits speaking direct and not through the organism of the medium. I was informed of friends and relatives standing near me and their names given, although they were unknown to all present.

I have now to state that the medium's hight is 5ft 61/2 in, and that none of the figures resembled him in the slightest, to finish the record of one of the most remarkable scances. I have witnessed, and if it will satisfy anyone of the truth of my statement, I am ready to take this letter before a magistrate and swear to it .- Evening News, Aus-

A DELIGHTFUL fragrance of freshly gathered flowers and spices is a distinguished charm of Floriston Cologne.

Spiritual Camp Meetings.

The Brass Band-That Prominent Lady-Pay of Speakers-Compensation of the Officers-Fortune Tellers.

To the Editor of the Religio-Philosophical Journal:

On the 24th of last Dec., an article was published in the Journal from our friend Hudson Tuttle, under the heading of "Spiritual Camp Meetings." I have been waiting for some abler pen than mine to answer some of the statements and allusions. I have often noticed it was much easier for some to stand aloof and criticise, than to join with those who were trying to spread the light of Spir-itualism, and help to improve such gatherings. First, he says:
"Is it not strange the brass band engaged

by a certain camp meeting association should

receive more pay than all the speakers?"
I answer, that, in my opinion, taking all things into consideration, it is not strange. When, nearly nine years ago, a few of us in this section put our shoulders to the wheel and decided to hold a camp meeting, we nat-urally looked around for a suitable location. and the picnic grounds at Lake Pleasant, owned by the Fitchburg railroad company, seemed the most desirable. The Assistant Superintendent of the road, the late C. H. Corner, of Fitchburg, met us at the lake, and it was at his suggestion, and because of his liberal offer to pay one-half of the wages, (hire of the band) and in addition to this, to give us ten per cent. on all passenger fares to the camp, that we employed this very ex-cellent band, which is second to none in the

State.

He refers to a prominent lady lecturer who was offered her travelling expenses from a certain place, and ten dollars for one lecture, certain place, and ten dollars for one lecture, also her expenses for three days there, which he did not mention, and she tore off the unused half of the sheet and returned it, thinking the committee might want it to insult some other lecturer with. The Chairman of the Speaker's Committee informs me that he never received any such indignant letter with the half sheet returned.

Now let us examine a little and see what

Now let us examine a little and see what the great difference is between the wages of the band and the compensation of the week-day speakers. The members of the band are paid \$2.50 each per day; of this the associa-tion pays one-half, \$1.25, and boards them; they play from four and a half to five hours per day. The week-day speakers are paid \$10 each and three days' board and lodging, and passes as far as we can get them, for one lec-ture that occupies from 40 to 80 minutes.

Now, who should feel a greater interest in these large gatherings of Spiritualists than those who make it their business to lecture upon Spiritualism? I have known different ones to make engagements for some months in advance, to lecture in different parts of the country, after delivering good lectures there, and had it not been for their so doing, they would not have made them.

Another thing in regard to the pay of speakers: Why should they receive more pay for their services than the officers of the ashind it, and as I have before stated, it was impossible any fraud could have been practised, for there were no exits or entrances except the window and door, and neither of these were accessible without discovery.

After the lapse of a few minutes a voice was heard speaking to us, apparently above the medium, asking who I was, and stating we should have good manifestations and then suddenly the voice ceased, the curtain was drawn to one side and there stood a figure drawn to one side and there stood a figure, before and after the meeting. Take my own dressed in white, with a red sash round his case, for instance. I have now presided over waist, bare legs and feet. This form measur- the meetings at Lake Pleasant eight years and never have received one dollar for my services, and have always paid all my own expenses, and been obliged to hire a man to take charge of my office in Greenfield during my attendance upon these meetings.

It certainly ought to be as much of an ob ject to the speakers to have these meetings, as it is for me; and why should they not be willing to contribute a small portion of their time towards helping them along?

In regard to fortune telling by tea grounds, etc., etc., I wish all Spiritnalists stood upon a higher plane; but it is a fact, that a great many who call themselves Spiritualists have many who call themselves Spiritualists have not yet passed beyond the A, B, C, in this great movement. We wish it was different, and the people of the world had all advanced beyond this; but as they have not, and there is a class who are fed by having their fortunes told, as they call it, can we cull them out, and say to this one, "You can come to our meetings and practice your mediumship for money," but to another. "You can not?"

I have known those who professed to tell

I have known those who professed to tell fortunes by cards, to give good tests. Why was this? Because they were really good mediums, but began with cards, and still used them, for they helped to take their attention from everything else that might interfere, but were as much under control, as many others who are considered good test mediums and do not use cards. It is evident that our friend considers this class of mediums, the "tares among the wheat," in the spiritual camp, and would advise pulling them up: but that was not the advice given by our elder brother, the great medium of nearly two thousand years ago. He said in his parable, "Let both grow together until the harvest." And who can tell "until the harvest," whether they are not fulfilling their mission to the best of their ability. I have known several instances where utter skeptics have gone to these persons to have their fortunes told in a spirit of ridicule, and received such tests that it opened their eyes a little, set them to thinking, and from that little beginning, they commenced the investigation Spiritualism in earnest, and becoming thoroughly convinced, were afterwards active workers in the cause.

It might be a good thing for some to read the 12th chapter of 1 Cor. It does not follow because a person has a good head, he has no use for the feet. The Lake Pleasant camp meeting has done a great work in the inter est of Spiritualism, notwithstanding the criticism that has been made in many quarters. It has been the main cause of the starting of at least six other Spiritualist camp meetings in different sections of our country, all of

which we earnestly hope will be an improvement upon the mother camp meeting. We do not profess to have arrived to the top round in the ladder of progression. We do, however, have the satisfaction of believing that our association has accomplished a great amount of good for our cause, and hope to do much more in the coming years, and those speakers who do not feel that they can do anything towards helping along their own cause by speaking for us at a price that we feel we can afford to pay, have the privilege of doing their work in their own time and manner; we will not quarrel with, nor con-demn them, because they do not think as we do about it. To be sure, we have made a lit-tle money there; but every dollar that has been made by the association has been ex-pended upon improvements for the benefit of the meetings in the years to come. We have erected a large hotel and furnished it, but still owe several thousand dollars on it, which

we hope to pay off in the next three or four years, and when it is paid in full, what then? Why, it belongs to the association, not to the directors; the humblest member owns just as large an interest in it and has just as large an interest in it, and has just as much to say as to how it shall be managed and what shall be done with it, as any one of the directors.

I hope and expect, when we get out of debt that we shall be enabled to use more money for speakers. So far as I know, there is not one of the managers that ever expects to make a dollar out of this movement for themselves, but are working for the cause of Spiritualism, which we all love.

JOSEPH BEALS.

Greenfield, Mass., April, 1882.



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Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.] FOOTSTEPS OF ANGELS. When the hours of Day are numbered, And the voices of the Night, Wake the better soul that slumbered,

To a holy, calm delight; Ere the evening lamps are lighted, And, like phantoms grim and tall, Shadows from the fitful fire-light Dance upon the parlor wall.

Then the forms of the departed Enter at the open door, The beloved, the true-hearted, Come to visit me once more.

He, the young and strong, who cherished Noble longings for the strife, By the roadside fell and perished Weary with the march of life!

They, the holy ones and weakly, Who the cross of suffering hore, Folded their pale hands so meekly, Spake with us on earth no more!

And with them the Being Beauteous,

Who unto my youth was given More than all things else to love me, And is now a saint in heaven. With a slow and noiseless footstep

Comes that messenger divine, Takes the vacant chair beside me, Loys her gentle hand in mine.

And she sits and gazes at me With those deep and tender eyes, Like the stars, so still and saint-like, Looking downward from the skies.

Uttered not, yet comprehended Is the spirit's voiceless prayer, Soft rebukes, with blessings ended, Breathing from her lips of prayer.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember, only,
Such as these have lived and died.

[Longfellow. All that is mortal of the good gray poet has gone to mingle with its mother, earth, as his beautiful Spirit hastened to join those so fondly loved and so sweetly glorified in song! In every household in which the JOURNAL

enters, Henry W. Longfellow has been a delight and an inspiration; let it be the pleasure of all to pause and hang a garland to his memory, ere we take up our shares of the world's work, which his strains have soothed and lightened. Our Poet entered the borders of the Spirit realm, and its mystic influences were manifested in his life and his verse. If he dwelt upon its boundaries and only occasionally voiced its profounder meanings, as in the lines above, yet he uttered all that the world was ready to hear. He was a prophet in some sense, and true to his convictions as far as he saw. Let us listen to his

SONG OF THE SILENT LAND. Into the Silent Land! Ah, who shall lead us thither? Clouds in the evening sky more darkly gather, And shattered wrecks lie thicker on the strand. Who lead us with a gentle hand, Thither, O thither, Into the Silent Land?

Luto the Silent Land! To you, ye boundless regions Of all perfection! Tender morning visions, Of beauteous souls! The Future's pledge and band, Who in life's battle firm doth stand Shall bear Hope's tender blossoms Into the Silent Land!

O Land! O Land! The mildest herald for our fate allotted, Beckons, and with inverted torch doth stand To lead us with a gentle hand To the land, of the great Departed, Into the Silent Land!

The nature of Longfellow was large, sweet, gentle, catholic and harmonious. He was a noble example of the strong, self-sustained, sympathetic manhood. He loved nature in every form, and interpreted all her moods. but he loved humanity as well. He saw the oneness of all things, and something of their general drift and tenderness: Witness:

And the Poet, faithful and far-seeing, Sees alike in flowers and stars, a part Of the self-same, universal being Which is throbbing in his brain and heart.

and in another place: Thus the Seer With vision clear, Sees forms appear and disappear,
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth, From earth to heaven, from heaven to earth; Till glimpses more sublime Of things unseen before, Unto his wondering eyes reveal The Universe, as an immeasurable wheel, Turning forevermore
In the rapid and rushing river of Time. But the inner senses of our Household Poet seem to have been most perfectly opened in

HAUNTED HOUSES. All houses wherein men have lived and died Are haunted houses. Through the open doors The harmless phantoms on their errands glide, With feet that make no sound upon the floors.

We meet them at the doorway, on the stair, Along the passages they come and go, Impalpable impressions on the air, A sense of something moving to and fro.

There are more guests at table than the hosts Invited; the illuminated hall Is thronged with quiet, inoffensive ghosts, As silent as the pictures on the wall.

The stranger at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is—while unto me All that has been, is visible and clear.

The Spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dens A vital breath of more ethereal air.

And from the world of spirits there descends A bridge of light connecting it with this, Over whose unsteady floor that sways and bends, Wander our thoughts above the dark abyse.

Again, he beautifully says: Death is not so much even, as the lifting of a latch

Only a step into the open air Out of a tent already luminous With light that shines through its transparent walls-He taught the power of training the individual will to become a part of the Divine Will, and the capability of the loving touch of generous hands to soothe the wounds which relentless experiences, sooner or later, must

O weary hearts! O slumbering eyes! o drooping souls, whose destinies
Are fraught with fear and pain,
Ye shall be loved again!

No one is so accursed by fate, No one so utterly desolate, But some heart, though unknown, Responds unto his own.

Responds, as if with unseen wings, angel touched its quivering strings, And whispers in its song, "Where hast thou strayed so long?"

And, too, he believes in the use which may be wrenched from the stern conflict with suffering. He adjures his readers thus:

O fear not in a world like this, And thou shalt know, ere long, Know how sublime a thing it is To suffer and be strong.

Longfellow had that rare and utter sympathy with childhood, which made him the boon companion and friend of every boy and girl in Cambridge. His most prized possession was a carved oak chair, presented to him on his birth-day five years ago, by the children of his townsmen. It was from the very oak tree celebrated in "The Village Blacksmith." How pathetic, too, these lines

on "Weariness," dedicated to childhood: O little feet! that such long years Must wander on through hopes and fears, Must ache and bleed beneath your load: I nearer to the wayside inn Where toll shall cease and rest begin, Am weary thinking of your load!

The great life-grief of the tender hearted man, was the painful death of his beautiful wife, who was fatally burned while sealing a letter. His voice never resumed its old cheery tone, and thenceforth for twenty-one years, he walked alone, waiting till he could rejoin the one so devotedly loved-

Let us be patient! These severe afflictions Not from the ground arise, But oftentimes celestial benedictions Assume this dark disguise.

We see but dimly through the mists and vapors; Amid these earthly damps What seem to us but sad, funereal tapers,

May be heaven's distant lamps,
There is no death! what seems so is transition;
This life of mortal breath Is but a suburb of the life Elysian, Whose portal we call Death!

They are reunited now, and we will rejoice. repeating over his bodily vesture, these lines which he himself dedicated to the memory of Bayard Taylor:

Let the lifeless body rest, He is gone who was its guest! Gone as travellers haste to leave An inn, nor tarry until eve, Traveller in what realms afar, In what planet, in what star, In what vast aerial space, Shines the light upon thy face? In what gardens of delight, Rest thy weary feet to-night?

On the ruins of the past Blooms the perfect flower, at last!

A Human Barometer.

The Real Relation Between the Human Body and the Weather Scientifically Explained.

(Scientific American.)

One of the most valuable developments of modern science along the line of human necessity is the National Weather Bureau at Washington. Experience has shown that eighty-six per cent, of the predictions of the signal service are accurate: and these predictions are unquestionably of the greatest advantage to the seaman, the agriculturist and the entire commercial world. The service has proven its necessity by its usefulness, for in past times the facilities for foretelling atmospheric changes were meagre indeed. The only indications our fathers had of coming changes in the weather were aching limbs, twinging joints or painful corns. These "indications," though crude, were usually correct, and hence naturally suggest the inquiry as to the relation be-tween the human system and the weather. ed finds its confirmation in the fact that The body is unquestionably an excellent when the kidneys have been cured, rheumabarometer. It foretells changes in the atmosphere long before they occur, and this fact has been taken advantage of by physicians who, when all other agencies fail, prescribe a change of air, thus hoping the body may find an atmospheric condition better suited to its needs. And yet the real relation between the human body and the weather has never been fully understood, nor has there ever been, until now, a correct explanation of what rheumatism (which seems in league with the atmosphere) really is. It was originally thought by many to be a trouble in the joints, and as such was treated in the most strange, not to say, ridiculous manner. This theory became dispelled when the same trouble attacked the muscles, and the feeling then prevailed that it was purely a muscular disorder. But this idea was found to be too narrow, and now it is universally conceded that rheumatism is a blood disease. And what a terrible disease it is. It often comes without warning and prostrates the system with agony. Again its beginning is gradual, and its growth slow. In its acute form it manifests itself in every conceivable shape and always accompanied by intense pain. At one time it is inflammatory, at another neuralgic. Sometimes it assumes the form of gout, and again that of pleurisy or lumbago; but in whatever manner it appears it is terribly painful and always to be dreaded. The pain and annoyance of rheumatism are increased by its great danger for it is liable to attack the brain or heart at any moment, thereby causing instant death. In-deed, nearly every case of heart disease with all its dreadful suddenness which has ever occurred, can be traced more or less directly to rheumatic causes. In its chronic form it stiffens the joints, contracts the muscles, undermines the health and ruins the life. It frequently attacks men and women who are apparently in perfect health. Indeed, it is as greatly to be dreaded as any possible form of physical woe.

But, however severe its effects may be, the exact cause of this blood trouble has been an undecided question, and it is only within the past year that any decision upon the subject has been reached. In order to fully determine what the cause of rheumatic disorders really was, certain authorities sent letters of inquiry from Washington to the leading practicing physicians of the land, and these inquiries were responded to quite generally, thus furnishing data of great value to science and mankind. The views held by the doctors are of a varied nature, but so overwhelming a proportion hold to one belief as to leave but little doubt that it is the correct one. This belief, briefly stated, is that uric acid in the blood causes rheumatism, and that it is only by removing this poisonous acid that rheumatic or neuralgic troubles in all their terrible forms can be cured. This being true. the important question arises: "How does this poisonous uric acid get into does, and how can it best be removed?" Uric acid is a waste material of the body which the kidneys should carry out, but because they are weakened they cannot throw it from the restore. system. Restore the kidneys and you restore the power that will force the uric acid from the system and thus banish the rheumatic agonies which it causes. This is reason; it is science. No one whose kidneys are in a perfect condition was ever troubled with rhoumatism, and no rhoumatic sufferer, however slight the pain may be, has perfect kid-The conclusion of this fruth is inevitable: perfect kidneys mean freedom from

When rheumatism has manifested itself in any special part of the body, attempts have usually been made to treat that part of the body. As a result, the pain has departed but the disease has remained, lying subtly concealed and ready to break out at some unexpected moment. Checking the pain in any single locality only scatters the disease through the system, when, if the seat of the disorder, which are the kidneys, were reached, a complete cure would be the result. The way, therefore, to expel this rank and poisonous acid before it assumes an inflammatory or chronic form is by keeping the kidneys in absolute health. This is no easy thing to do, and no means has, until within the past few years, been known which would successfully reach and affect these great organs. At last, however, scientists have discovered that the leaves of a tropical plant, previously but lit-tle known to science and unknown to medicine, possessed marvelous qualities adapted for the kidneys. These leaves have been skillfully combined in the remedy now known as Warner's Safe Kidney and Liver Cure. It is, up to the present time, the only known preparation that acts so directly upon the kidneys as to effectually cure the various dangerous forms of kidney disease, and hence remove all uric acid from the blood. As a result. the cures it has been the means of performing are really very remarkable. In-deed, there are thousands of persons in America to-day who owe their restoration to health and entire freedom from rheumatism to this simple yet powerful remedy, which is known universally, manufactured in Rochester, N. Y., and sold in every drug store in the land.

From the doctors in the various cities of the United States who have certified over their own signatures to the scientific statement that uric acid in the blood is the cause of rheumatism, are a large number of Chicago and St. Louis physicians, among them being Dr. Adolph Uhlemeyer, Dr. Win. Webb, Dr. John M. Frank, Dr. Edwin T. Webster, Dr. Benjamin F. Whitmore, Dr. William T. Richardson, Dr. Robert T. Atkinson, Dr. Thos. F. Humbold, Dr. William M. McPheeters, Dr. William Johnson, Dr. Isaac N. Love, Dr. Clark Whittier, Dr. J. T. Hodgen, Dr. Thomas F. Dunigan, Dr. Nicholas Guhman, Dr. Antonio Prietts, Dr. Charles H. Goodman, Dr. Daniel Kuhn, Dr. Henry Newland, Dr. William S. Wortman, Dr. George T. Pitzer, Dr. Henry F. Ahlbrandt, Dr. Elijah T. Frazier, Dr. Carl Spinzig, Dr. David B. Martin, Dr. Benjamin R. Taylor, Dr. James L. Logan, Dr. A. Heacock, Dr. Henry Kirchner, Dr. John J. Kane, Dr. Henry F. W. Kruse, Dr. William C. Glasgow, Dr. Jeremiah S. B. Alleyne, Dr. Thomas S. Comstock, Dr. Charles H. Hughes, Dr. Frederick Kolbenheyer, Dr. Joseph Heitzig, Dr. Edward A. De Caihol, Dr. Bernard Roemer, Dr. James M. Clopton, Dr. Charles V. Ware, Dr. Alphonso Jaminet, Dr. James L. Kent, Dr. Dr. Alphonso Jaminet, Dr. James L. Kent, Dr. William S. Barker, Dr. Solomon C. Martin, Dr. Rudolph Studhatter, Dr. Louis P. Ehrmann, Dr. John A. King, Dr. Simeon E. Garlock, Dr. Theodore Foy, Dr. John E. Faber, Dr. Ernest F. Hoffman, Dr. Herman Nagle, Dr. Adolph Wislizenus, Dr. James. L. Pirtle, Dr. Edward Rose, Dr. William H. Grayson, Dr. Hugo M. Starkloff, Dr. Robert M. Swander, Dr. William N. Brennan, Dr. Temple S. Hoyne, Dr. Lyman Ware, Dr. Charles W. Hemstead, Dr. William J. Hawkes, Dr. T. C. Duncan, Dr. William R. Griswold, Dr. Lyman Bedford, Dr. A. B. Westcott, Dr. J. B. Bell, Dr. Charles M. Clark, Dr. W. H. Woodbury, Dr. Alfred H. M. Clark, Dr. W. H. Woodbury, Dr. Alfred H. Hiatt, Dr. Herman Hahn, Dr. Calvin M. Fitch

and Dr. John D. M. Carr. tism is completely removed. This is not, of course, always accomplished instantly, for often in a disease so subtle, the cure is often very slow, but under no other plan can any hope of permanent relief ever be found. There are hundreds of cases on record during the present winter of persons afflicted with rheumatic troubles of the worst order who have been entirely cured by following the theory above stated and using the remedy mentioned. Many of these persons had the very worst possible symptoms. Vague aches in different portions of the body were followed by agonies the most intense in some particular spot. Acute and throbbing pains succeeded each other and the coursing poisonous acid inflamed all the veins. Troubles which began with slight disorders increased to derangements the most serious. It is sad to think that all this suffering was endured when it could have been so easily relieved. Acting upon the theory and using the remedy above mentioned the kidneys could have been restored to their usual vigor, the uric poison expelled from the system, the inflammation

removed and the pain entirely banished. These are some of the real and scientific facts regarding rheumatism, attested by the highest authority and they are, beyond question, the only correct ones ever brought forth. We are aware they are advanced ideas, but ten years hence they will be the accepted belief and practice of the world. If people suffer from rheumatic troubles in the future and with these plain truths before them, they certainly can blame no one but themselves .-

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Whenever and wherever the heart of any man or woman is deeply touched with the majestic order of the world, and deeply pledged to make his or her individual life harmonious with that order, and to help other men and women to this goal, there is the essence of religion.—Chadwick.

[Muscatine (Iowa,) Daily Journal.]

Mess. J. R. Bennett & Co., Muskegon, Mich., thus speak: St. Jacobs Oil is the best liniment around here. We sell more of it than of any other proprietary medicine we have in our store. Our customers are con-tinually praising its effective qualities; and we think, that it is the best remedy for rheumatism, neuralgia, etc., we have ever had in

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Extravagance

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The Christian who prays for grace, for holiness, while he is living so as to frustrate all these prayers, is sowing among thorns. National Baptist.

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CHICAGO, ILL., Saturday, April 15, 1882.

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Hedging.

There is hedging and hedging, necessitating hedgers and hedgers. One of our boyhood's heroes was a broad shouldered good natured Englishman who boasted that no man in England could beat him 'edging. When first the attempt was made in Illinois to supplant the expensive old-fashioned fences by planting hedges, this English "'edger" was suddenly lifted into importance and became authority for the surrounding country, but like some hedgers of another sort he wore his honors meekly and when, having acquired a little competence, he longed to feast his eves once more on the "'edges" of his youth and his heart yearned for his English home, he went back to his native land with the hearty good wishes of all who knew him here. His good works will long remain green in the memories of American friends and along the borders of many a farm and garden. When the "late unpleasantness" called so many from their homes to help settle it, we took a little hand in the game. Though not old enough to vote and not overstocked with muscle, we counted one in the grand army which tramped through Dixie giving freedom to millions of the human race; and for this we are glad we were born. We recollect the beautiful hedges scattered here and there through the South, now the evergreen thorn with its lovely white blossom and brilliant scarlet fruit, again one of laurel or holly, and sweetest, best of all, once in a while one of roses: the interest though not the pleasure being occasionally heightened by the explosion of a shot gun in the hands of a venturesome bushwacker concealed behind the thick foliage. Again, long years after, when wearily seeking for rest and health we sat, after a month's sea voyage, in the shade of a thrifty border of geraniums in the lovely island of Madeira, the air laden with perfume from countless flowers and the cool sea breeze stealing through the foliage of trees from every clime we gave thanks to the hedger. And while thus expressing our gratitude there came to us in that far off land a brief cablegram, only three words; but what dreadful words! "Garfield shot, precarious." Our heart stood still, every face turned pale with horror. Then we recalled the hedging and trimming which had been done at the Chicago Convention; how some of the mightiest men of the fand had struggled for their favorites, and how Garfield rising in the majesty of his strength with extended hand and magnetic voice had calmed the turbulence and, unconsciously maybe, smoothed the way for himself to gain the prize. Impatiently we waited the steamer from Africa which should bear us to England. When at last Land's End was sighted and the splendid ship steamed up the Channel, her hold laden with African products and her decks crowded with a motley throng of passengers drawn from nearly every quarter of the globe, including Jews returning from the diamond fields, American "school ma'ms" just from the scene of their missionary work in Africa, here and there a British officer suffering from wounds or disease and attended by his Ethiopian servant, there was no more attraction on shipboard for us. The pent up auxiety of days of suspense tortured us. and getting as far away from the Babel on deck as possible, we found alleviation in

the sun went down and the long twilight came, we sat watching the changing landscape made glorious by the sun's last rays and felt stealing over us sensations of calmness, faith and trust unknown for months. In this state of mind we were when the steamer touched at Plymouth to land her mail, and a courteous visitor from shore allayed our fears of conspiracy and rebellion at home with the latest news of Garfield's condition and the particulars of the sad

There is another sort of hedgers. They are to be found in every walk of life and unlike the other kind they never boast of being experts in hedging; in fact it is rather a delicate and sometimes dangerous venture to intimate one's appreciation of their skill in this direction. At this time we have only to do with what for brevity we may call the Religious Hedger. He is found in nearly every sect and is usually a progressive wide-awake, brainy individual. He commonly has a big heart, broad and liberal views, good common sense, strong convictions and what at first blush may seem a little anomalous in a hedger, a contempt for hypocrisy and indirection; yet 'tis said circumstance as well as conscience does make cowards of us-all, and while this may not be always true, yet all are obliged to adapt themselves more or less to their environment, and he who does it with the least expenditure of vital force, may possibly be the wisest and survive the longest. It has come to pass that a majority of people do not wish to be classed as Methodists. Presbyterians, Spiritualists or whatever sect or party they patronize, without severally defining their position. Just now in Chicago, if a follower of Calvin is asked, "Are vou a Presbyterian?" the reply will generally be: "Yes, but not one of the Herrick Johnson stripe." Once upon a time when a noted Brooklyn preacher was on trial for an alleged offense not uncommon among his class, it is reported that Oliver Johnson, being on the witness stand was asked: "Are you a Spiritualist?" to which he is said to have replied in language more forcible than polite, "Yes, but not a d-d fool." Chicago people will recollect how the erratic young Baptist, Florence McCarthy, was first on one side of the hedge, then on the other; finding it thorny he has kept in by-paths ever since. Those saintly men, Parkhurst and Hatfield, swore for years that Dr. Thomas was hedging in spite of his protestations to the contrary. until finally the fears of a majority of the shepherds of the Methodist fold were excited lest the Thomas hedge should eatch all the wool of their flocks and in the language of the street they gave him the "grand bonnee."

Reginning our years of manhood in aiding the emancipation of millions from the bonds of physical slavery, we have spent the flower of our life in assisting other millions out of he shackles of mental bondage. We have done our part, as best we could, in creating that large class of advanced, independent thinkers drawn from every sect, who decline to be classified by any sectarian or party name without first qualifying the term by a statement of their respective opinions. We are not content, however, to see this splendid material for a free thought army lost amid old associations. There is vast power in cooperation, and were the various liberal elements having a common spiritual basis to agree to put aside the imaginary boundaries now separating them and cordially unite in the grand work of lifting their fellow men out of the ruts of superstition, out of the spiritual squalor and poverty now environing them, what a tremendous revolution, what magnificent results a few years would show. The knowledge that man exists beyond the grave is grand and glorious beyond measure. but that knowledge alone will not save. It must be supplemented by spiritual growth; this involves the study of spiritual philosophy and ethics, and we do not here use the word spiritual in any narrow or sectarian sense, but with that broad meaning which makes it the property of all aspiring souls. Let us then use every means which shall tend to the cultivation of broad and catholic views, and toward the earnest co-operation of all who agree in essentials. In this way can the vast number of hedgers be united in one grand purpose, however much they may differ in minor matters. Maintaining the courage of their opinions, they can labor harmoniously together for Humanity.

Public Safety in Japan.

The following extract shows that Christianity cannot claim all the credit for human advancement, for the Buddhistic Japanese are at present the most rapidly progressing nation on earth:

"The Japanese police force, it is said, is truly a credit to Japan. Its members are almost all of the Samarai class, and conduct themselves with becoming dignity, if indeed they do not exceed that measure of the quality. As they pace their beat in their neat blue and white uniform, their bearing prepares us to find them one of the most efficient and most highly respected branches of the government service. At very frequent intervale throughout the city may be noted their stations, neat buildings, usually in foreign style; and the order which they maintain is practically perfect. It is not much to say that Tekiyo is a safer city to dwell in than London. After dusk an Englishman is likely to run more risk in his own capital than in that of Japan.'

Can missionaries expect to introduce a higher and better morality than this? The daily life of the Japanese puts to shame the pretense that they are heathens and must be viewing for the first time the beautiful green | taught Christianity before they can have fields and well kept hedges of England. As moral and spiritual life.

The Commonwealth vs. Jonathan M. Rob-

Roberts Pleads Guilty, and is Held to Bail for Future Good Behavior. He adopts the Scapegoat theory of Colby, Cross, Newton, & Co., by Shifting the Responsibility upon "the other fellow."

It is seldom we refer to the man Roberts, believing as we do that better use can be made of the Journal's columns, than to notice the ravings of this quondam friend and protégé of the Banner of Light, but the importance of this case demands more than passing notice. Our readers will recall the thorough exposure of Alfred James's fraudulent practices, while claiming to be a medium for full form materialization and trance utterance. This occurred several years ago, and Mr. Wm. R. Tice was the leader in bringing the fellow before the public in his true character of a rascal. This worthy action on the part of Mr. Tice brought down upon him the loud maledictions of Roberts, and the covert opposition of the Banner of Light, and it was only by the most vigorous and peremptory pressing of his rights that he got a hearing in that paper. James was lauded in the most unbounded manner by Roberts, and Mr. Colby of the Banner, in an issue of that paper prior to the Brooklyn exposure, referring to James, thanks Mr. Miller for "bringing us en rapport with one of the finest medial instruments into whose presence we have ever entered." Roberts's language in defense of James was only equalled in extravagance by the epithets and accusations hurled at Mr. Tice and all concerned in the exposures, in cluding the Religio-Philosophical Journal which had come promptly to the defense of the exposers and given the truth to the publie at the earliest moment, as it always does, regardless of who is hurt. Mr. Tice believing that he owed it, not only to himself but to Spiritualism to bring home to Roberts the responsibility of his words, instituted legal proceedings. Roberts was indicted for libel by the grand jury and gave bail for trial. In addition, Mr. Tice began a civil suit for damages. After many vexatious and expensive delays, and great bluster on the part of Roberts, the criminal suit was called last week; the result of the trial is given in the Philadelphia Times, of the 6th inst., as follows:

ROBERT PLEADS GUILTY-MEDIUM JAMES'S WIFE INDIGNANTLY DERIDES HIS PROFESSIONS OF INGENUOUSNESS

"Jonathan M. Roberts, charged with criminally libeling William R. Tice in a series of articles which followed Mr. Tice's exposure of Alfred James, an alleged 'trick' medium, testified yesterday in his own behalf in his trial before Judge Finletter. He said that the articles complained of were founded chiefly on an affidavit put into his hands by James, in whose 'spiritualistic honor' he had the utmost faith. The articles were printed, he said, as a reply to a communication of Mr. Tice's printed in the Banner of Light. He said that he had had no malice against

'After the conclusion of his testimony Mr. Roberts said that in the light of the evidence given he saw that he had done Mr. Tice grievous injury through the deception of 'that malicious scoundrel James.' He would make a proper retraction, he said, in the next issue of his paper. At the end of a confab with his lawyers he was arraigned and pleaded guilty. Judge Finletter gave him a stern lecture on the responsibilities of the editorial office. The defendant, he said would surely have been convicted had the action been permitted to proceed, and he would have been compelled to send him to prison for a longer term than would be oleasant for so old a man. He advised Roberts not to open the wound and as a means of enforcing that admonition held the bil over him. Roberts renewed his bail for good

"Mrs. James, the medium's wife, indignant ly said to the reporter after the close of the trial that she wished to brand Roberts as 'a lian and a perjurer. He was not deceived by my husband,' she said. 'He testified that Mr James came to him and put the affidavit in his hands. That is false. He went with my husband to the Alderman's and saw it sworn to. It was printed in his paper a day before my husband swore to it.'

The Philadelphia Record, of the 6th inst. in

its brief account of the trial says: "Judge Finletter said that Mr. Roberts certainly did not know anything about writing for a public paper. He should not denounce a man as a criminal unless prepared to prove it. If he desires to publish a paper he should employ a person competent to do the work. The libel warranted a heavy sentence, but as the defendant had pleaded guilty and was willing to make atonement the bill would be held over for his good behavior."

Thus, the blusterer and infamous libeller escapes the prison cell after having confessed on the witness stand that he has libelled Mr. Tice, by calling him a liar, a villain, and a thief. A more aggravated libel case, or one calling for severer punishment could hardly be imagined and yet the self-convicted libeller is let off on his good behavior.

The extreme leniency of Judge Finletter cannot reasonably be accounted for upon any other hypothesis, than a belief on his part, that any man holding such wild notions concerning spirit-materialization as does Roberts, is necessarily insane and not accountable for his acts or words. Had the honorable Judge been fully informed upon the matter, he would have found that hundreds of people hold equally absurd notions upon the same subject, who, like Roberts, are sufficiently sane to know the legal responsibility involved in committing a crime, and would have given Roberts just punishment. Every fair-minded person knowing the intimate relations existing between Roberts and James will laugh at the plea put forward by the former. The prima facie evidence afforded by the history of the connection of these two men, points very strongly to the truth of Mrs. James's assertion, that Roberts is "a liar and a perjurer."

was a "plot to east the odium of suspicion upon her undoubtedly honest manifestations," and that "no 'flannel dummy' was the face of the evidence to the contrary, thus | them. abetting fraud and making its perpetrators more bold: when a paper can thus flagrantly outrage justice and live, and such cranks as Roberts can with immunity from punishment carry out the spirit of the Banner's policy to its ultimate, and brand an honest man as a liar, a villain and a thief, it is high time for Spiritualists who are honest, lawabiding citizens, to take matters into their own hands. And unless they do this and relegate fraud, its aiders and abettors to the background, and diminish the crying evil, the long suffering people will through their several State legislatures enact laws specially adapted to protect them from these mounte banks, and will fix matters so that no scapegoat theories of non compos mentis or "malicious or mischievous spirit-intervention' can be offered in bar or extenuation.

"Just What Was Demanded"_"Go on You are not Alone."

To the Editor of the Religie-Philosophical Journal:

Mr. Currier and wife and self and wife congratulate you on your last editorial re-lating to the Hull affair and frauds in general. I am glad one journal stands opposed to those cheats. Go on! you are not alone. G. H. GEER.

Haverhill, April 4, 1882. In a letter dated April 5th, Mr. P. E. Farns

worth of New York City, says: "The 'Hull Team of Frauds' article was just what was demanded."

The above are specimens of numerous let ters received from all sections of the coun try. They indicate the status of public sentiment held by a large majority of Spiritualists and investigators, as well as the unanimous verdict of that part of the community who while they may be classed as non-Spiritualists, yet are wistfully looking toward the phenomena of Spiritualism to solve their doubts and demonstrate the continuity of life beyond the grave. The work of the RELIGIO-PHILOSOPHICAL JOURNAL in its efforts to place Spiritualism upon a scientific basis is bearing good results. Some good but timorous souls agonize over the publication of exposures and exclaim, "Oh! it will injure Spiritualism!" If the bringing to light of the truth will injure Spiritualism, we are greatly mistaken. Dense ignorance of the truth is where the danger lies. Every phase of spirit phenomena is susceptible of conclusive demonstration and we stand firm in our advocacy of Spiritualism; and equally uncompromising in the determination not to tolerate fraud and chicanery. To thus unswervingly and unceasingly hold the Journal to its course requires a great outlay of vital force and large weekly cash expenditures. Hence we feel that we need not only the admiration and commendation of good people, but their zealous and untiring assistance in increasing the circulation of the Journal. thus strengthening both our heart and our exchequer. Our opponents sit up nights to hate us and scheme against us; is it too much to ask our friends to spend a few hours in canvassing for subscribers?

Give us greater pecuniary evidence of your desire for us to "Go on!" Show us that a paper which has the courage and independence to print "just what is demanded," can be backed by an active and efficient constituency which shall enable it to be an important factor in solving the most important problem of life-"If a man die shall he live again."

Aid us in making the JOURNAL a grand beacon light whose rays shall extend into all the hidden recesses of earth and carry the saving knowledge of truth to all men!

The Temptation of Christ.

A struggling soul asks the Christian Union the following question:

"When the devil appeared to Christ in the wilderness did he appear in physical form or only in spirit? Did Christ know that it was he devil?

To this important theological query, the Union responds:

"These are questions on which Biblical scholars are not agreed. In our opinion the account of the temptation is a highly figurative account of a conflict which went on in the soul of Christ in which the temptation was presented by a real and personal evil spirit, whose suggestions, however, were presented to him, as they are to us, without any physical appearance of the tempter."

This explanation is not quite clear. It may mean that an evil spirit came to him, or it may mean that his selfish faculties gained ascendency, as they do with all men, and tempted him. The most thorough "agnostic" could not wish for a more agreeable admission than the last, and the Spiritualists would at once accept the former. But in either case where is the devil? The scene of the temptation has been stock in trade with the clergy for many hundred years. Twenty years ago they claimed to have all truth, and the whole of it. but they would have ruled out the humblest member who doubted the existence of a personal devil with hoofs and horns, Now a leading church organ talks loosely of the devil being an unseen spirit, or simply the bad thought in one's mind, and millions of readers applaud. This temptation scene. is one of the most realistic in the whole New When people who are not only reputable Testament, and if it can be thus spiritu- Mason City."

citizens, but earnest and experienced Spirit- alized into merely the temptation of selfish ualists can be with impunity maligned and | thoughts, such as spring up in the minds of their statement of facts flatly denied by the every one, what reliance can be placed in the Banner of Light, for asserting that they de- reality of any passage? Who knows but even tected and exposed Mrs. Hull in New York: the existence of Jesus himself may not be when that paper following its long-time pol- | thus spiritualized? If this devil was a "real icy, can without fear declare that said gather- and personal evil spirit," then perhaps that ing to witness Mrs. Hull's manifestations, is after all, all there is of the devil; every evil man and woman, in the body or as spirits are devils. If so Spiritualists are the only ones who can withstand their influences befound; neither any other 'paraphernalia,'" in | cause they understand and can guard against

Spirit Power Over Birds.

John Rouse, of Croydon, England, relates

a very curious experience in Light: During the last twelve months he has had to walk every morning from his house to his place of business, a distance of about a mile and a-half. The country about there is beautiful, with splendid trees, fields, gardens, flowers, and delightful walks, abounding with birds of various kinds, among which the common sparrow is very numerous. In the month of May last, while making the morning journey, he was greatly surprised at about a dozen of these latter birds flying close around him, touching him with their wings, and endeavoring to settle on his hat and shoulders. He drove them off, and thought nothing more about it. During the months of August and September, however, similar occurrences again happened, and especially in one case, when he had some difficulty in driving the birds away. Again last month. February, he was surrounded by almost a dozen of these birds, but this time they closed in with him at once, without giving him any notice, and three or four came to a standstill upon his shoulders. As the morning was very cold he had on a heavy ulster and thick worsted mittens. He had therefore some difficulty in using his hands and arms, but he did get his hand high enough and took one of the birds off his shoulder, whereupon the others flew away; but had he been more lightly dressed and without gloves, he could have taken three or four. He carried the bird in his hand nearly a mile, and when near his place of business, as he had no cage to put it in, he threw it into a tree to get rid of it, when it immediately took to its wings and apparently flew back to where he had brought it from. Mr. Rouse says a spirit had previously informed him that he could do this thing with him, viz.: make birds settle on him in open day. The spirit has explained how this was possible and how it was accomplished.

The Marlboro' Journal gives a very singu-Iar account also of the influence that a human being can exert over animals: "Mrs. F. H. Burgess lives in Sandwich, Mass., on the banks of a charming lake. It has been her custom once or twice a day for quite a period to feed the fish in the lake. She first splashes the water with her hand, when in a moment there may be seen approaching from every direction hundreds of large shiners, then eels, varying in size from one to three feet in length. Next turtles appear on the surface. ten, twenty-five, and thirty feet away, their necks stretched apparently to see whether it is friend or fee who is disturbing the waters. In less than three minutes these various species collect before her, and as she commences to feed them the water is fairly alive with them. They take bread directly from her hands, and turtles will allow her to take them entirely out of the water, and while she holds them in one hand they will eat with the greatest voracity from the other. But the eels were the most amusing. There was one she called Quinn, measuring about three feet in length, that repeatedly came to the surface, and would glide backand forth through her hands, and several times she lifted him partially out of water, but he was careful to keep his head under. The moment he saw daylight he would dart back as only an eel could."

The Index enquires: "Why does the RE-LIGIO-PHILOSOPHICAL JOURNAL refer to the National Liberal League as an organization arrayed in defence of 'blatant materialism,' when it is made up in part of Spiritualists, and when among its acknowledged leaders and representatives are men and women like D. M. Bennett, 'Prof.' Toohey, George Lynn, Mrs. Severance and Mrs. Lake, who are avowed Spiritualists?

We have never heard before that Bennett was an "avowed Spiritualist." Even if he believes in the continuity of life and the ability of a spirit to return, it don't make him a Spiritualist. His public career has been identified with a lot of negations, and opposition to the law against mailing obscene matter, and his paper is the organ of a coarse, crude materialism. George Lynn we know nothing about, not even by name. Prof. Toohey told us some months since that he was done with the National Liberal League. As for the Severance she long since was frozen out of public connection with Spiritualism and like Jamieson and others of the same ilk, naturally seeks congenial society among the Bennettites. Mrs. W. F. Peck, alias Mrs. H. S. Lake, has never been publicly identified with Spiritualism that we know of, except as the wife of an exposed trickster. whose business as a "materializing" medium the Journal broke up, and who has since made himself prominent in the League Congress and at other places where congenial company could be had. We hope this explanation will satisfy our friends of the

D. Dillon, of San Jose, Ill., writes: "We would like to have a good test medium come to our place. Those that visit Bloomington will only have a short run to San Jose and

Current Items.

On the seventh page Mr. Thomas S. Tice makes an interesting proposition.

If D. S. Chapman will state his address, we will credit money just received from him for JOURNAL subscription.

The May Flower, the wild flower of Canada, the only free thought paper published there, is said to have a very large circulation. F. H. Baker, editor, Halifax, Nova Scotia, Ca.

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.

S. M. Baldwin of Washington, D. C., informs us that a National Convention has been called to meet on the 30th and 31st of May, in order to "insure good results from the coming Peace Congress called by President Arthur.'

The French Academy of Sciences have nominated a commission, consisting of MM. Pasteur, Fremy, Quatrefages, Vulpian, Gosselin, and Bouley, to report upon M. de Lacerda's antidote for snake poison, which consists of permaganate of potash injected into the veins.

A truly giant water-lily was found in Lake Nuna in Peru. The leaf had a circumference of twenty-five feet and weighed between thirteen and fourteen pounds. A flower was four feet two inches round and weighed three and a half pounds; its outer petals were nine inches long.

The Rev. Dr. Willets lectured to a Cincinnati audience of unbelievers on a Sunday afternoon, on the subject of "sunshine." The question whether he desecrated the Christian Sabbath has been raised by several ministers, and may come before a church tribunal for settlement, inasmuch as he announces that he will repeat the act.

In a lecture on the "Spiritual influence of the Newspaper," delivered recently in Boston by Prof. W. T. Harris of Concord, the speaker expressed the opinion that the newspaper was the most terrible engine for the punishment of crime yet invented. "It blows the great trumpet of society, saying, 'Depart from me.' A daily newspaper is a spiritual breakfast with many courses every morning."

It does not appear that the agnostic Ingersoll is much better than he was. This is the way he lately opened a lecture in New York: "If this God will allow countries to go to war, he will let a man think. I have the right to think. Would God make a fish and damn him for swimming? Your brain thinks in spite of you. Yet we are told that there is a God who gave us a brain and then punishes us for using it. In speaking of Christianity I wish you to understand I mean orthodox Christianity. I find that the nation nearest orthodoxy is the poorest."

No fewer than twenty unclaimed dead bodies lay in the New York City morgue one afternoon. Those that are found by the police are kept for several days, and if no one calls to claim them they are interred in Potter's Field. Such as have died in the city hospitals without friends have a small white card nailed to the foot of their coffins containing whatever particulars could be ascertained regarding them. There are few places in the great city where sadder scenes are visible than at this rarely tenantless receptacle for the friendless and homeless dead.

According to figures recently published, \$300 is expended for every person added to the Baptist churches in New York City. This includes pastoral salaries, church expenses, interest on mortgages, choir music, and the other expenses attendant on the keeping up of church work in good style. In mission fields, however, the cost per convert is figured at the comparatively inconsequential sum of \$31. The next problem in spiritual arithmetic will be to find out if the gaining of a thirty-one-dollar convert from the backwoods of the far away islands of the sea is as great a victory over satan as the admission to a city church of a three-hundred-dollar convert.

The thirty-fourth anniversary of modern Spiritualism was celebrated at Auburn, N. Y., at the residence of Daniel Goodwin, on Washington street. About forty of the faithful, at an early hour, convened and after partaking of a sumptuous supper, the meeting was organized by the appointment of Rev. J. H. Harter as chairman, and Mrs. M. Clayton, Secretary. Mr. Harter stated the object of the meeting and after bestowing a tribute of thanks in behalf of those convened to Mr. and Mrs. Goodwin, for the renewed proof of their interest in Spiritualism by again opening their house, hands and hearts, to welcome dear ones from earth and spirit life, he congratulated those present with the progress already made and the bright prospects before them. stating that theologians, philosophers and scientists, were rapidly entering the grand province of Spiritualism.—Advertiser, Auburn, N. Y.

In a communication to the Indianapolis Journal, Mr. Daniel Kirkwood of Bloomington, makes this suggestion: "All of the major planets exterior to Venus are now known to have satellites—a fact sufficient to justify a careful search in the case of our neighboring orb. According to Prof. Pickering, the diameter of the larger satellite of Mars is only seven miles. If Venus has an attendant of a corresponding size, it may well have escaped detection at former transits. But one more opportunity will occur for a search of this kind before the twenty-first century. It is hoped, therefore, that during the transit on the 6th of December next, the sun's disk may be watched with the best telescopes in order to detect a satellite if one really exists. A spherical body 100 miles in diameter would subtend an angle of only one second at the distance of Venus in inferior conjunction. Its detection on the sun would, therefore, require an instrument of high power. The transit will last between six and seven hours."

The Boston correspondent of the Hartford Courant, says of the Rev. Octavius Brooks Frothingham: "Mr. Frothingham has renewed his connection with his father's church. His name has never been taken from its rolls, where it was placed in his youth. The pastor of this church is the Rev. Rufus Ellis, and he is one of the most orthodox in his tendencies of any of our Unitarian preachers. Mr. Frothingham is a constant attendant on his ministry. He takes part in the social meetings of the church also, and frequently addresses them. In spite of what the Rev. Mr. Savage has said of his holding to his former views, it appears very much as if the radical work of Mr. Frothingham was ended. A mind constituted as is his when experiencing a change in mature life does not return from it."

At a reception given in Philadelphia to several students from the Indian school at Carlisle, Pa., Dan Tucker, an Arrapahoe, made the following neat and suggestive speech: 'Study is very good, but there is nothing so good for the health as work. God knew what was good for men when he told us to work with our hands. The devil tempts every body, but the idle, lazy man who will not work tempts the devil. He gives plenty of work to all who do not find it themselves. We are told that there are but three ways of livingby working, by begging and by stealing. Those who do not work do one of the other two. We at Carlisle school do not propose either to steal or to beg for a living. When we go back to our homes we intend to go back with good trades, strong arms and willing hearts. We will go back to lay the foundations of a new life for our people. We work with good courage now, because we are preparing to do a great good work then."

GENERAL NOTES.

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

Mrs. O. A. Bishop, spent several days last week with her parents at St. Charles

The mediums' meeting at Union Park Hall, was well attended last Sunday.

Geo. A. Fuller lectures at Worcester, Mass., April 23rd and 30th.

Jennie B. Hagan will be in Massachusetts till May 1st. Her address is at South Royal-

Dr. J. Rodes Buchanan lectured at Conservatory Hall, Providence, R. I., Sunday,

April 9th. Mrs. Dole and Mrs. Simpson have both been ill, but are once more able to see their nu-

A. B. French makes a visit to Ohio this week. Will return in time for his lecture next Sunday evening.

merous friends.

follows: April 16th, Newburyport, Mass.; sulting his preceptor. Garrick, Booth's friends the 23rd and 30th, Stafford, Ct.

Dr. D. C. Grimes writes: "My health is no better; not able to lecture, or to read and write but a very little, on account of an overtaxed brain and nervous system."

Dr. A. B. Spinney spoke at Lansing, Mich. April 8th. He will speak at Grand Rapids. Mich., April 15th, and at Kalamazoo, Mich.,

April 22nd. In our next issue we will publish the communication of E. W. Wallis, in reference to the 34th Anniversary in New York and Cleveland, Ohio.

A. B. French's lecture last Sunday evening, on the subject of "Death," at Union Park Hall, was a masterly production. Next Sunday evening his subject will be, "Bible Spiritualism."

"A Spiritualist," London: Your communication is to hand and we agree largely with its sentiment, but we seldom notice the individual you refer to. Next time you write us please give your name for our information.

Giles B. Stebbins spent several days in Chicago last week, attending to business connected with an important book on tariff which he is about publishing, and visiting among his numerous warm friends.

"Brethren let us have peace," is the title of an able essay on the second page of this paper. It is written by a talented and experienced Spiritualist, who need yield the palm to no one for sincere devotion to Spirit-

A correspondent writes: "A large majority of the Spiritualists of Grand Rapids, Mich. remain with the old Society of Spiritualists and Liberalists, before whom Mrs. Nellie Brigham gave a splendid lecture on her way home. She expressed herself as well pleased with her reception at this place, where she was welcomed by a large and intelligent andience."

Mr. and Mrs. A. E. Giles of Boston, spent an hour at our office last week on their way to California with an excursion party. They expressed surprise at the growth and prosperity of our city. Owing to the fact that Brother Giles had not notified us of his intended visit, we were restricted in our efforts to entertain them, but we did the best we could by exhibiting the lovely "spirit" wardrobe taken from Mrs. "Crindle," at Clyde, Ohio, including the beautiful blue satin waist and brilliant diamond necklace, worn by spirit Julia Dean Hayne, and so often and enthusiastically described by patrons of Crindle's show. We felt it due to friend Giles that he should see materialization in enduring forms. If Brother A. E. Newton's hypothetical "mischievous spirits" will enter our office and carry off this Crindle paraphernalia, we will look more favorably

put our office into that "harmonious" condition so longed for by our good friends, Newton and Giles. "Brethren, let us have

RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. Silas Arthur writes from Castle Rock. Col., and sends a cabinet photo of himself and says he is traveling with Mr. J. H. White, inspirational lecturer; that they spent a successful week in Denver. His permanent ad-

dress is 363 Hubbard Street, Chicago, Ill. Mr. Nichols's report of the last meeting of the Brooklyn Fraternity is crowded out this week. In concluding the report Mr. Nichols writes: "Wm. R. Tice, Esq., was invited to give a statement of the result of the suit against one Jonathan M. Roberts on the part of the State, for criminally libelling him. The evidence was so overwhelming that Roberts confessed his guilt and threw himself on the mercy of the Court, and Mr. Tice read his retraction in this week's issue of Roberts's sheet. Mr. Tice was listened to with deep interest and on motion of J. A. Wilson, a hearty vote of thanks was tendered to Bro. Tice for his persistence in bringing this libeller face to face with the bars of a prison, and it is hoped it may drive all such persons from out of the field of journalism either into the insane asylums or State Prisons where they belong."

"Why don't you publish more accounts of the phenomena of Spiritualism?" asks an old and valued subscriber. In reply we have to say that we shall be most happy to do so, and we refer our readers to the request which appears in every issue above the table of contents on the first page. There are hidden away in thousands of families well authenticated instances of spirit communion and new ones are daily occurring, all of which should be given to the world; but we can't publish them unless they are supplied. Accounts of spontaneous phenomena are always read with interest. Physical phenomena to be of value, must occur under such circumstances as to preclude the possibility of its being man-made, and correspondents will please bear this in mind and be careful to state the conditions accurately and in detail.

Edwin Booth a Spiritualist.

His Acting Said to be Influenced by the Shades of Kean and Macready.

(St. Louis Post-Dispatch.)

As much as fifteen years ago Booth became convinced of the truth of Spiritualism, and soon afterward discovered that he himself was a medium. His personal magnetism is very great, and persons whom he consulted assured him that he possessed strong mediumistic elements. He has become so imbued with this idea that his friends now state that it is the controlling influence of his life. Mrs. Eldridge was unwilling to talk about Booth's sittings, but from other sources it was learned that he consults the dead about every action of his stage career. He claims G. H. Geer's appointments for April are as Garrick, and never plays Hamlet without conto be in constant communication with David state, entirely approves of the tragedian's idea of the Prince of Denmark, and has suggested the few changes which he has, made during the last dozen years. Old Davy has not much of an opinion of modern actors, but thinks that the really great tragedians are much better than those of his time, which he attributes to the result of experience and the work done by their predecessors.

The other dead stage idol with whom Booth loves to communicate is Edmund Kean. A growing resemblance between the two has been remarked several times, but no critic ever dreamt that Booth was studying under the guidance of Kean, and that upon every doubtful point he claims to have the benefit of his advice. Macready is also a favorite advisor of Edwin Booth and rugged Edwin Forrest has him under his wing. The advantage of this method will be very evident. and will account for a great amount of success which the tragedian has attained. Instead of dull study and hard thinking over a part, it is a great deal more satisfactory to consult some master of the stage, whose experience has been ripened by age, and to select, among a great deal of good advice the proper course to pursue, Indeed, it is whispered that Booth has direct communication with Shakespeare himself, and that the Bard of Avon has suggested many of his most tell-

ing effects. His father, who was a great actor, and his unfortunate brother, John Wilkes, are also his constant companions, through spiritual mediums, and with the latter he holds lengthy talks, from which he comes away melancholy and depressed. The facts were gathered from a number of Spiritualists of the city, who are proud of Mr. Booth's connection with them, and are convinced that his belief in Spiritualism is the prime cause of his fame. They go so far as to say that he is a strong medium and is always under control of the actors of other days.

The world has been educated to look upon Edwin Booth as a great student, and give him great credit for learning and research, but it is doubtful if this same world will think so highly of him when it is told that he is only a medium.

We cannot accept all the above as facts, never having seen Mr. Booth under test conditions; but we have heard him spoken of as one who ridicules both Spiritualism and all kinds of religion. The statement may be a good advertisement to catch Spiritualists, and we would advise those "who are proud of Mr. Booth's connection with them," to learn something more of the medium, remembering that "pride goeth before a fall." Mr. Booth is a good actor, but that alone does not make him a good Spiritualist nor a good man; therefore we advise all to go there and search for the truth. Mediums sometimes profess too much; the Hulls did, and are always ready to be advertised. If Garrick, Kean, Forrest, Macready and John Wilkes Booth control Edwin, and force him to "act well his part," would it not be well for them to impress him with the necessity of surrounding himself with a much better company than he is in the habit of doing. If he is a medium, there is room on the stage for upon his scapegoat theory and endeavor to several more, and we presume that if it pays

Edwin, we shall soon have the announcement of the "great mediumistic actor," who will be controlled by so-and-so, on such an

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The grand old book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Dana.

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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 7:30 p. M.

The First Society of Spiritualists meets at 7345 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 Madisor Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 p. m., at 094 Mil-vaukee Avenue. G. W. Brooks principal speaker. Spiritual Meetings in Brooklyn and New

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

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Passed to Spirit-Life.

The spirit of Mrs. Catharine Brown was released from her earthly body at New Albany, Ind., January 24th, at 1 P. M. Deceased was in the 71st year of her age

We are comforted by the knowledge that she has gone only a little while in advance, and entered upon the life her true a little while in advance, and entered upon the life her true and honest nature had prepared her to enjoy. She was conscious many times during her libres of the ministry of her angel friends. She was born in Germantown, Penn., and has resided in New Allvany since 1836. Her lilness lasted through five years, three of which she was confined to her bed. She was an earnest Spiritualist for thirty years, and died apparently full of knowledge far stronger than faith or bellef. X. Killed at Englewood, Ill., Tuesday, April 5th 1882, Seth Higgins, of Palmyra, Wis. In crossing the tracks of the Pitts burgh and Fort Wayne R. R. he was struck by a passing train. Being "hard of hearing" he failed to recognize the usual danger sionals.

dauger signals.

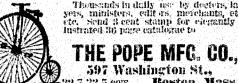
His home was with his son-in-law, Chas. P. Jackson and daughter, Mrs. E. H. Jackson, where he was at once taken, and every thing that loving hands could do, was done to "smooth over the final passage." He lived but a few hours after the accident, and was scarcely conscious of his serious injuries, although he felt that he was very soon to join his dear companion who had preceded him but a few months. He was born in Sherburn, Chenango Co., N. Y., March 6th, 1796. He was married January 8th, 1818, to Abegail Benedict, with whom he lived truly a life of happiness sixty-three long years. He moved to Painnyra, Wis., in 1814, where he has since lived until his recent removal to Englewood. He and his loved wife were liberal in their religious views—practically, systematically and persistently so. Honest and sincere in their own views, they were willing to accord to others the same honesty of purpose, "Father Higgins" has been a reader of the Rejugio-Philosophical Journal. almost from its birth. To say that he enjoyed its columns is but poor tribute to his appreciation of its worth. A good, pure, true man has "gone over"—only a short journey, but the first one, and he is with the loved, who have preceded him: The eloquent tribute to his memory by the gifted Miss Kalloch, Pastor of the First Universalist Church of Englewood, was befitting so good and true a mail.

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A Sea Song.

BY LITA BARNEY SAYLES.

O the years have sped forever, Past my uttermost endeavor,
Since we wandered to the music of the wave along
the shore;

And I sit to-night, bewailing
All the loneliness and plaining
Thathave dwelt within my bosom since those happy

I am thinking, dear old fellow, Of those balmy airs, and mellow, Tho' king Sol with direst splendor ruled, in swift re-

volving year,
When beside my casement window
I would dearly love to lineer—
Ah! how well do I remember! till your morning

Of the sweet delicious weather That we've gloried in together, With those cool and fragrant mornings, and their brilliant, glowing eves, Days of exquisite completeness, All their hours enfilled with sweetness,

In the near and nearer dawning of the memories it Now, beside my casement window
With all patience I may linger,
But no pleasant, cheery token of my friend ascends

And the sunset's golden splendor Waking all the passions tender,
Only brings me visions, broken of my home beside

Come with winter snows so dreary, Those evanished dreams, and weary Moon the winds so sadly sighing forth a requiem to

And I seek in lonely yearning
To evoke their glad returning,
But I hear no coft replying as was erst beside the sea!

But when twilght shades are falling Oft I hear thy spirit calling, And I hasten glad to meet thee and to give a welcome free.

unbar the sacred portals That divide us darksome mortals. And with songs of joy I greet thee, songs re-echoed

In th' untrodden land of spirit, Which we each and all inherit, Hand in hand we love to linger till the eastern day stars dawn.
All the harmonies of vision

Eathing us with sense elysian, Each unto the other singer till new rhythmic life is born! Killingby, Ct., Feb. '82

Chostly Manifestations in the Asylum Porter's Lodge.

The Porter's Lodge of the W. L. Asylum is a small brick building built as children build block houses, a block on each side and one put on the top, resting upon the edges of the other two, and beneath this central block is the carriage way. Each of the side blocks has a cellar entered from the outside. The centre block contains a sleeping room which is entered only by a flight of steps leading up from but one of the blocks. This building has been occupied for many years, the left block as a porter's room, where there is a person stationed day and night, and the right block as the gardener's residence, and it is from his room that the stairs ascend into the sleep-

ing room in the central block.

On the 6th of February, Junius Slemeker, the gardener of the asylum, aged 55 years, died. He was from Richmond, and his wife while awaiting her return to that city with her children, remained in the residence they had occupied for several years. She staid about ten days and then removed to Eastern Virginia. After she left, the windows were fastened down and the doors securely locked. About five weeks ago, a day or two after Mrs. Slemeker left, Mr. Jewett Andrews, who is the watchman at the Porter's Lodge on alternate nights, heard at about 9:30 P. M., while on duty, a violent pulling of the door of the gardener's room as if some one on the inside was trying to get out. It was so violent and so long continued that he took the key of the room, which is kept in the watchman's room, went across the carriage way and unlocking the door entered and made a thorough search. He found the windows all securely fastened down and no living creature in the apartment. He made a similar search of the up stairs sleeping room with the same result. After coming out and relocking the door he heard the same demonstrations again, accompanied by the sound of breaking sticks and the clinking of pieces of iron. Another search still failed to reveal anything. He said nothing of the event but the next night Mr. Wright who was on duty as watchman, had the same experience, and on comparing notes the two watchmen found that the noises had impressed each one alike as to the character of the sounds. The report then became general and a number of persons connected with the asylum and some from town have been to the spot and heard the same unaccounted for noises. A few nights ago as two gentlemen were going down from the main building to satisfy their curiosity, they saw from the arch, midway be-tween the Asylum and the lodge, a light in the sleep-ing room, but on reaching the lodge were told that the door of the gardener's room was locked and nobody had been up stairs with or without light.

The unexplained noises have created a good deal of curious interest in and out of the Asylum, especially from their long continuance after every reasonable mode of accounting for them has been closely examined into. The whole building, which is not a large one, has been rigidly searched—cellars and all the doors and windows are securely fastened and if they were not there is no loose wood or iron in the rooms with which the noises could be made by a per-son who had entered. The fact that there have been on the ground the last five weeks (the duration of the phenomena) on various occasions some thirty persons and all have heard the same manifestations at about the same hour of the night, bars the explanation of auricular allusion and has added to the curiosity which may now be said to be at fever heat.

—The Vindicator, Staunton, Va.

Death.

A lecture by Mr. Colville, upon the "Death in the Light of the Spiritual Philosophy," contains the fol-lowing valuable thoughts:

"In the Spirit-life every Spirit finds himself some what benefited by the change from earthly life. Evil or undeveloped Spirits, who are deaf, blind, and im-potent on entering the Spirit-world, by reason of their having failed to develop a spiritual organism while dwelling on earth; in which they could see and enjoy the beauties of Spirit-life, find that even in their case death has been an angel of blessing. The privation, toll, and suffering, following upon misdemeanor and neglect of opportunities for spiritual unfolderent below them forward by specification. unfoldment, helps them forward by revealing to them bow utterly impossible it is to beg, borrow, buy, or steal in Spirit-life. In the realm of Spirit everything must be earned or not obtained. We are powerless to use, enjoy, or even perceive that which has no affinity to a developed condition within ourselves. Our homes, our garments, our general surroundings, are the result of our inward state. Creation simply means organization. Scientists declare that matter itself is indestructible, and thus presumably eternal. Every world as much as every organism is simply atoms in aggregate form; dissipate the atoms, disunite them, and the form is gone; reunite them, and it reappears. Man has within himself every element of nature. ... Man contains everything that is below him; quantity alone exceeds him in the mountain or the coan, quality can never surpass him. Let man on earth absolutely control his own body, let him subdue every passion, let his spiritual power be the force wherewith he conquers every obstacle, and there is nothing on the earth too mighty for him to account Faith or more expectly will prove the control of the control overcome. Faith, or, more correctly, will-power-more correctly still, soul-force—is adequate, even as proverbially said, to remove a mountain, as everything must eventually yield to Spirit, to intelligence, which is the secret source of all power."

What Standard?

BY W. D. REICHNER.

If the conclusion is correct, that the great lack of the present is a standard of morals, which shall con-serve the largest good of the nation, what is the best standard or breadth of social living by which to secure to the citizens of a prosperous commonwealth the largest degree of permanent happiness? When the leading lights of Christendom are faltering—her the leading lights of Christendom are fattering—her more intelligent clergy in tones of incipient despair, admit Protestantism a gigantic and expensive failure in the work of making society honestly better. When we find so much of knavery and debasing bigotry yet ruling Catholicism, and even the ranks of white-winged Spiritualism, heavily shadowed by chicanery and brazen-faced fraud, to whom and in what direction shall we look for the best standard of morals for social life? morals for social life?

morals for social life?

It does not answer the demand to say we need no moral standard. Better is the answer, we believe the beet standard is UTILITY. Can a person be just and truthful, and not be an avowed Christian, atheist, or Spiritualist? "Honesty in belief is no criterion of truth," says the returning spirit of a Presbyterian divine, through a medium after more than two hundred years' experience in spirit-life,—one who, while in the mortal, taught, wrote and published largely of the finer essentials of Christianity, as he comprehended them, all of which according to the printed communication, he now deeply deplores, admitting his

munication, he now deeply deplores, admitting his remorse to be greater than that of Voltaire.

Can such things be, and overcome gullible moderns, without especial wonder? Shall we gulp down such things without a grimace or the smallest effort at analysis, even though it purports to come direct from the spirit spheres. This same spirit seems to possess a correct estimate of the basic eleseems to possess a correct estimate of the basic element of Christianity after all. He says: "It is far better to rest, what ever may be the 'ism, your hopes of life beyond the grave on good deeds." In this brief quotation the publisher has unwittingly given, stripped of all church ordinances and ceremonial paraphernalia, the very core of the heart of Christianity, rather humanity; yet he takes swift occasion to turn the supposed remorse of this communicating clerical spirit against what he terms Christianity, though we opine he means churchianity.

The sophistry and so-called logic of some writers, reminds us of the proverbial habit of the legal fraternity at transposition—when such work will better serve their case, making black appear white and white appear black. It is difficult to see the ntility of setting up a man of straw, and then ex-pending so much labor and effort to demolish the ef-figy. Perhaps the exercise may prove a process of development. But, hatred does not cease by ha-tred betted ceases by layer good themely not repredevelopment. But, hatred does not cease by hatred; hatred ceases by love—good, though not a new commandment. Let us live happily, not hating those who hate us; among men who hate, let us dwell free from hatred. When the learned man drives away vanity by earnestness, climbing the terraced heights of wisdom, he looks down on the fools, serene as one that stands on the mountain, looks down over those who stand on the plain. As the bee collects nectar and departs without injuring the flower, its color or seent, so let the sage dwell in his flower, its color or scent, so let the sage dwell in his

Does not our philosophy teach that all we are is the result of what we have thought; founded on our thoughts, made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the cart. Modern habits of thought and social action glossed over by education which tends merely to the ornamental, lack the refining culture of candor, inward truthfulness, real manhood, and though "there is nothing secret that shall not be revealed, nor hidden that shall not be made known," yet even our religion appears full of falsehood, and humanity is caved only to the downs that we havie to leave the tendent. our religion appears full of falsehood, and humanity is saved only to the degree that we banish falsehood from our lives. The spirit of falsehood panders to the lowest selfishness. It is not sufficient to assume virtue, we must live in actual possession of it. The finest culture implies the development of the interior qualities—the essentials which form our truest manhood: The culture of the finer amenities of life, the exalting qualities of our affectional nature, social sympathies, courtesy, mutual toleration and even self-sacrifice for the good of others, each seeking not so much his own, as his neighbor's good, in love preferring one another. Such culture secures to the race the highest ideal of the most exalted manhood, the standard of utility.

Philadelphia, Pa. Philadelphia, Pa.

Stephen Girard's Marriage, and the Horrible Discovery He Made.

A correspondent says: Having several hours of leisure while in Philadelphia, upon the occasion re-ferred to, in company with a resident of the place I drove out to that renowned philanthropic memorial, and after inspecting the eight white granite buildings on the ample grounds instituted an inquiry among old Philadelphians to ascertain, it possible, the mo-tives which prompted Girard in founding the inchurches. The story, as I obtained it from unquestionably correct sources, is as follows: Girard was formerly a devout Catholic, whose contribution to the church at times were almost princely. He did not marry until many years of old bachelorhood had inged his hair with gray, and but for a strange meeting would doubtless have remained a celibate Being the largest shipowner in the world, his busiled him to all parts of the globe, and his name was familiar in every merchant port. On a public occasion when a large body of merchants welcomed him home after a long cruise, the festivities of the reception turned from speech-making to a grand ball at which Girard saw and was introduced to the daughter of a prominent gentleman in Philadephia and this meeting, which had many singular features about it not necessary to be related, culminated in marriage. It is said by all those with whom I conversed that Girard's young wife was exquisitely beau-tiful and a lady of rare polish and education. His reatment of her, instead of being austere, as "Gath' declares, was that of a proud lover, ever anxious to excite her favors by a bestowal of elegant gifts and a constant exhibition of loving tenderness. One year after his marriage business called Girard to South America, where he remained nearly eighteen months, nd upon his return he was greeted affectionately by his young wife, but her caresees were poison to his lips, for there were unmistakable evidences readily apparent that she was about to become a mother. I could add nothing to the facts of this sad story by dwelling upon the scene which followed. Girard's reproach was succeeded by a frank confession from his wife, who named their favorite pastor as her guilty companion. I am not prepared to say of what denomination Mrs. Girard was a member, but my impression now is that Girard had some time previously withdrawn from the Catholic Church for some just reason, and that both he and his wife had united with some Protestant sect.

Girard could not forgive his wife, and she, being a beauty apparatus women to protest and she, being a beauty apparatus women to protest and she, being a beauty apparatus women to protest and she, being a beauty apparatus women to protest and she, being a beauty apparatus women to protest and she she wife, and she she will a beauty apparatus women to protest and she she will be a she will

keenly sensitive woman, was so conscience stricken by her great crime that two months after the revela-tion she became insane and was carried to a madtion she became insane and was carried to a madhouse. Here she languished for nearly two years, when death delivered her of her malady. The church of which she was a member took charge of her remains and gave them burial in a manner commensurate with the great wealth of her husband. A bill for the funeral expenses was afterwards presented to Girard, but he preemptorily refused payment, and the matter was about to go into the courts. Discovering the attitude in which such a legal contest would place him, Girard paid the bill under protest, and then, feeling as though the church had stabbed him twice, he withdrew from active life, and, realizing \$18,000,000 from his shipping interests, he concluded to spend \$8,000,000 of that sum in founding a college, which he intended should be a perpetual reproach to all churches and the followers thereof. His respect for society and his relations prevented him from exposing the secret which crushed his life, and thus speculation has been left to write the history of his domestic sorrows.—

Chicago Tribune.

Dr. J. C. Corsey writes: Now Mr. Editor, I can "rise in meeting" and say in subscribing for the can "rise in meeting" and say in subscribing for the Journat, I made a good investment. It has yielded a thousand fold in interest, and therefore I shall continue to invest in it. Perhaps the most marked encouragement that I have, that I will receive benefit continually, is this: I will not be deceived. I have watched you closely, and when you took position, you were correct in your conclusion. That is a great henefit to a reader. To wade through columns of experience and asserted facts, and then in a few issues to find it all false, is certainly a loss of time and money. I think you mean to be careful, and as watchman on the towers of spiritual knowledge, tell us the true time of night, and warn us of danger.

"The Martin Family."

To the Editor of the Religio-Philosophical Journal:

I am glad to say to you, as a sign of the progress our principles are making, that we had a sermon from Rev. Mr. Staats of the Congregational Church of this place a few Sundays ago, on "The Future Life from the Standpoint of Reason," in which he took the strong ground, that our departed friends were just as cognizant of mundane matters as they had ever been in life, and that there was, no doubt, a line ever been in life, and that there was, no doubt, a line of communication between them and us. Some of his congregation are not quite ready to receive all he said, but it is almost a matter of surprise to find that for the most part that they are ready to receive these sublime truths. It was a fine discourse, with the single exception of making Christ the central figure, the chief point of attraction in the Spirit-world; but we must exercise our patience yet a little longer. The darkness and superstition of the past are gradually clearing away, and I think before many years we shall stand in the full sunlight.

A few weeks ago we had quite an incident. One of those traveling troups came here to manifest all the wonders of Spiritualism. They came under the the name of "Martin Family," and got out the usual hand bills. Planos were to float through the room, spirits would materialize and pass down through the

spirits would materialize and pass down through the ball, distributing flowers to the ladies, etc.

Well, I must say that I had determined to put a stop to such work in this place if I could possibly. We have been sufficiently afflicted with such rascals. The performance was to be given on Sunday evening. I went to see them on the Saturday evening previous I went to see them on the saturday evening previous at their stopping place, to have a talk with them. They told me in answer to my inquiries, that they were Spiritualists and would produce all the manifestations advertised, and indeed more. I told them that I would be very happy to know that such would be the case, and would be very glad to have them remain with us a few weeks if they could produce one-quarter of the manifestations claimed, "but," said I, "owing to the many times the people have been "owing to the many times the people have been humbugged in this matter and the cause of Spiritnumninged in this matter and the cause of Spira-ualism brought into ridicule and disrepute in conse-quence, I have determined to put a stop to it if pos-sible. Now, if you can produce the manifestations you advertise, go ahead; but if you prove to be the you advertise, go ahead; but if you prove to be the same as your predecessors, I will arrest you for obtaining money under false pretense." Of course they got mad and tried to bluff, but I assured them they had nothing to fear if they would do as agreed. The result was that they would not perform on Sunday evening, but got out another bill for Wednesday, leaving out all the positive statements they had advertised, and gave one of the most fraudulent performances imaginable; but as they had not agreed to do anything, of course they were safe. I think it will be some time before they will trouble this place again. Yours for a nure Spiritualism. Yours for a pure Spiritualism,

J. WINSLOW Bristol, Conn., March 29th, 1882.

Spiritualism in Providence, R. I.

To the Editor of the Religio-Philosophical Journal:

The last two Sundays the Spiritualists of Providence have had a real good time listening to the grand singing, speaking, and describing of spirits by J. Frank Baxter, who occupied the hall, morning and evening, in which the Free Religious Society holds meetings. The hall was too small to hold all who came, and many went away in the evening, un-able to obtain even standing room. Our people have become so hungry for spiritual food that they now are moving to have regular Sunday services, by the best speakers, for one year. Until a more suitable hall can be obtained the committee will probably retain the use of Conservatory Hall where Mr. Baxter spoke to us. A great pleasure it was to meet so many of the friends whose faces were so familiar to us years ago, and the many new ones who have become interested since we ceased holding regular Sunday services. Quite a number of the old choir were there, but Baxter needs no help in singing; he is a whole choir in himself; four of the old singers found themselves sitting near each other and it seemed as though the old times were coming back again. In the midst of this writing a friend called in and passed an hour with us, describing the satisfactory results at a private scance for materializing held by Mrs. Ross, Friday night last. He, although a Spiritual-ist, has been very skeptical, but had his doubts fully removed there and then in the beginning, before Mrs. R. entered the cabinet, made in a corner of the room without door or window. While he was holding her hand in his, conversing with her, the cur-tains of the cabinet parted and in the opening stood a large female form. I cannot attempt to give a de tail of all he saw, but at one time he saw three forms at once.

Others have told me of their experience with the same medium and their full satisfaction of the gen-uineness of the materialization. As for myself I never saw anything of the kind, my means being too limited to put out the necessary dollar, which is her price. The contents of the Journal, new and old, are just what we need; the type now is excellent. T. G. HOWLAND.

Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I have had the pleasure for several years of read-your most excellent paper. It is with great satisfac-tion I peruse its contents and glean therefrom the blessed truths of immortality as evidenced by so many good and noble men and women, who, despising public opinion, come out boldly on the side of fruth. Before I had investigated Spiritualism, I was constantly harrassed by doubts and fears as to a future life; but now there is not a cloud intervening between me and what I think will be my future condition. While I have never seen any of the demonstrations of Spiritualism, yet I cannot doubt the testimony of such men as Robert Dale Owen, Rev. Samuel Watson and Dr. N. B. Wolfe and hosts of others as good and pure. I can not believe that men of their standing would be guilty of giving evidence to a thing as true when they know it was not; nor as I believe that after years of careful investigation they could by any possibility be misled; yet not with-standing all the evidence that is brought to bear on standing an the evidence that is orought to hear on this subject, there are many skeptics, who will not receive anything as true that does not originate with them or their own preconceived opinions. When we request such to investigate for themselves and be convinced of the truth, they tell us that Spiritualism is all a myth, a trap set and batted by the devil to ensnare the credulous of mankind. Another objection they have to spirit communion is this: They cannot or will not understand why there are only a few channels through which spirits communicate with

As long as the people are willing to receive the bread of eternal life as dished out to them from orthodox pulpits, they will remain in moral and spiritual darkness. A new era must dawn on the spiritual darkness. A new era must dawn on the world before men can have free thought, free speech and a free press; an era in which men will throw off the thraidom of priesthood and think, look, see and speak for themselves on all religious subjects. Spiritualism is the great agent that will cause this grand era to dawn and shed the lustre of its benign rays over this beautiful but misguided world of ours. May God in mercy help the cause of Spiritualism, and make it prosper from the pruning it shall receive at the hands of the able editor of the JOURNAL. W. L. BALLARD.

Mrs. D. writes: A few weeks ago my daughter and her husband went to a meeting of the Grangers in the evening, leaving me in charge of the house and children. Finally we became somewhat lonely, and I proposed that we all sit around the little table and try if we could get any manifestations. There where three children, the youngest seven years old. We sat with our hands flat on the table for about twenty minutes. Finally I heard one little rap. One of the children being a little girl, I got her to sing with her childish voice, "Pull for the Shore." Soon we heard more "raps." I had a son George in Spirit-life. I asked him questions, and received satisfactory answers. The youngest boy inquired, "Do you have schools where you live?"

The raps came three times.

The raps came three times. "Do you go to school?"

Three raps.
"Are you happy?" Three raps again for yes. I then asked if my son would give us a shower of raps for good night. They were given. Oh! this was heaven for me, and I rejoiced in spirit and was happy. I like the Journal very much and may it become a household messenger everywhere it is not now known.

What Some of our Exchanges Think of Us.

All who wish for a "fair, fearless and independent" exposition of the multiplied phases of Spiritualism, according to the general acceptation of that term, should become readers of the Religio-Philosophical Journal. It comes to us now in an entire new dress, neat and clean, and will no doubt be a pleasure to its readers.—Shaker Manifesto.

The RELIGIO-PHILOSOPHICAL JOURNAL, published The Religio-Philosophical Journal, published at Chicago, has just donned a new dress, and is better and brighter than ever. The Journal is an exponent of the spiritual philosophy, but it is bold and outspoken in denouncing frauds and impostors as it is in defending what it believes to be right. It is a liberal, independent, free thinking and free speaking newspaper, and investigators will do well to send for it—Harbor Springs, Mich., Emmet Co., Independent

With the issue March 4th, the Religio-Philo-sophical Journal entered upon its 32d volume, with a new dress of type, presenting a neat typo-graphical appearance. With the omission of the rules surrounding the pages, we think Col. Bundy has made a decided improvement and placed the JOURNAL in the front rank of Spiritualist journals in appearance, a position which it has long maintained as an advocate of free thought in Spiritualism. Its columns are filled with interesting matter pertaining to Spiritualism.—Light for All, San Francisco, Cal.

We have received the current number of the RE-LIGIO-PHILOSOPHICAL JOURNAL, a paper devoted to the exposition of Spiritualism, published at Chicago, by Jno. C. Bundy, and we find its contents of a na-ture calculated to please the most exacting. As an inducement to new subscribers the above paper is sent for twelve weeks on trial for the simple amount of thirty cents. We hope the BELIGIO-PHILOSOPHI-CAL JOURNAL may meet with the success that it just ly deserves. Its typographical appearance is of such a fine nature that we feel disposed to notice it. Copies may be seen at this office.—Delphi, Indiana,

An Explanation.

To the Editor of the Religio-Philosophical Journal: Please give me space in your columns to say that

you certainly do me injustice in your review of my book, "The Brain and the Bible," in your issue of February 18th. You say of me:
"Claiming to be a seeker for truth, he hardly mentioned the great spiritual movement of our day; its facts, its science, its philosophy and natural religion, seem not worthy of his recognition. This style of free thought, which ignores the researches and conclusions of millions of free-thinkers, is not especially

Now, while I am not a Spiritualist, I am sure I do not "ignore" the "researches and conclusions of millions of free-thinkers." On the contrary, I say

(pp. 240-241) of my book:
"As to the Spiritualists, although I am not of them, I am with them in sympathy for their liberalism. I wish to thank them for the great work they have done in the cause of liberty and progress, and I cheerfully testify to the sincerity of their leaders, and to the unmistakable genuineness of many of the singular phenomena which form the basis of their philosophy. These phenomena are now attracting the attention of many learned scientists, and justly, too, for they can no longer be concealed or ignored. Anything which affects the cherished beliefs of millions of people should receive an impartial and thorough examination. . . Let us never scorn the most trivial fact in nature, if it can throw any light upon the great problems of human happiness."

As I understand your remarks, you convey the impression that I are not the property of the property o

pression that I am one of those sensuous, earthly materialists, who hold in contempt everything which is beyond their comprehension. This, I am certain, is not true of me. If I do not agree with your interpretation of "Spiritualistic phenomena," it is simply because I am unable to do so, and not because I wish to discourse your investigations or here. cause I wish to discourage your investigations or be-little the results of your work. I freely confess that there is much in Spiritualism which I cannot understand, and for this very reason I have but little to say on the subject. My book was written chiefly as a blow against orthodoxy, and to correct the adultercountry for forty years. As such I am willing to let it stand on its merits. EDGAR C. BEALL.

Cincinnati, Ohio, March 23d, 1882.

8 to 7.

Your last issue contains a curious coincidence of the figure seven. Reader offers the following of the

I knew a man named Tompkins (8), who was born in the year 1771 (twice 8), on the 8th of February (8 letters), and the day of the week being Saturday (8). When 24 years old he married a girl named Margaret Adamsson (twice 8), then aged 16 (twice 8.) After being united in marriage 24 years (three times 8), they had 8 children. The oldest studied law and became an attorney (8); the second one died of dyspepsy (8), at the age of 16 (twice 8); the third one became a dry goods (8) merchant (8), and after 8 years financiering failed with \$80,000, of which the creditors only obtained 8 per cent, on the dollar. The fourth child, a daughter (8), made a run-away-match at the age of 16 (twice 8), which so grieved her mother that she died of headache (8). The fifth became an orthodox minister (twice 8) and died in belief that an extra heaven had been arranged as his dwelling, viz.: the 8th sphere. The sixth re-fused to marry the man who proposed to her be-cause he had only seven letters in his name; she died an old maid. The seventh became a soldier and was killed in war of 1812, on the day and month of his fathers's birth, the 8th of February (8). This was the most wonderful coincidence in this figure-eightive family. The eighth, a son survived (8) them all, and is still living in this, the year 1882 (with two 8's), weighs 180 pounds, has 8 children and hopes to live to see the year 1900 in order to get out of the eight.

Charleston, S. C., March 28th, '82.

Insane over Religion.

North Lewisburg and vicinity are greatly dis-turbed over a sad result arising from a revival of re-ligion. It seems that the Methodist minister and two lady members of his church became so interested in the work that all three have become totally insane. On Monday the minister announced to his congregation that his wife was to die before morn-ing and be resurrected in three days. The neighbors shortly after becoming alarmed for his wife's safety, broke open the door he had locked after resistance on his part, and found the lady on the floor, covered with a sheet, with her hands crossed as if in death and the deranged women keeping vigil over her body. She is now suffering from nervous prostra-tion superinduced by her dangerous experience. The lunatics were arrested—*Binghamton News*.

Materialism and Spiritualism.

A writer in *Light for All* declares there is "no conflict between Materialism and Spiritualism." He continues: "Materialism proves the evolution of matter. Spiritualism proves the evolution of mind or spirit. I am as much a Materialist as I am a Spiritualist. If one is true, the other is true; if one is false, the other is false also. If matter always exist-ed, or, in materialistic parlance, if matter and force are co-existent and perpetual, mind and spirit must have always existed. For what is meant by spirit? Answer: matter refined, mind, force." This writer's desire for reconciliation is evidently greater than his logical acumen or his acquaintance with the two an-tagonistic schools of thought which he mentions. The conflict between Materialism and Spiritualism ceases to exist only when the distinctive claims of each are abandoned. A large liberality is shown in a just statement and consideration of an opponent's position rather than in an attempt to conceal actual differences of opinion by a distortion of the truth.—

Once a year in Brazil, that land of light and orthodoxy, they celebrate the death of Judas Iscariot. In every village they dress up a man of rage and straw, and then every ardent defender of the Savior belabors the traitor to his heart's content, with fists

Ingersoll Denies!-A Mistake Some where.

In the Journal for March 11th, we copied from the Franklin, (Ind.) Jeffersonian, a communication by Mr. S. P. Heinêken, in which he relates a story told him by a friend from Wisconsin, who claims to be well acquainted with Col. Ingersoll. In consequence of that publication Col. Ingersoll has been showered with letters of inquiry. And now the JOURNAL is receiving numerous letters like the following. Mr. Heineken and his friend will please rise and explain where the mistake lies, or make some satisfactory explanation which will prevent the suspicion that the "long bow" has been drawn by some-

To the Editor of the Religio Philosophical Journal: I saw an article in the JOURNAL of March 11th, 6th page, stating that Col. Ingersoll had a sitting with Dr. Slade, and that with his own closed slates he got a message from his brother in spirit-life, written in his own hand writing, and with his own signature attached. A friend of mine being skeptical and wishing to know the fact, wrote to Col. Ingersoll, and he says that the statement is not true. The question way is who talk the truth Col. Ingersoll question now is, who tells the truth, Col. Ingersoll or the man that wrote that article?

L. H. WARREN Monroe, Wis.

T. M. W. asks: Can you refer me to a book that will give information relative to putting a per-son in the clairvoyant state, a book that will instruct a person how to put himself or herself in that con-

Reply: There are several works on mesmerism, but none covering the exact want of our correspondent. If he desires to develop the clairvoyant faculties, and arrive atsuperior excellence therein, we know of no better method than for him to form a circle of four or six persons in accordance with the rules often repeated in the columns of the Journal. or in the pamphlet, "Spiritualism in the Church Congress," and after a few regular séances he will, if he possesses the capabilities of clairvoyance, experience its awakening. The combined magnetism of a circle with attending spirit friends, is far more beneficial and stronger than that of any individual, and we place more confidence in this method than in the instructions contained in any book which might be written.

Notes and Extracts.

The time will come when men will speak, not of one savior, but will number as their saviors a long list of those who braved the brutality of ruling shams and lies, and thus saved the world.

Reason is never insulted or dethroned when intelligent spirits address themselves to mortals, but reason sometimes finds her ray of vision is not suf-ficiently extended to permit of her embracing the

The other day Rabbi Wise, of Cincinnati, said: "I do not ask for any other Messiah but these United States, where I am accorded freedom of thought, and have due protection against those who would hinder my mental, moral or physical liberty. My Savior has come. I am saved from man. I do not know any God from whom I need to be saved."

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character.—Jeremy Taylor.

What matters it whether the Infinite is designated Brahm, as in Asia, Osiris, as in Egypt, Jehovah, as among the Jews, Zeus, as among the Greeks, Jupiter, as among the Romans, Allah, as among the Mohammedans, or simply the Great Spirit, as among the North American Indians? All attempts to define in finitude must be failures; all names, words and letters, must be inadequate to portray an infinite idea.

Do not attempt to cover your faults, but to get rid of them. Every person does wrong at times, and confession is no new thing in this world. One must own that all is not right, or become ridiculous as well as hypocritical. Other people will see, whether we try to blind them or not; and just for what we are worth will they value us. Let us be honest, no matter what else we may be, and not pretend to be better than we are.

The loss of property is a kind of trial that brings more pain than any of us know. We call money trash and filthy lucre; yet even when the heart is not set upon it, the life depends upon it to such an extent as to make its withdrawal a real affliction. Afternal trial affection. ter a man has grown fixed in a kind of life amidst an abundance of means, it is like a revolution in his spirits, as well as outward circumstances, to be brought to the condition of dependence.

When on the union of the crowns London was inundated with Scotchmen, Buckingham was the chief instigator of the movement against them, and parties used to go about every night and break their windows. To retaliate, a party of Scotchmen smashed the windows of the Duke's mansion, which the Glass House. The court favorite appealed to the King, who replied, "Those who live in glass houses should not throw stones."

Remember that spirits are around whether ou believe it or not, whether they demonstrate to you their presence or not; your most intimate invis-ible companions are always those who sympathize with your thoughts and find your society congenial— thus to be afraid of spirits, or to ignore them, and by having no open communion with them, to imagine you are safe from them, is to imitate the foolish ce-trich, who with eyes covered and closed, imagines his persecutors do not exist, because he sees them

It is a slight thing to hack and mutilate the body, though it is the fairest temple God ever made, and to mar its completeness a sin. But to dismember the soul, the very image of God; to lop off most sa-cred affections; to call reason a liar; conscience a devil's cracle, and cast love clean out from the heart this is the last triumph of superstition; but one often witnessed in all the three forms of religion, fetichism, polytheism, and monotheism, in all ages before Christ, in all ages after Christ. This is the superstition of the soul. The one might be the super-stition of the hero; this is the superstition of the Pharisee.—Theodore Parker.

Most probably all of you are pretty well acquainted with the Bible, but of the Vedas Puranas, Zend-Avesta, hermetic writing, and other ancient works, none of you, except a few scholars, know very much about them. While the Hebrew Bible is an unique production filled with the choicest gems of ancient literature, and also containing much that is unworthy of preservation, in its literal sense, cor-tainly the Scriptures to which we have referred, and others too numerous to be mentioned, must also and others too numerous to be mentioned, must also be studied if we are to arrive at anything like a fair and true estimate of the nature of antique records, and understand what is popularly termed the "wisdom of the ancients." Authorities vary concerning the cradle of the human race; some point to Asia, some to Africa, and again others to America, as the birth-place of the human species. As far as we have knowledge of the matter, we pronounce unhesitatingly in favor of the superior antiquity of the Western over the Eastern hemisphere. Remains have recently been discovered in New Mexico, of buildings older and vaster than the wonders of Egypt, and se older and vaster than the wonders of Egypt, and se closely resembling them, that is not at all a far-fetched statement to announce to you that the Egyptians patterned after these most ancient dwellers on this continent. All along the banks of the Ganges remains still exist, proving conclusively to the un-biassed explorer, that before the time of Adam, men had attained to wonderful spiritual and intellectual growth in many parts of the earth; usually all nations representing the varying degrees of civiliza-tion necessary to lead them to accept a spiritual vis-itation, are visited at the same time, or thereabouts, and with every succeeding wave of spiritual enlight-enment a larger portion of the world is ready for il-lumination, each dispensation blesses a larger por-tion of the globe than its predecessor.—W. J. Sol-ville.

Mr. Thomas S. Tice Makes a Statement and a \$50 Offer.

A new materializing medium has come to the notice of the public in New York City, one Mrs. M. E. Williams, who we are informed, is a pupil of "Crindle." Whether our information on this point is correct remains to be verified. Mr. Tice having had an experience with Mrs. Williams and having as he claims, been misrepresented by her, writes us as follows: To the Editor of the Religio-Philosophical Journal:

I do not wish to enter into any controversy about what did or did not occur, except that I deny in toto having expressed belief that what I saw was materialization, but on the contrary I said to one person in the circle that one of the faces was a cheap, common false face. Before the scance commenced, I asked the privilege of screwing in some screw-eyes to the boards and running a cord around through them and to the outside, so that the board or boards could not be turned (thus letting the medium into that apartment) without its being known to the sitters in the circle, and instead of complying with the request, she said that she wished I had not come; and why did I come? showing great trepidation and fear that her cabinet would be useless thereafter. I then said, "Never mind, I will see what takes place."

There was nothing done but what she could do with a trick cabinet, and the first face, as called by the person in charge (some prince), was her face with a false mustache, as plain as I ever saw any thing in my life. Now, if she will allow me to place battings (the whole number not to exceed three inches in width) on the boards, making the compartment where the faces appear, and batten down the eloth (that covers the top of the cabinet) to prevent it being raised, and it must not be torn or moved, and the whole interior to remain intact or the same as when Mrs. Williams is fastened in her apartment,—I will forfeit \$50 which I will deposit in the hands of the committee, if the materialization under the conditions named, appear at the aperture of the cabinet at her residence, 959

6th Avenue, New York.

Three persons are to be appointed to act as judges, Mrs. W. selecting one and I another, and the two appointing the third. The decision of the majority is to be final and the money to be paid according to their decision. I will, by naming the days, allow three trials, if this offer is accepted within ten days from date of publication.

THOMAS S. TICE. Brooklyn, March 31st.

Lydia E. Pinkham's Vegetable Compound, the great medicine for the cure of all female complaints, is the greatest strengthener of the back, stomach, nerves, kidneys, urinary and genital organs of man and women ever known. Send for circulars to Lydia E. Pinkham, Lynn, Mass.

Conscience is a clock, which in one man strikes aloud and gives warning, in another the hands point steadily to a figure but strikes not; meantime, hours pass away, and death hastens, and after death comes judgment.

Rheumatic Diseases.

These ailments follow from torpid liver and costive bowels; the skin, bowels and kidneys failing in their proper work, an acrid poison is formed in the blood, which is the occasion of these acute diseases. Kidney-Wort produces healthy action of all secretive organs, and throws off the rheumatic poison. Equally efficient in Liquid or Dry form.-Inter-Ocean.

The heavens are a print from the pen of God's perfection; the world is a bud from the bower of His beauty; the sun is a spark from the light of God's wisdom, and the sky is a bubble on the sea of His power.

The true bloom on beauty's face, the rosetint of a healthy skin, can be enjoyed in December or any other month, by using Dr.C.W. Benson's Skin Cure. It does away with all eruptions and irritations of either the skin or scalp.

The creed begins with declaring man lost, God gone angry, to be propitiated. Such a creed keeps the grown man uttering the plaintive wail of a child.

Social Success

can never be effected by the sufferer from catarrh. The symptoms, so unpleasant to others as well as to the sufferer, can be quickly removed by Dr. Sage's Catarrh Remedy. Applied with Dr. Pierce's Nasal Douche it is certain. Sold by druggists.

When we are at our best, we know and feel that man has nothing in his nature or condition to be spoken of in the same breath with his heart, and that his heart is no better than a stone, if it be as hard.—Beach.

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-

Ingratitude is monstrous; and for the multitude to be ungrateful, were to make a mon-ster of the multitude; of which we being members, should bring ourselves to be monstrous members.—Shakespeare.

[Troy (N. Y.) Press.] Editorial Approval.

Mr. W. J. Melvin, Editor Warren, Mass. Herald, was cured of severe Neuralgia by the use of St. Jacobs Oil.

In the hour of grief and bereavement, one realizes the blessedness of labor. If one had nothing to do but to nurse his woe, the heart would overflow with bitterness.

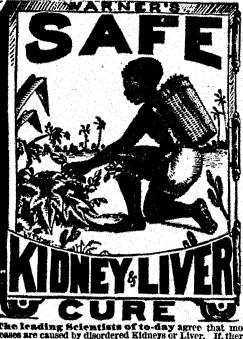
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are very prevalent, and can be cured by Dr. Pierce's Extract of Smart-weed. This is a diaphoretic, and cures rheumatism and neuraigia. It is the best liniment for sprains and bruises. Sold by druggists.

Benominationalism is for Christianity, not Christianity for denominationalism; and if one of them must go to the wall, I say perish denominationalism, that Christianity may live.—Taylor.

Horsford's Acid Phosphate

I have used Horsford's Acid Phosphate in my own family with best results. D. R. WALLACE, M. D. Waco, Tex.



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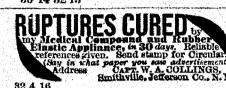
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Opposing the Doctor's Grip Law in the State of New York.

We give to-day the bill which the opponents of the "Doctors' Grip Law" are pressing upon the legislature of that state as a substitute for the new "iron bedstead" concern which the old school Medical Society of that State are trying to get passed. The opponents have taken the latter bill as a foundation, left in it all really safe, and have put on the superstructure which leaves every man free to choose his own medical attendant.

Friends in Illinois and other States, would do well to cut out and preserve this bill as an assistance to the preparation of one for their own legislatures. It has been prepared with great care, and, every one can see that it covers all that can be claimed by doctors who want their profession elevated, and yet reserves all popular rights:

THE PRACTICE OF MEDICINE IN NEW YORK STATE-A NEW BILL TO REGULATE THE LI-CENSING OF PHYSICIANS AND SURGEONS IN

Two bills, claiming to have for their purpose the elevation of the standard of medical education and medical practitioners, have been introduced in the Legislature at the instance of the Old School Medical Society, of this State. The first which was introduced this State. The first, which was introduced in the Assembly and referred to the Judiciary Committee, provides that the future graduates of all medical colleges, although holders of their several diplomas, shall be required to stand an approved examination subse-quently before one of the several Boards of Examiners to be appointed by the Regents of the University of the State of New York. It prohibits from registering and practicing as physicians or surgeons all persons who are not now registered unless their diplomas from their medical college are reinforced by a second diploma to be issued by such a Board of Examiners. The second bill, now before a Senate Committee, defines what shall in future be the legal meaning of the phrase "practice of physic and surgery." It says it shall mean to prefix to one's name "Doctor" or "Dr." or annex the letters "M. D.," or "to suggest, recommend, prescribe, employ, use, or direct for the use of any person any drug, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, cure, relief, or palliation of any real or supposed ailment or disease of the mind or body." A fine of not less than \$250 nor more than \$500 and fine and imprisonment are provided as penalties. These two bills represent the views of the Old School State Medical Society. A considerable number of gentlemen of this city, including physicians of the homeopathic and electic schools, oppose the passage of this bill, and through their instrumentality, the following bill has been prepared, and its passage will be urged by them: An AcT to regulate the Licensing of Physi-

cians and Surgeons.

The people of the State of New York, represented in Senate and Assembly, do enact as

SECTION 1. No person shall practice physic or surgery under a diploma within this State unless he is 21 years of age and has been fied so to do, pursuant to the provisions of chapter 513 of the Laws of 1880 and chapter authorized so to do by the subsequent sec- cussion of the new invention. tions of this act.

SEC. 2. Every person who has not heretofore been legally authorized and duly qualified to practice physic or surgery as aforesaid shall, before practicing physic or surgery under a diploma within this State, be examined as prescribed by the laws of this State.

SEC. 3. To entitle any person to practice physic or surgery, with or without a diploma, in this State, excepting such as have been heretofore lawfully registered in pursuance of the provisions of chapter 513 of the Laws of 1880, and chapter 186 of the Laws of 1881 he or she shall, and every person hereafter complying with section 2 of this act shall, before commencing to practice physic or surgery, register in the Clerk's office of the county where he or she intends to practice, as aforesaid, in a book to be kept by said Clerk, his or her name, residence, and place of birth. together with the date of the diploma, if any, as prescribed by the laws of the State of New York, and of his or her intention to practice as aforesaid, and of his or her intention to practice physic or surgery or both, and shall subscribe and verify by oath or affirmation before a person duly qualified to administer oaths under the laws of this State, an affidavit containing a plain statement of all the facts as aforesaid, together with the name of the degree conferred by said diploma, if any, and the fact that he or she is over 21 years of age; and the County Clerk shall receive a fee of 25 cents for such registration, to be paid by the person so reg-

Sec. 4. A person who shall willfully swear falsely to any statement contained in the affidavit required by section 3 of this act shall be deemed guilty of and subject to conviction and punishment for perjury; and a person who violates any of the other provisions of this act, or who shall practice physic or surgery under cover of a diploma illegally obtained, or shall, without a legal diploma, pre-fix to his or her name the word "Doctor" or the abreviation "Dr.," meaning thereby Doctor of Medicine, or shall annex the letters 'M. D." thereto, shall be deemed to be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than \$25 or more than \$500 for the first offense and for each subsequent offense by a fine as aforesaid and by imprisonment of not less than 30 days nor more than six months. The fine when collected shall be paid into the County Treasury.

SEC. 5. For the purposes of this act and all other acts relating to the practice of physic or surgery the words "practice physic or surgery" shall mean for pay, and as a physician to suggest, recommend, prescribe, employ, use, or direct for the use of any person, any drug, medicine, appliance, apparatus, or other material agency for the treatment, cure, relief, or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure, or relief of any wound, fracture, or other bodily injury, or any bodily

SEC. 6. Nothing in this act contained shall apply to commissioned medical officers in active service of the United States Army or Navy, or of the United States Marine Hospital Service not engaged in private practice, nor to the members of the house staff of any hospital during their terms of service.

SEC. 7. Every person practicing physic or surgery shall post, conspicuously, in his or her place of business, if they have one, or if they have not at the door of their residence, in printed letters not less than one inch in length. "Practicing under a diploma of — to no man. The tides, the cat school," indicating the school of medicine in winds are the heritage of all.

which such diploma was granted, or "Practicing without a diploma," or "No diploma," as the case may be, and shall, if he or she advertises, add the same words to each advertisement.

SEC. 8. No distinction of race, color, or sex, shall be made in any medical college of this State in respect of any student or caudidate for its degrees or honors.

SEC. 9. All persons who shall practice physic or surgery in this State shall give their written prescriptions in legible English, or in the native language of the patient or physician, and leave the same with the patient or attendant.

tient or attendant.

SEC. 10. So much of the chapter 513 of the
Laws of 1880, and chapter 186 of the Laws of
1881, and all other acts and parts of acts as are inconsistent with the provisions of this

act are hereby repealed.

SEC. 11. It is the intent and meaning of this act to leave unrestricted the right of every citizen and of the people to employ the services, for medical purposes, of any individual registered as aforesaid in whom they may have confidence, whether that individual has or has not a diploma.

Science and Art.

The convertion of petroleum into a solid and safe substance for transportation seems to be attracting considerable attention in foreign countries where no pipe lines exist.

The Pall Mall Gazette, in an article upon the future possibilities of electricity, is of opinion that the dynamo machine and the storage battery "may yet effect a very unexpected transformation of the social organization, and modify or even destroy the existing balance of political forces," and it brings for-ward as a pertinent illustration of this possibility the rapid disappearance of that old unreasoning conservatism which fifty years ago opposed steam power so vigorously. "The leader of the Conservative party," says the Gazette, "is to-day driving piles in the river Lea by electricity, generated by the water-wheel that will light up the electric lamps which illuminate Hatfield Hall."

It is not at all difficult to rot down a straw pile, and by so doing to germinate and kill most of the weed seeds contained therein; by making the stack very flat, so as to catch much water, it rots rapidly, and so soon as it gets once throughly wetted, by repiling, it soon heats and decays. But the stack or pile of straw at best only contains carbon and silica in quantities, and these are the most common and least valuable of all the elements of plant food. The quantity of potash, nitrogen, and phosphoric acid is very small indeed, and there is no method by which this pile of straw can in any way be changed into manure containing any more of these valuable elements than were in the stack original-

A German named Dittmer, has succeeded in converting liquid petroleum into a solid substance. As early as 1872 the idea arose in America of solidifying petroleum so as to put it into a more suitable form for transportation, and in that year no less than twelve patents were taken out for this object withont any single one of them being found practical. What a range such a discovery would cover, as would change petroleum into a solid wax-like body, can scarcely be conceived of, especially for the Caucasian naptha heretofore legally authorized and duly quali-fied so to do, pursuant to the provisions of wood for making the barrels, which has a chapter 513 of the Laws of 1880 and chapter very serious effect upon the industry. The 186 of the Laws of 1881, or shall be hereafter Moscow Zeitung also contains a thorough disauthorized as to do by the albeit of the laws of 1880 and chapter very serious effect upon the industry. The

> Regulations were lately issued by Rustem Pasha for the guidance of travelers and others visiting the Cedars of Lebanon. These venerable trees have now been fenced in, but, with certain restrictions, they will continue to be accessible to all who wish to inspect them. In future no encampments will be permitted within the inclosure, except in the part marked out for that purpose by the keeper, nor may any cooking or camp fires be lighted near the trees, a regulation that has been rendered specially necessary by the par-tial destruction by fire of three of the largest cedars. Lastly, no animals will be allowed to enter the enclosure and the keeper of the ground has orders to hold the dragomans and tourists' guides responsible for any infraction of the regulations.

> Nobody knows where the patato came from originally. It has been found apparently indigenous in many parts of the world. Mr. Darwin, for instance, found it wild in the Chonos archipelago. Sir. W. J. Hooker says that it is common at Valparaiso, where it grows abundantly on the sandy hills near the sea. In Peru, and other parts of South America, it appears to be at home, and it is a noteworthy fact that Mr. Darwin should have noted it both in the humid forests of the Chonos archipelago and among the Central Chilian mountains, where sometimes rain does not fall for six months at a stretch. It was to the colonists whom Sir Walter Raleigh sent out in Elizabeth's reign that England is indebted for potatoes. Herriot, who came out with these colonists, and who wrote an account of his travels, makes what may, per-haps, be regarded as the earliest mention of this vegetable.

An old produce dealer interested in the European export trade told an Evening Post reporter that in view of the astounding magnitude of the export trade in food products it would not be surprising to hear of attempts at compressing or drying every product of the country. The same process as that applied to apples has been used with some success with peaches, and some berries that can be grown cheaply, and as the export of dried food products increases the import is constantly decreasing. The raisins from Cali-fornia promise to drive all foreign raisins out of our market. There are vineyards of hundreds of acres in Placer, El Dorado, Los Angeles, San Diego, and other counties, given up to growing and drying grapes, partly by evaporation and partly by sun heat.

There are two changes which electricity is likely to produce which should be mentioned. By facilitating the distribution of force it will tend to promote decentralization, and possibly may bring about a more equal distribution of wealth. Electricity, unlike steam, does not necessitate the concentration of capital. Steam blew up aristrocracy, but plutocracy may be smitten by the thunder-bolt. A steam engine is only potent within the range of its shafting. A dynamo machine at the nearest mill-race could work a loom in every cottage or drive a plow on the holding of every peasant. But still more remarkable is likely to be its influence in the pratical realization of one of the dreams of modern socialism. No practical man believes that there is any prospect of placing the existing means of production in the hands of the representatives of the whole community. Both the surface of the land and its mineral treasures have passed irrevocably into the hands of private owners. But what promises to be the motive forces of the future belongs to no man. The tides, the cataracts, and the

The apple tree has long been a favorite. That ancient botanist, Solomon, mentions it as conspicuous for beauty "among the trees of the wood," and other oriental writers have named it along with the graceful palm and noble citron. Apples have been cultivated on the soil of Great Britain ever since the time of the Roman invasion; and it is said that there are now known to be as many as 2,000 varieties, some of which are successfully grown as far South as New Zealand, while others thrive as far north as the 65th degree of latitude. The fruit is universally appreciated, and each variety has its admirers, from the globular, aromatic pippin, down to the painted Siberian crab. And yet, among all the thousands of trees now growing, how rarely do you see one that is shapely and symmetrical!

The force of electricity is illustrated in the success of an English experimenter who re-cently succeeded in transmitting power by means of electricity through resistance repre senting fifty miles of ordinary telegraph wire, whereas it has hitherto been impossi ble to transmit six or eight horse power for plowing more than two or three miles. When it is considered that this force can be generated by the use of the dynamo machine to any extent from the forces of nature, which are now running to waste, and that this force can be stored to any extent by the use of the storage battery, it is little wonder that enthusiastic scientists give unbridled rein to the imagination in contemplating the possibilities of a force that may not only do away with the steam-engine to a large extent, but revolutionize our whole social system. Sir William Armstrong, the English scientist, lights his gallery with the help of a little mountain stream, and the town of Godalming is lighted by the river on which it stands. Prof. Sylvanus Thompson declares that "a tenth part of the tidal energy in the Valley of the Severn would light every city, and another tenth would turn every loom, spindle and axle in Great Britain," while the mountain torrents now going to waste can be so utilized as to take the place of coal for all purposes except for heat.

In a recent lecture by Prof. W. Grylls Adams, recently published, the following theory is propounded to account for the ob-served interrelation of earth current, magnetic storms, aurora and sun spots. Prof. Adams assumes the sun to be a magnet, and infers that changes in his magnetism affect the magnetism of the earth. Further, the sun and moon, by dragging the atmosphere toward them as the earth revolves, may cause that friction between air and earth, and also that evaporation, which together may gene rate the supply of positive electricity in the air and negative in the earth. "Again," he says, "these tides in the atmosphere will cause the mass of it to lag behind the re-volving solid earth, and at a height of thirty or forty miles we have a layer of air which for air, is a comparatively good conductor of electricity. Here, then, we have not a lag-ging of the magnet behind the conductor, but a lagging of the conductor behind the magnet, and hence, according to the laws of Faraday, we may expect a current or a gradual heaping up of electricity in the air in the opposite direction to the earth's crust." Thus, the regular tidal-waves in the atmosphere would cause the gradual transfer of positive electricity from the poles toward the equator, either as a current or a mass of air statically charged. "When the air is charged up to the discharging point we may get the sudden discharges, such as the aurora, in the air and the earth current in the earth; and proaches nearer to the earth in the colder polar regions, possibly within twenty miles of the earth's surface it may be found that the discharge of the aurora may even take place from earth to air by gradual, slow dis-charge, aided, as it may be, by the state of moisture of the air, and by change of tem-

The First Society of Spiritualists of New York City.

perature and other causes.'

To the Editor of the Religio-Philosophical Journal: The 34th anniversary of Modern Spiritualism was observed by this society in an appropriate manner, on Sunday aftenoon, April 2nd. The platform was tastily decorated with potted plants and flowers. Mr. Henry J. Newton, president of the society, introduced the speakers in a happy vain of thought. Mr. P. E. Farnsworth was the first speaker and he announced his subject, "Christianity and Modern Spiritualism." Prof. DeWier then gave a piano solo, and he was followed by Prof. J. R. Buchanan, who read a paper in which he set forth what would come through Spiritualism, but the glowing picture which he had painted, he said, could not be realized until Spiritualism superseded materialism. Mrs. DeWier then sang, "Hear us O Father." Mr. Henry Kiddle read an essay. He though there could be no more appropriate theme for the hour than "The New Dispensation." As the first speaker, Mr. Farnsworth, had touched upon the subject of fraud, express ing surprise that intelligent men should placate and excuse it, Mr. Kiddle took occasion to go outside of what he had intended to say and proceeded to defend mediums, arguing that as the means by which Modern Spiritualism was brought into the world and carried forward, was mediumship, one should be very careful in denouncing any medium as a very careful in denouncing any medium as a fraud without having the clearest proof of the same. Mrs. Belle Cole, a very popular singer, then sang with excellent expression two songs, "Free as a Bird," and "Forever and Forever." Mr. Marshall P. Wilder then gave very acceptably a recitation, "The Death of Little Kit." Mrs. Amanda Spence followed with an address

with an address.

Mrs. Nellie J. T. Brigham, the popular and excellent speaker for the society, in making the closing remarks said: "Those who may be present and are not acquainted with Modern Spiritualism, have learned one thing this afternoon, namely, that the word 'Spiritualism' is very broad indeed. It is like a vast circle that enfolds the whole world. One thing further Spiritualism teaches you, and that is in all matters you are to use your own reason; your are to study whatever comes from the realm of imagination, not accepting it blindly, but you are to see that it is well founded. You have been long detained here this afternoon and you have shown one, at least, of the Christian graces, patience. I would not like to task you longer, feeling that by too much speaking you would get

wearied Mrs. Brigham closed her remarks with an improvised poem. As the lady finished speaking the audience could not restrain itself. and gave very hearty expressions of approbation, to which Mrs. Brigham certainly was HERBERTUS.

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 sub-

Our Exchanges.

Haunted houses at the present time are be-

coming very frequent. The Medium and Daybreak relates a singular occurrence, under the head, "The Haunted Boarding School:" "Since last week I have received three letters from the lady at the troubled boarding school, in Sussex. I give some extracts. She says: I cannot tell you how this whole affair is affecting me; I am constantly thinking of it, even when I ought to be giving undivided attention to other things. I have been unable to pursue my investigations since I last wrote having had one of our ministers stars. wrote, having had one of our ministers stay-ing at the house. I tried to talk spiritual to my guest, but he assailed me with the state-ment that Spiritualists deny the gospel. I passed him your sermons; after reading them, he could say no more on that head. Why are persons so prejudiced? This even-ing I have again been talking with another of our ministers, who informed me that he pitied me, or should do so if I allow myself to be 'led way;' also that Spiritualists are gradually diminishing. Is this so? I thought they were on the increase? You see I know so little of it, I cannot cope with an antagon-ist. Last evening we had a sitting at the table, but beyond ascertaining it was moved by the agency of the woman who had something to reveal, we could get no satisfactory replies, although I never saw the table so active; it trembled and cracked terribly, and after once well-started kept up even after two had withdrawn; but we failed in eliciting anything satisfactory. But the most exciting relation is to come. My mother is getting aged, and has had some one to sleep with her lately (E., the friend of whom I wrote before). The latter tells me this morning, that sometime during the night, my mother sat up in bed and began praying aloud very earnestly that God would be pleased to reveal the cause of the disturbance. At the same time on the bed, frolicking as it were, she saw a black animal figure, as large as a fowl, but not like one. She tried to rouse mother, but could not, she being (whilst praying) soundly asleep! The 'animal' remained some time; mother knows nothing of it this morning. Is it usual for persons while sitting at the table to experience a sensation as of shivering or cold chills, causing one to shake? I have felt this each time, but more than usual last evening. Under ordinary circumstances I should attribute it to fear, but I really feel no fear, and can now do what I never could before; go into the room whence the noises seem to come. I have been thinking much lately about these matters; I have been surprised to find how interwoven they have been—so to speak—with my life throughout. When only nine or ten years of age, while sitting in our garden in this country, I saw a very large animal figure—such as I have never seen—and I am certain it was no hallucination, as persons tried to convince me. Then, several times after, I saw phenomena before I was twenty years of age; and heard noises frequently.' "Letters by spirit post" seems to be of

frequent occurrence in England. A writer in Psychic Notes, Calcutta, says: "There is in London a gentleman named Arthur C. (without his permission I do not feel at liberty to give his full name) whom Mr. Meugens when at home saw a good deal of, and of whose mediumistic gifts he had many strik-ing proofs. Mr. Meugens has corresponded with him since his return to India, and on January the 12th received through the post a letter from him, in answer to one Mr. M. had written announcing the safe arrival of Mr. Eglinton in India. The envelope and its enclosure are in my possession and establish the individuality of the writer, and the fact of the letter having come through the post. The contents of this letter are of no importance, having no bearing on the story I am telling. On Sunday the 15th of June, Mr. Mengens and Mr. Eglinton dined with us, and a seance was held after, which was almost a failure, though one striking phenomenon redeemed it from being quite so. After returning home Mr. Meugens and Mr. Eglinton were sitting in the veranda having a cigar, when a small table near began tilting, a familiar way the spirits have of attract-ing attention. Mr. Meugens asked who was there, when to his surprise the name of the spirit guide of his friend, Mr. Arthur C., was spelt out. Mr. Meugens inquired the reason for this unexpected visit and had spelt out, 'brought a letter.' He then asked where he should find it, and began the alphabet, getting as far as z. He thought this was a joke, but the table gave a signal for him to go on when he found the next letter to be i, then came th, and he knew the word must be zither. He asked if he was to look on the zither, and was told 'yes.' This instrument he had brought over to our house, and on his return had put it with the musical box on the table as he passed through the verandah. He went into the room and there on the zither he found an open and unfinished letter in the unmistakable handwriting of his friend in London. The contents of this letter

"'My dear friend, I am wondering how you are getting on with your sittings. I often wish I could be with you; however, I suppose you will soon be leaving for England. It is horribly cold here, and pretty nearly pitch dark, although it is not five o'clock; rather different to your side of the world I expect Do you know I've been looking into a crystal this afternoon, which belongs to a friend of mine, just for fun, for I don't think they're of much use; however, to my surprise, I saw you and Eglinton sitting under a sort of veranda. Well then that faded away, and then I saw the name of 'Gordon.' I put a good deal to imagination, as I've been thinking a good deal of you, though I can't account for the name. I wonder when'

"Here the letter ends, the last words begin a new paragraph. Until the mail comes we can't hear anything further. The writing of the two letters in my possession is so identi-cal that no one looking at them can doubt their being penned by the same hand, and one of these certainly came by post, the letter and envelope bearing the same date."

Under the head, "What are we Aiming At," the Herald of Progress, of England, says: "Admitting most fully the many erroneous conceptions of Deity which are affoat, we venture, however, to affirm that it is not only our duty, but it is likewise a better method to displace dishonoring ideas of God by conveying higher conceptions of his character rather than, as is too frequently the case on the spiritual platform, ruling him out of existence by frivilously resolving all phenomena into a first cause or force. The scieniific may revel in a mechanical solution of life and its phenomena, but modern Spirituscribers on trial, twelve weeks for thirty alism refutes such an explanation, and besents or fifteen months for \$2.80. sides it is a message of peace to all mankind,

and the masses will sooner apprehend and appropriate its vital truths if we approach them through those symbols (and we know of none better) with which they have been familiarized all their lives.

"Spiritualism is just another agency through which the dwellers of the higher life are operating to uplift the denizens of earth, and instead of our assailing the methods of the churches, while our own are still so faulty and imperfect, we ought the rather to aid and assist, so long as they faithfully up-hold the doctrines of God's existence and the soul's immortality which, we profess to find to be so precious. In journeying through life we cannot afford to fall out with workers who are at one with us in the dissemination of what we believe is fundamentally and essentially true, though their methods may differ from ours, owing it may be to their working in a different part of the vineyard.

"There is, no doubt, a great deal of unnecessary formality in the church, and, owing to its great power as an organization, it may have attracted individuals who have developed a spirit of hypocrisy within its pale; as an institution, however, it must be judged by its object or aim, and not by the inconsistencies of any of its adherents, else, we fear, if the same method of treatment were applied to Spiritaulism, we should soon be extinguished as a body. The movement of modern Spiritualism is in a somewhat similar stage as primitive Christianity was in 1,800 years ago. Then a handful of men were constrained to inform the world of the glad tidings they had received. Their master, Jesus, warned them of the dangers they would encounter, and which they were to evade. The mighty results of that mission we are all familiar with. How has it been achieved. familiar with. How has it been achieved, and should we like similar results crown the modern movement of Spiritualism? If so, let us be governed by the advice which Jesus gave his disciples how they were to act in the world, as they were propagating his mission, the verwice of sormouth harmless as doves." Be ye wise as serpents, harmless as doves,

Auniversary at Battle Creek, Mich.

To the Editor of the Religio-Philosophical Journal: At request of the Battle Creek Committee I wish to say that they held their celebration of the 34th anniversary of modern Spiritual-isin at Stuart's Hall, on Sunday, April 2nd, morning and evening. In conferences Henry Willis, Dr. Spencer and others gave some interesting experiences, but the greater part of the sessions was occupied by two addresses, such being the wish of those present. It fell to my lot to speak, and I can only say that the audience showed much living interest in the important and memorable event we met to commemorate, and gave that thoughtful yet enthusiastic attention which is the best help to a speaker. A good number were present from city and country, and the general feeling was that such commemorative meetings are too valuable and impressive to be

neglected in future. I spoke again in the hall Sunday, April 9th, and also addressed a large audience in the Presbyterian church, Sunday afternoon, on Temperance.



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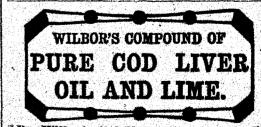
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