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

VOL. XXXII.

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No. 8

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 organfzation 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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and Double Celebration

Of the 34th Anniversary of Spiritualism in San Francisco, Cal., April 1st and 2nd,

BY WM. EMMETTE COLEMAN.

As usual in San Francisco, a double celebration of the advent of Spiritualism in the world has taken place, one under the anspices of the First Spiritual Union, in Ixora Hall, April 1st and 2nd; the other conducted by Mrs. Ada Foye in Laurel Hall, April 2nd. Large audiences and much enthusiasm greeted all the meetings. The floral decorations at both halls were many and varied, despite the backwardness of the floral season, owing to the unusual severity of the cold weather this

1. IXOBA HALL.

The exercises were inaugurated Saturday afternoon. April 1st. at one o'clock in Ixora Hall. In the absence of the President, Mrs. L. Matthews, who was called from the city to visit a sick sister, the Vice-President, R. A. Robinson, Esq., presided during the two days' session, his occupancy of the chair being marked by dignity, suavity, and efficiency. After a few apposite remarks by Mr. Robinson, Mrs. E. F. McKinly delivered the opening address, in which she spoke of the great trial mediums and Spiritualists generally are called upon to endure, and of the potent influence for good exercised upon believers through a realization of the presence of their departed friends. This year, she said, we are told, will be one of the grandest ever known on earth as regards spiritual advancement Adverse planetary influences heretofore prevented the full development of spiritual gifts, but this year will see those malific influences mitigated in great degree.

C. M. Plumb next discussed the vexed Chi-

nese question, which he said had, from the beginning, been acted upon solely in the light of selfish principles. He contended for its consideration in the light of the exalted and philanthropic principles of the spiritual philosophy. Competition in the fields of labor was what was needed. Out of this grows our strength. Through struggles we attain

Alfred Denton Cridge spoke earnestly of the beauty and utility of Spiritualism as a science, philosophy and religion, as against current theologies. He also took strong ground against allowing the materialistic Chinese to overrun the country, destroying our civilization, and spreading insidious dis-

Mr. John Allen emphasized the great good done to woman by Spiritualism in placing her side by side with man. In like manner as James Lick had given large sums to foster material science, so should academies of psychology be endowed, and this he thought would be done yet on the Pacific coast.

Mrs. Price, medium, about departing for the East, made a few impressive farewell remarks, expressing her determination to la-bor still for the Spiritualism which had been such a crown of blessing to her. Mr. Williams recited a striking original poem in honor of the day we celebrate.

Adjourned. EVENING, 7:30.

The opening address in the evening was by Wm. Emmette Coleman on the "Philosophy of Obsession." [This address, strongly antagonistic to the prevalent theories concerning the supposed influence of evil spirits on earth, will be hereafter published in the Journal.] At its conclusion in answer to

the query, what power was used by the higher spirits to control the lower, Mr. Coleman

er spirits to control the lower, Mr. Coleman replied that the psychological will-power of the upper circles effectually kept in check the evit-disposed in the lower circles in spirit life.

Mrs. E. A. Lewis contrasted the influence of ancient Spiritualism with that of mcdern, and expatiated on the various ways in which modern Spiritualism has brought blessings to different classes of minds. Mrs. Addie Ballou inquired, Have we grown broader, taller, better through our Spiritualism? Unless we, as a body are made better men and women, what advantage have we over the fanatics we denounce? We should criticise natics we denounce? We should criticise ourselves for our purification. Let us see if by next year we have grown grander in manhood and womanhood. Some Spiritualists are so advanced that they say they have the best religion in the world, and it don't cost them a cent. To her Spiritualism is the most expensive of all religions. In this religion every inch of the road has to be paid for as we go. Faith is the smallest part of it. Live higher, purer lives, live in love and sympa-thy, practice the golden rule; for unless we do we have failed to do what the angel world

Mrs. E. L. Watson, our regular lecturer, under spirit control closed the evening exercises. We endorse, said she, every word of Brother Coleman's remarks this evening. A beneficent guardian power has supervision over earth, and evil influence from the spirit land cannot reach God's children here. One of the previous speakers said that if we have good aspirations and shun evil, we need not fear evil spirits molesting us; but we say that even though your aspirations and desires be low and dark, the beneficent influences of good spirits will ever surround you, and never rest until you are released from vice and immorality.

SUNDAY, APRIL 2.-LYCEUM EXERCISES AT 10 A. M.

The Children's Progressive Lyceum exercises in honor of the day were varied and attractive, there being present 120 children and 140 adults. Among those noticeable for excellence in delivery of recitations may be Willie Parry, Ocean Lyman, Russell Lincoln, Hope McKinley, Rollin Lyman, Addie Wise, Edith Benjamin, Birdie Morris, Mabel Mor-rell, Kittie McDonald, Etta Cressy, Harry Mayo, Frank Macy, May Lyman, Branch Lyman and Electa Newell. Choice musical selections were given by Daisy Cressy, Tenie Ray, Lizzie Duffy, Lily Ray, Carrie Bern-stein and Oscar Johnson. Miss Clara Mayo and Mrs. Price, mediums long connected with the Lyceum, bade farewell to their many friends, in view of their early departure East. Mr. A. D. Cridge, recently from the East said that the New York Lyceum was not as large as that in San Francisco, though the Boston one was larger. AFTERNOON, 2 P. M.

Mr. Robinson during this occasion yielded the chair to Mrs. E. F. McKinley, in practical recognition of woman's equality, a cardinal tenet with all progressed Spiritualists. Dr. Dean Clarke was the first speaker. We celebrate this day, he said, as the dawn of a movement whose comprehensive scope compasses the earth and heaven; whose speciality focalizes in every human relation; whose purpose is revolution and reform; whose modus operandi is as diverse as the conditions of mind and matter; and whose sway is as resistless as the tide of ocean. To Spiritualism more than to any and all other agencies is justly attributable the liberal and radical tendencies of the age. To the silent but potent influence of the "mighty dead"—so-called—we must trace the quickening forces that have moved the pioneer and agitate in every department of revolution and reform.

It yet remains for us to throttle the hydraheaded dragon of ecclesiasticism, whose slimy folds are curling around the Goddess of Libtv. and whose tongues are darting venom upon our heroic leaders. It yet remains for us to classify the heterogeneous and unique facts and principles of our philosophy, and to utilize them in the reconstruction of society and government, and to establish in the hearts and heads of humanity, a religion based upon the spiritual brotherhood of all souls, which shall foster virtue, banish vice, secure liberty and justice, and bring the har mony and happiness of heaven among the inhabitants of earth. Father Pearson followed urging the realization of heaven on earth by deeds of love and virtue. George C. Irwin recited a beautiful original poem, "Flora, the goddess of flowers.'

Mrs. M. J. Hendee, in her usual vigorous manner, urged Spiritualists to be alive to every good work, to be up and doing while the day lasted.

D. B. Moore made a stirring speech urging the paramount importance of good deeds, of character rather than professions of faith. The practical exemplification of the highest ethical system was the great desideratum. Justice to woman is demanded. Have we been strictly just to our wives and daughters? Let justice love and right be triumphant over all. Join hands with all workers for virtue and right to inaugurate the reign of universal brotherhood. He idolized our divine humanity, and woman especially as the highest type thereof.

Mr. W. H. Mills followed in a few earnest

worlds, of the anniversary celebration in spirit life, and of the great joy felt there when first communication was opened in

Adjourned. EVENING, 7:30.

Geo. C. Irwin recited an original poem, af er which Mrs. Watson delivered the anni versary address. Subject: Spirit Communion, and its relations to the progress of religious ideas. Religion in the past, said she, instead of being an inspiration, a star to lead us toward the light, has been a hideous nightmare lying like lead upon our souls. Priest-craft manipulated the religious sentiment for its selfish aggrandizement. As its own cler-gymen are admitting, Christianity has op-posed all practical reform, and has been slow in fostering scientific truth. The time had come for a new revelation. The time had come when if God was not dead he should speak when if God was not dead he should speak into the ears of humanity. Spiritual epochs are ushered in by processes as natural as are these flowers which once were mere germs. Spiritualism has hurled more confusion into the ranks of church members, the true infidels (those who deny God's goodness) than all all things else combined. The first communication flashed along the spiritual telegraph proved to the world that the church, with its threats, sacraments, nenauces, absolutions. threats, sacraments, penances, absolutions, was of no avail in connection with the state of the soul after death. The first flash destroyed the terrible dogma of election. Was not that intelligence of value that proved that your child was not among the damned but that every child of God is destined to an

immortal heritage of glory?
The same relation alchemy bears to chemistry, astrology to astronomy, does ancient Spiritualism bear to the modern. Ancient Spiritualism was the bud; Modern Spiritualism is the beauteous flower all unfolded in richest fragrance. The character of the spirit messages given church-members has affected deeply the religious ideas of the age. I know science has done much to liberalize religion, but nothing has done so much in that regard as the spirit messages. The church's great hold has been the idea of personal friendship and communion with the noble man Jesus. Instead of seeking consolation from one man who lived and died 1,800 years we seek consolation from our own friends and relatives whom we have personally known. Spiritualism, instead of erecting new churches and alters, has converted our homes into houses of God; and at our home circles our wives and children are priests and priestesses. Spiritualism has abolished hell and introduced universal reformatories, founded on principles of truth justice and love. Mrs. Watson concluded with a beautiful inspirational poem, which she purposes sending to the Journal for publication.

Dean Clarke then submitted a lengthy series of resolutions corrective of the erroneous views generally held by non-believers concerning what Spiritualism really is. After discussion, the resolutions were referred to the executive committee of the society for revision and condensation prior to publica-tion. With a benediction by Mrs. Watson, the anniversary exercises in Ixora Hall were brought to a close.

2. LAUREL HALL, SUNDAY, APRIL 2. After a few excellent remarks by Mrs. Ada

Foye, a choicely-worded invocation was made by Miss Clara E. Mayo. Following this Mr. Wm. Emmette Coleman spoke at length on "Spiritualism and its scientific analogies." [This address will appear in the Journal at

an early date.]
Mrs. C. M. Swazey, followed in a brief address relative to the birth of Spiritualism from lowly surroundings and its expansion in beauty and power, concluding with an inspirational poem. Rev. J. N. Parker then delivered a stirring

address in favor of Christian Spiritualism. Mrs. Johnson dilated on the glory and brightness of the great spiritual light now illuming the world. Making several apt quotations from Longfellow's "Psalm of Life," she illustrated their beauty and truth in terse and graphic phrases.

Dr. Dean Clarke followed in a forcible speech, eloquent and impressive. He urged the great importance of the "Rochester Knockings" in a materialistic age, and showed what an instrument for good Spiritualism has been in many directions; also making many quotations from and reference to the various scientists and statesmen who had accepted Spiritualism.

Mrs. S. R. Stevens spoke in favor of the truth of obsession, yet, she said, many attribute to spirits what belongs to those in the body. The God of nature will not only care for our developed spirits in the future life, and fix the limits of their power, but will also care for and protect his children on earth, still she was certain much suffering had come from obsession by low, earthbound

Mrs. Melissa Miller gave one of her usual thanksgiving exhortation, full of rejoicing over her birth into Spiritualism from or thodoxy. Her remarks were full of enthusiam and bristled with scriptural quotations illustrative of the beauty and holiness of Spiritualism.

Mrs. Ellis followed with a few remarks under the alleged control of Abner Kneeland. Mrs. Babbitt, medium, also made a few re marks, Mrs. Swazey closed the afternoon exercises by reciting "The Closing of the Window.

EVENING, 7:30.

tion, followed by one of her chaste and pleasing discourses on the exceeding beauty and utility of Spiritualism, and its adaptation to

the wants of humanity.

Mr. C. M. Plumb delivered a portion of the same address he had the day previous submitted in Ixora Hall, omitting those sections relating to the Chinese question, in reference, probably, to the popular clamor against the Chinese, with which the writer has no more sympathy than Mr. Plumb.

Mrs. Ada Foye then gave a graphic discription of her early mediumistic experiences the circumstances attending her development and her subsequent life as a medium. The exercises closed with one of Mrs. Foye's seances, during which the usual number of tests were given by rapping, writing and

LETTER FROM GEO. H. JONES.

Office of the Berlin & Jones Envelope Co., Envelope and Paper Manufactory, New

To the Editor of the Religio-Philosophical Journal:

I see by the last number of the Religio Philosophical Journal (April 1st), that you trip east, or the ride you took with me, or our March wind, or something else, has braced

"Many people, many kinds; many kinds many minds." Different interpretating abil ities: our faces, forms, voices, virtues and vices, each different from its fellows, as located in different people. The honest me-dium, the honest Spiritualist, the honest skeptic and the honest fool, each has his place assigned to him. Those who place unlimited confidence in representation made by others to them, are not always to be found among the most reliable witnesses: neither are those people who persistently refuse to use the few small evidences of intelligence we sometimes see them manifest in ordinary matters pertaining to obtaining a livelihood for themselves or families, and yet, who, when investigating Spiritualism, abandon all the ordinary safeguards to prayent imposition and frauds of the grossost kind, especially and frauds of the grossest kind, especially under those conditions so often exacted by the so-called materializing medium: "Sing!"

"Sing louder!"

"Sing something lively!"

"Distract the attention and quiet the restless investigator, you believers!

"Dark!" "Darker!!"

"Darkest!!!"

"The light is foo high!" "There, will that do?"

"Thank you." "Be sure and not break the circle; do not unclasp your hands, and keep your feet square on the floor; the magnetism or the electricity is then so much stronger, and pre vents accidents to the medium, and whatever is floating in the air, from falling on your

'Are we all seated right?"

"Miss Smith better sit here, had she not?" suggests a gray-haired old confidence reposi

Away with all this nonsense, tomfoolerv and self-deception, where there is money consideration. Human nature is weak, and there are but a few of us who can withstand temptation, under the pressure of necessity, especially when it is so great as the difference between \$20 earned in two hours, in place of \$2 earned in ten hours. Many of our public mediums have not been so situated as to earn by honest labor more than about \$2 per day, but as fraudulent mediums, in a two hours' scance, with a fee, from \$1 to \$2 each and a circle varying from ten to twenty per sons, it is difficult for them to resist the temptation offered; the best of us under the circumstance might fall. See to it, Spiritualists, that you do not place this temptation in the reach of honest mediums or designing tricksters, for the fault is yours and only yours that this thing exists to-day to such an alarming extent as it does. Keep away from all dark seances where there is a fee demanded or expected. Give the enfeebled brain of honest cupidity and old exploded volcanoes rest! Be practical; be reasonable; be just, and above all be honest, first to others and then to yourselves.

It is the duty of those who can see, to aid in opening the eyes of those who do not or will not see. Do not accept any thing as infallible proof of spirit identity, in a dimly lighted scance, which would not be accepted in a court of justice as evidence. Avoid those people whose motto is:

"Or all my father's family, I love myself the best, if Providence only provides for me—the devil take the

Do not understand me as meaning anything unkind towards those who are satisfied with big things (?) in dimly lighted rooms; those who see only evidence of spirit power where no real evidence exists, and who are a sort of "moral delirium tremens people." "Wonderfull" says one of them. "Is that not beautiful? How natural?"

"Are you happy?"
"Is that you Eliza?"

"Have you seen pa lately?"
"Is that you, Pa? I didn't think I would see you. My gracious, how natural you look, more so than you did when you died."

When detection comes, and masks, flimsy gauze and spangled draperies are found on the person of the would-be medium, it is then claimed that evil spirits did all this-influenced her, and so secrete them upon the Mrs. E. A. Lewis opened with an invoca- body, that you can not find them even when

searching her in a nude state, unless you adopt the same methods our custom house officials find it necessary to adopt in search-

officials find it necessary to adopt in searching for smuggled diamonds.

Don't ascribe this hellish work to evil spirits, for I doubt whether there are any mean enough to trifle so unkindly with our most sacred feelings. I would not be too severe on the fanatic, the receiver of marvelous things, which are beyond the possibility of all known laws of spirit control. God bless these honest, simple-hearted souls! The hundreds who live by their wits, were it not for them, would be compelled to go to

work for an honest living.

These remarks apply with equal force to those who believe Jesus, Paul, Washington or Garfield will deliver or have delivered through any living person a lecture, or had control of a medium sufficiently strong to prove their mental identity. If I continue to write, you may soon think I am not a Spiritualist, but as you know I am, that does not worry me much. I commenced writing a few lines to you, expressing my joy at your plain articles, and thus give you courage to go on, if you needed any encouragement, towards exterminating fraudulent manifestations. GEO. H. JONES.

New York, April 6th, 1882.

Letter from New York.

To the Editor of the Religio-Philosophical Journal: The constant and intimate relationship between Nature and Spirit—the body and the essence of Deity, is something which we too seldom notice. There are periods and tides in each, and the laws governing their evolution and unfolding are the same. Consequently we ought not to feel disheartened when retrograde movements are perceived in the growth of our fellow-beings. During the last few days we have had winter weather: snow and sleet, and ice and chilling winds have seemed to indicate November, rather than April. Judging superficially, the clock of Time has reversed its movements and we are all swinging backward with the beat of The constant and intimate relationship beare all swinging backward with the beat of its great pendulum.

But he who judges thus, needs to be treated for a cataract upon his moral eyesight No straight lines of growth are to be found. The shrub or tree pushes its leaves out at alternate intervals. The staircase which nature climbs about her central shaft, winds around, and one series of years is much like

the preceding, though on a higher scale. The unfoldment of the ethical as well as mental and affectional life of the race, agrees with this law. And because we see fraud. trickery, gullibility, as well as indifference, we need not lose heart, and believe the world is growing worse.

This course of thought is induced by examining the proofs of depravity which were exposed at the late famous Hull scance. I have been with some of those who assisted at the exposure, and whom I have known for many years, as among the most high-minded, conscientious and sterling of our people, and who have also been among the most devoted believers in spirit communion.

GREAT EXCITEMENT

is manifested throughout the liberal and spiritual ranks, in regard to the important scance just mentioned, and an equally great reaction in many minds, from the blind and devout acceptance of fraudulent practices. In conversation with many of our leading citizens, I find universal and just indignation, not only at the imposture, but at the mendacious course pursued by the "Flag of Illumination." The mask is stripped from dishonesty, in more than one case. Said a leading man, to-day, "It comes right home to us here, in New York as nothing ever has done. We have sometimes thought the Journal was severe and belligerent. We longed for peace, never realizing the magnitude of the truth for which it fought. Now, with proofs positive of imposture, our best citizens ire assailed, and we are coolly told that they invited evil spirits to bring the paraphernalia, if they did not themselves bring it. This covering over foul fraud and this accusation of irreproachable men and women present at that sitting, shows us the animus and career of the "Flag of Illumination, as nothing else could do." You will hereafter receive proof of all this and more. The mills of God grind slowly, but the machinery never wears out and the power is inexhaustible as eternity.

Those who assisted on that memorable evening had no collusion, and it would be an insult to suspect them of anything so foul. They were devoted believers in spiritual communion. So was the lady at whose home the sitting took place, nor did she make any false plea of invalidism. It has been asked why Dr. Collins makes no statement (it will be recollected that he first grasped the spirit). The truth is that the Doctor immediately started on a previously planned trip to Colorado, and is now, probably, busily journeying beyond the reach of the JOURNAL. You

will, without doubt, hear from him later. Spiritualists in New York are as usual, attending one or another hall, according to their attractions. The same speakers occupy the same rostrums, both here and in Brooklyn. Mr. Davis, at Steck Hall, has been elucidating such topics as the "Life Terrestrial" and "Life Celestial," "Providential Leadings" and "Spiritual Alchemy." The last topic, treated on Sunday evening the 9th, was a most interior and yet instructive discourse upon our capacity to draw from the great ocean of spiritual principles in which we live, move and have our being elements of goodness in which many feed the better

Our Foreign Exchanges.

The language that furnishes the largest number of periodicals devoted to the dissemination of the doctrine and philosophy of modern Spiritualism, is the Spanish. This statement will be somewhat surprising to many of our readers, for we have been accustomed to look upon the Spaniards and their American descendents as non-progressive and conservative in the extreme. Spain, until within a few years, has always been intolerant of any and all religions except the Roman Catholic, and was the latest of European nations to religious progressive of religious progressive and the special of the spe tions to yield to the spirit of religious prog-ress. Protestantism has with the greatest difficulty obtained a foothold in that country within the last few years, but it has all along been attended with annoying restrictions and persecutions of greater or less intensity, while its progress has been exceedingly slow and discouraging.
The Hispano American States have been

but little behind the mother country in their lack of religious toleration, though being Republics, better things should have been expected of them. They have been liberal in everything else more than in matters of conscience, the Romish yoke having been too firmly pressed about their necks to readily yield to innovations of any sort. But within the last decade a great change has taken place in all those countries, and in nothing is toleration more manifest than in the progress that Spiritualism has made among them. The religion of Spiritualism demonstrates itself, and appeals more directly to the Spanish heart than does Protestantism, and hence its greater success. In the Spanish dominions and in the Hispano-American Republics, there are no fewer than seventeen different spiritual publications, issued at stated intervals, in the Spanish language, and there may be more of which we have not heard. There are five at least in the Republic of Mexico; there are several in Spain; one in Cuba; one in each of the Republics of Peru, Chili and Uruguay; two in the Argentine Republic and others in various Spanish speaking countries. BUENOS AYRES.

The Constancia, of Buenos Ayres, is the publication with which we are most favored, and which grows in vigor and aggressiveness from month to month and from year to year. The November and December number are now before us, and if they have come late they have had a long distance to travel. We find them to be of unusual interest and they must be particularly so to the good people of Buenos Ayres, for they contain a great amount of information as to the progress. of Spiritualism in other counties and especially in the United States of America. Five pages of the November number are given to an article translated from the Medium and Daybreak entitled, "Remarkable Manifestations." It devotes five and a half pages to S. B. Brittain's defense of Spiritualism, addressed to the editor of the New York Times, and about two pages to a translated article entitled, "A point gained for Spiritualism in Pennsylvania," which refers to the case of the medium Watkins, at Eric Pa. where the Judge decided kins, at Erie, Pa., where the Judge decided that Spiritualism is a religion, and as such its advocates have the same privileges that the promulgators or ministers of other religions enjoy. The translator adds this com-ment at the end of the article:

This is the way Spiritualism is considered in North America, where there are millions of Spiritualists. They would not be treated with so much respect if it were true that the rums are run of people made insale by this sublime doctrine.

"Let him who hath eyes, see; let him who hath ears, bear...and learn!"

Space to the amount of about four pages is given to other interesting articles taken from American and English papers, among which is a long extract from a discourse of Warren Chase, in Science Hall. Among the original articles we find the following:

"ILLUSION OF THE SENSES.

"So then, that which is found written between two bright new slates, which the skeptic purchases and between which he places a small bit of pencil, ties them together and seals them with wax, holds them in his own hands, hears the noise of the pencil that is writing between the two slates, without any possible contact with any person during the whole operation is...in its final result, an illusion! Oh! lane without an exit! how great is thy power! "Illusion....The slates just bought by the

skeptic! Illusion!....The movement of the pencil,

the sound of which is heard while the invisible and intelligent agent is writing! "Illusion!...The writing which is found upon the interior surface of both slates, when

the cords are cut that bound them together! "Illusion...The communications upon those slates which the investigators may carry away with him and preserve for an indefinite period, the same as he could do with the writing of any human being.

"Illusion!....How great is thy potency! "Pyrron, the ancient philosopher, was right when he said that everything was an illusion. But a funny fellow took it into his head to give Pyrron a good drubbing with a cudgeland this destroyed the illusion in a twinkling. The cudgel proved to be a convincing argument as well as a material one! "I do not know but that it will be necessary to go to the same extreme in order to

convince certain wiseacres of the reality of the spiritual origin of spirit phenomena! "May the good Lord enlighten their under-standing before it shall become necessary to have recourse to such an extreme measure for dissipating or extirpating from their brains their materialistic theories, ideas and

sentiments." The December number of the Constancia furnishes sixteen pages of matter translated from the English. The continued article from the Medium and Daybreak entitled, "Remarkable Manifestations," makes men-tion of the most prominent American and English mediums and the specialties of their mediumship. An extended and complimentary notice is given of Allen Putnam's book concerning witchcraft in New England, in the course of which appears the following:

"There is great need of a good translation of this work of Putnam for those who do not understand English, for it proves that the phenomena of Spiritualism have always existed, and have been the cause of clerical predominance in times gone by when everybody believed in the existence of a devil, in witches and their compacts with his infernal majesty. "We would also like to see rendered into Castilian the monumental work of Epes Sargent, The Scientific Basis of Spiritualism, a work in which is demonstrated the false criterion of those who attack our doctrine and its phenomena, sometimes withholding the truth or disfiguring the facts by presenting them in the manner best suited to their

captions arguments." By this it will be seen that our neighbors of the sister continent are turning their attention to the spiritual literature of our country, which is somewhat different from

that of the French Spiritists, with whose works and peculiar ideas the Spanish speak-ing world is most familiar. The writings of Allan Kardec and his re-incarnation theories have always been their vade mecum, but the chances now are that the works of our au-thors will henceforth come in for a share of their attention.

BRAZIL.

Revista da Sociedade Academica. The September and October numbers of this neatly printed magazine, united under one cover, printed magazine, united under one cover, have come to hand. It seems that the Academic Society has been suffering persecution at the hands of Brazillian authorities since last we heard from it. By a public mandate the society and all branches thereof were forbidden to hold any more meetings from and after the date of the ordinance, on pain of chastisement. Recourse was had to his majesty, the Emperor Dom Pedro de Alcantara, with whom the following short dialogue took place, one of the commissioners detailed

took place, one of the commissioners detailed by the society acting as spokesman: "Speaker.—The management of the Socie-dade Academica beg leave to place in your hands this exposition, corroborated by the numbers of their organ, the Revista, which have been published up to to-day, desiring

the wise counsel of your majesty.
"Emperor.—I do not believe in Spiritism; I am in accord with the ideas of the Counselor

"Speaker.—We are convinced that your majesty will protect the Academic Society which is suffering persecution on account of its investigation of Spiritism.

"Emperor.—I do not consent to any persecution, but I only protect the ideas with which I sympathize.

"Speaker.—We ask your majesty's protection by causing to be recognized and respect-ed the right of investigation which belongs

"Emperor.—You have the right, gentle-men, to investigate everything; but I would advise you to investigate something else [than Spiritism.] "Speaker.—We do investigate everything, including even the Constitution of the Em-

Other conversation ensued between his majesty and different members of the committee, and the conference terminated—the former promising to read the "exposition," and the latter that after fifteen days they would return to receive the Emperor's "wise counsel." At the end of fifteen days the delegation from the society again sought the presence of his majesty when the following

conversation occurred: "Speaker.—Sire, we come to receive the wise counsel which we had the honor of soliciting from your imperial majesty in behalf of our rights.

Emperor. Seek the Minister of the Empire and have an understanding with him. "Speaker.—Among the petitions which we have addressed to the government demanding the guaranties which the law concedes to us, some have been treated with indifference and others have received but slow attention, and the same days are the same and the same days are the same and the same are days are the same and the same are days are the same are the sam tion; and now, as some days since we came to consult with your majesty, the Chief of Police judged himself authorized to impose upon us a suspension of our labors. Until then the persecution was dissembled; but it has now become manifest and violence has been employed against an association which is beneficent and orderly as all its acts will

prove. "Emperor.—But what is it that the gentlemen desire? Do they wish the approbation of the statutes? I agree with the idea of the Parecer (some ordinance or legal opinion.)

"Speaker .- Your majesty will pardon us, but we have demonstrated in the Revista, a collection of which accompanied the representation, that we had the honor of handing to your majesty, that that Parecer is not applicable to this society; and we only ask the approbation of the statutes. The right of re-union is guaranteed to us as a scientific society by the law of December 19th, 1860. which regulates scientific and literary so-

'Emperor.—But spiritism is not a science. "Speaker.-We beg that your majesty consider that all the phenomena of the universe, being susceptible of observation, and scientific analysis, are facts, and the spirit phenomena, although qualified as metaphysical and supernatural, are none the less facts, and being submitted to investigation by the experimental method, lead us to a knowledge of the laws which govern them, and that con-

stitutes spiritual science. "Emperor.—Oh! yes, in that way, but it is better to occupy your time with other studies. 'Speaker.—We come to ask your majesty zealous of the prerogatives of your subjects and the first to give an example of obedience to the law, that you protect us against perse

"Emperor.—Nobody shall persecute you, at ——— you do not wish to be martyrs but -

now. "Speaker.—We believe that in this enlightened century there is no room for martyrdom. We have no desire to pose as martyrs but we ask and demand tolerance in accordance with the provisions of the decree

"Emperor.-The minister of the empire is in possession of your papers which I sent him. He will give a solution."

The commision took leave of his majesty, convinced that they would have to appeal to the legislative body to have the rights of Brazillian Spiritualists recognized. By this conversation they were satisfied that the emperor is opposed to Spiritism, and if so, that he will, perhaps, wish to embarrass the progress of the Sociedade Academica, "but we do not suppose he will do it openly," says the editor of the Revista, "for by declaring himself frankly against us he will turn over to our camp not only all who are averse to imperialism, but besides all the malcontents of

every sort." The Revista will continue to be published, and by some provision of the law, meetings of the society and its branches will continue to be held provided no more than twenty persons assemble in one place. We shall watch with interest the outcome of the difficulties through which our Brazilian brethren are passing.

ITALY.

From Naples we have received three circulars in the Italian language relative to a society recently founded in that city by Signor Domenico Jaccarino, called the "Propaganda di Scienza popolare, Luce e Verita," for the propagation of popular science, light and truth. The largest of these circulars contains a statute of regulations comprising fourteen articles, setting forth the aims and objects of the society, but which are of too great length to be transcribed into our jour-

nal. The first article reads as follows: "Article 1. The Propaganda of Popular Science, Light and Truth has in view the unmasking of the impostures of pseudo-spiritists and magnetizers and of all dishonest people who live at the expense of the errors of the people, and of believers in exaggerated theorof.

ies and spiritist doctrines, but investigating whatever there is of truth in this psychologi-

"The Propaganda will be under the exclusive management of its founder," says Art. Who will be assisted by a counsel of ten persons chosen from the most honorable and intelligent men of the nation, consisting of two scientists, two literary men, two mechanics, and two priests."

The second paper opens by saying: "Instruction and education are the only means

of combatting prejudice and superstition. These alone can change the condition of modern society, making it great and happy.

"There is in Italy a supreme necessity for educating the common people and of educating them health and marging health and marging them. ing them healthfully and morally, because ignorance and vice are the worst enemies of civil progress. Education alone can perfect the man and cause him to abjure those inveterate superstitions which he has inherited from his ancestors.

This paper is official and bears the seal of the society, and is addressed to the editor of the RELIGIO PHILOSOPHICAL JOURNAL informing him that he has been nominated "Socio Protettore" (Fellow Patron) of the Propa-ganda, in testimony of the high esteem in which he is held as one of those who, animated by "the most generous sentiments, sacrifice their existence to the good of humanity."

manity."

The third paper is also addressed to the editor of this journal, praying him to be so kind as to give the Propaganda a few words of encouragement in these columns. "I am sure," says the founder, "That you will not only favor me with a copy of the number containing such a notice, but that you will, with the courtesy that so much distinguishes you, send me regularly a copy of your journal to this office, for the use of our popular library. "I am authorized, in short, by the Directing Council, to assure Your Excellency that after the pure and simple acceptance of your nomination as Prottetore (Patron) which has already been conferred, a diploma and medal

already been conferred, a diploma and medal of honor will be transmitted to you through

the post." The JOURNAL certainly wishes the Propaganda the most complete success in its laudable and benevolent undertaking. There is no work more noble and nothing more praiseworthy than the enlightenment of the people and the eradication of gross and degrading superstition from the minds and hearts of the masses. The address of the Propaganda is Naples, Via Nilo 34, Italy.

FRANCE.

La Revue Spirite.—The January number of this excellent monthly brought the promised improvements and additions, and opens with a fine address to its subscribers, from

which we make a few extracts:
"It is solid ground upon which in safety Allen Kardec has placed us; our society, established for the purpose of continuing the publication of the works of Allen Kardec publication of the works of Allen Kardec still peacefully exists, indifferent to vain words, and mistress of her own affairs. With the founder of the doctrine she says: 'Spiritism in its progressive march will never swerve from its course; if new discoveries are made which demonstrate to it that it is in error upon a point, it will modify itself upon that point. If a new truth is revealed, it will accept it. Conforming in this wise to the fundamental volumes, we march side by side with the Scientific Society of Psychological Investigation, with all Spiritual, Theosophist, Investigation, with all Spiritual, Theosophist, Swedenborgian and Magnetic societies, and societies of modern sciences, which are dis- weary and oppressed and the support of reout the world; we examine the result of their labors, always ready to increase our intellectual acquirements, our moral valor, our power of action for the propagation of the truths essential to our advancement toward the higher life foreseen and promised."

"Our readers are aware, and it is superfluous at this late day to repeat, that Spiritism is ever extending more and more throughout all latitudes: nevertheless it is well to say to them that if our philosophy, so rational, seems for a moment to be checked in any city or country where it was prospering, that it comes from political agitation which unsettle men, and also from death which too often cuts down those active minds which are capable of grouping together all voluntary and

serious investigators."
"From Australia to San Francisco, from Bombay to London, from New York to Rio de Janeiro, from Buenos Ayres to Paris and St. Petersburg, from Mexico to Madrid, etc., etc., the good, great work is being accomplished by the law of progress. It cannot be otherwise. Russia is in agitation over it. Millions of men in the Americas are making of it a question of to be or not to be. In truth the grain which was planted in the furrow with o much difficulty, has germinated, and the time for an abundant, healthy and beautiful

harvest is at hand." An article entitled, "What is Spiritualism?" takes to task the Texas Spiritualist, together with certain other journals, for saying that Spiritism is not and ought not to become a religion." To those who say that Spiritualism is not a religion, the writer answers: "No, it is the religion." Prince Adeka gives another interesting article on "Spiritism in Russia," and in fact the whole number is crowded with entertaining matter, for which we have not space even for a passing notice.

The Psychische Studien is a monthly magazine which is published at Leipsic, Germany, in the German language, but it is generally regarded as the organ of Russian Spiritualists, though accessible only to such as are acquainted with the German language. journal of the kind would not be tolerated in Russia in the vernacular of the country. Its editor is Alexander Aksakoff, Royal Counselor of the Russian Empire, at St. Petersburg, and, in its own words, is "devoted to the investigation of the but-little-understood phenomena of soul-life." It is now in the eighth year of its existence, and seems to be estabished on a firm basis. The contents of each number are classified under these heads, viz: 1st, Historical and Experimental; 2d, Theoretical and Practical; 3d, General News, Miscellany, etc. The number before us contains an article translated from the RELIGIO PHILOSOPHICAL JOURNAL, entitled "A. J. Davis Interviewed." The "Watseka Wonder" is also being published in monthly install-ments, and besides the translations, (mostly from the Spiritualist and the RELIGIO-PHIL-OSOPHICAL JOURNAL,) it contains much inter-esting original matter, of which we have not space for further mention.

[Cambridgeport (Mass.) American Protestant.] A lady friend of ours called the other day and stated that her husband had seen St. Ja cobs Oil advertised in our paper; he used it for rheumatism and was convinced of its

Prudery is a perfume that conceals vitiated

merits.

Biretry Unmasked—An Experience of James G. Clark.

To the Editor of the Religio-Philosophical Journal:

We boast of this age of freedom and tolera-tion. Many Christians claim to be as broad and generous as the infidels. They assume to be the reformers of the age. We are often told when we refer to the Inquisition, the Christian opposition to science and progress, the persecution of the Quakers, the apologies for slavery, whose bulwark was the Church, and the indulgence sanctified by Scripture and usage by which clerownen have fallen. and the intuitience salcetine by scripture and usage by which clergymen have fallen victims to the king of conquerors—alcohol—that these are things of the past and in no way the product of the Christian theology or religion. It is claimed that these abominations are the expression of human inverse. tions are the expression of human ignorance and depravity against which the gospel labors and it would seem, too, that it labored in vain. But skeptics insist that religious persecution is the direct result of the religion that inspires it; that the Catholics murdered the Protestants in the interest of their faith and, like Saul of Tarsus, "Verily believed they were doing God service" in burning, torturing, banishing and butchering "heretics." And it is also claimed that the Protestants, led on by the spirit of its chieftains and the faith in an angry God who tortured without mercy his enemies for the small offense of honest doubt and for using the reason he had given them, were equally sin-cere when they murdered Catholics and hunted to death those who could not see as they ordained. If these cruelties were not the direct result and offspring of their religion, it is evident at least that their faith was the inspiration that maddened and impelled them to the worst expressions of the demon within, and they "Verily believed they were doing God service," for their God burned and tortured "heretics" in eternal fire. But whatever the cause, it is assumed that Christ did not persecute his enemies, and he is the supposed founder and pattern of Christian theology. But what Christian (?) follows his example? Is there one on earth? Do they bless those that curse them, love their enemies, take no thought for the morrow, give to him that asketh, forgive the adulteress and say, "Neither do I condemn thee?"
Do they take up serpents, cast out devils, heal
the sick by touch? Do they "love God with
all their mind, might and strength and their neighbor as themselves?" If all of these things belong to the past, and have no practical value and exemplification in Christian life to-day, why not expunge them from the book we are to take for our guide? But if bigots find no example in the life of

Christ to justify their inclinations, they resort to the bloody code of Moses and quote, "I suffer not a witch to live," or, "Go out from gate to gate through the camp and kill every man his neighbor, every man his brother and every man his companion," and for what? Because they obeyed the instinct of natural religion to worship, and in the absence of Moses and his Jehovah they had sought a substitute in a Golden Calf and the Lord of Moses was jealous of this bovine rival! But it is claimed that Christians no longer follow such grim monsters and infernal revelations, but that they are abreast of the age and exemplify the spirit of love, charity, justice and "Peace on earth and good will to man." They assume to be tolerant with no will to dictate the faith of others; that the Church is an asylum for the ions liberty! I would But "facts are stubborn things." take courage for the Church must grow or die while all the world is moving forward to liberty and light. But the influence of the old rot still taints and poisons the tree of life. It is most manifest in the feeblest branches where the vital sap has least circulation. Small minds will expose the shallowness within and they usually desire to dictate to their superiors, and all too often the weak policy of such dominates the better nature of the Church, and exposes the low order of development which the better minds would conceal. These furnish the skeptic fresh facts with which to illustrate the selfishness, superstition, hypocrisy and intolerance of modern Christians, and give to infidelity a new weapon which is effectually used against the Church. But as liberals who love truth and fairness

ve should discriminate, and not hold the in-

telligent, broad minded, honest devotees responsible for the poor policy and moral weakness of the small minds who may chance to obtain influence and wrench the true Christian work from its legitimate office and usefulness. A case illustrative of these conditions recently transpired in Jamestown, N Y. I chanced to meet the noted singer, poet and temperance reformer, James G. Clark, some two months ago, and he gave me the sketch which follows: He had been singing in Jamestown and was invited to the Sunday school. He sang a few pieces in the Sunday school, and a proposition was unanimously accepted for him to hold a concert in the church and half the proceeds to go to the Sunday school as a special benefit. The arrangements being all made and the concert to be announced in the evening as mutually agreed to, Mr. Clark left the church. After he was out of the way, a Mrs. Bailey who figures as a temperance reformer, introduced objections to Mr. Clark singing in the church on the terms agreed to, because he had sung at the spiritual camp meeting at Lily Dalel And, to the disgrace of the church and Sabbath school, she so influenced and inspired the depravity and dogmatic intolerance which has come down through the Church from the Inquisition and spiritual despotism of the "Dark Ages," that they revoked the agree-ment and sent word to Mr. Clark that they would not announce the benefit concert as agreed! Of course it did not harm the singer. He did not need them as much as they did him. But the moral sense and intelligence of the Church—or people representing their religion—must suffer in the estimation of all fair minded citizens, and they ought to rise in their superior dignity and rebuke such stupid folly. Mr. Clark was simply amused. It was a good joke on his would-be persecutors. He says he sang for the Christian Assembly at Chautauqua before he did at Lily Dale, and the Spiritualists did not vote him down on that account. And they had quite as good reasons to object to him on that ground as the Jamestown Christians (?) had to object because of his engagement at Lily Dale. He says they "steal his poems and dilute them," to use in their devotions, forgetting that anything that is written by a true orthodox "Is not worth stealing." They can sing his music and use his exquisite poems, even

The Billions,

though they were composed at a spiritual camp meeting. LYMAN C. HOWE. Buffalo, N. Y., April 3, 1882.

dyspeptic or constipated, should address, with two stamps for pamphlet, World's Dispen-SARY MEDICAL ASSOCIATION, Buffalo, N. Y.



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ralgia in any part of the body, as the nerves are supplied to every part.

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THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. (W. J. POTTER. B. F. UNDERWOOD.

CONTRIBUTORS:

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

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To increase general intelligence with respect to religion; To foster a nobler spirit and quicken a higher purpose both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, numanitarianism for sectarianism, devotion to universal ends for absorption in selfan achemes. selfish schemes.

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Woman and the Household.

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

Get leave to work! in this world Tis the best we get at all.

I stood up straight and worked
My veritable work. And as the soul
Which grows within a child, makes the child

Or as the fiery sap, the touch from God, Careering through a tree, dilates the bark, And roughs with scale and knob, before it strikes The summer foliage out in a green flame, So life, in deepening with me, deepened all The course I took, the work I did.

1 Elizabeth B. Browning.

OUR KIN BEYOND THE SEA.

The following is compiled from various sources, notably Demorest's Magazine. France was the first country to organize training schools for girls. In the year 1662, one was established which now contains 700 pupils, all over twelve years of age. They have general instruction and special instruction in various arts, such as wood engraving, and porcelain and ivory painting, the making of jewelry, book-keeping, needle-work. Ten years ago, schools for designing and painting were established, and two years since seven schools of Design were founded by the muncipality of Paris. There are also technical schools in different portions of France; schools for silk weaving, typography, metal working, cookery, and for the weaving of the famous Gobelin tapestry at Sevres.

THE VIENNA EXPOSITION

seemed to give a great impetus to the interest in avocations for the support of women. The Industrial University in Vienna has the cordial sympathy of Kaiser William and the Empress. In all, there are eleven schools in drawing, book-keeping, lace-making, tele-graphy. Prague has two Industrial schools, which receive grants from government, and there are several in Munich, at Stuttgard, Hamburgh and Hanover. Those at Darmstadt were under the oversight of Princess Alice, the lamented daughter of Queen Victoria, who took such interest in women's work. The Lette Verein schools in Berlin were the first and are the largest in Germany. The Superintendent of Public Instruction, the eminent Paul Bert, is favorably inclined towards anything which will help these schools.

IN ITALY. In Italy there are schools. In Milan is one containing 160 pupils who take a course of four years. It is for the express object of teaching women some profession or art by which they may maintain themselves independently. It provides instruction in music and flower-making, as well as other things mentioned above. There are also Industrial schools in Turin and Rome, and a School of Design in Naples.

BELGIUM

has two professional schools for girls; one at Brussels and one at Leige. Prince Chimay several years since formed schools for housekeeping, three in number, where all depart-ments of the domestic menage have competerit teachers.

IN HOLLAND

is found ten middle class industrial schools which have been established or are assisted by government. The instruction is thorough and the schools well managed. Chemistry and Pharmacy are taught in them, and many women pharmacists are found in Holland.

SPAIN AND PORTUGAL are the last to move, but they, too, have lately established schools similar to those men-

Athens and Corfu in the south, and Sweden in the north, have wheeled into line, within the last eight years. In the latter country, agriculture and dairy work receive girl students. Eight years since a society was formed to facilitate the training and employment of women with the result of an industrial school in Stockholm, which has nearly 800 pupils.

Denmark's industrial schools sent good work to the Paris Exposition from this little kingdom, and Finland, even, has schools for straw work, wood carving, and the making of tools, hats and brushes, spinning and weav-ing. There is hope now, for even the meanest drudges, or at least for their children. It is scarce twenty years since the first of these schools were established, and already the European continent is girdled by them. Make any class self-supporting, and you place in its hands golden opportunities, the wealth of which none can estimate. The support may be meagre and the labor severe, but it is the fulcrum by means of which the body politic is slowly to be lifted to a higher level.

THE VIENNESE.

The following extracts are from a new volume of "European Breezes," by Marie J. Pit-man, better known as a newspaper correspondent under the nom de plume Margery Deane. Her descriptions of the household life of the Austrians, are very graphic. They may give some hints to those young laples (they object to being called women) who would consider themselves greatly lowered by the training which is incumbent upon a Viennese woman of high rank. The truly well bred are never ashamed to know how to perform the humblest duties; that is left for the vulgar and snobbish.

There are no ladies in the world so capable of doing many things, and doing them well as the Austrian ladies. I refer to those of high birth. I care not what they may be called on to do, from cutting a dress to making a salad, they are always ready. Young girls with titles and fortunes are sent to famous milliners and dressmakers, where they serve a regular apprenticeship, and remain until perfectly able to cut and make any garment.

An Austrian lady that cannot swim, or does not know how to ride a horse well, is an exception. Needlework of every kind, even to the making of lace, is a part of every girl's education. There is no smattering of anything; whether she learns the piano, or to draw, she learns it thoroughly. If she has no talent at all for an art—which is seldom—she lets that art entirely alone. Her pedestrian accomplishments put us quite to shame; her efforts of memory are another source of wonder to us. This wonderful memory which enables Austrian girls to repeat sometimes the whole of Paradise Lost, or an entire drama, comes from practice begun in babyhood. Every day the girl is expected to learn a poem or a page. She often does it while making her tollet; and at last, from habit, a poem requires but a single reading, and it is stowed away in the memory safely. As linguists they are famous. This, too, comes from learning when very young. It is only among the nobility and higher classes that one finds these accomplishments. The burghers' daughters will not condescend to the learning of dressmaking and cooking, which the titled lady can do without thought of its

THE FITNESS OF THINGS.

I could not but contrast often the simplicity of manner and attire of these ladies, some of whom traced their lineage back to the times of the knights, with the arrogance and self-assertion of some of the nouveaux riches of America, who talk loudly of "excluwhile dressed in satin, lace and diamonds at a watering-place casino in the morning. If the European lady has not al-ways the perfect taste which characterizes the American in her dress, she certainly knows one thing better-to dress suitably for the occasion. She does not wear her diamonds and French gowns to church; she does not go shopping in black satin and pearls; but at a ball or a dinner party she is regal in fine clothes and costly ornaments. An American girl would have stood amazed at a fashionable lawn party which I once attended, where all the ladies were in the simplest of prettily made calico and cotton dresses.

Ladies whose family jewels would have stocked a shop, and whose inherited laces were of priceless value, wore in the streets and on these occasions dresses that the American girl would scorn to wear on the beach at Newport on a summer morning, because of their simplicity; but when the occasion demanded elaborate dressings, they were dazzling.

COOKING AS A FINE ART.

The Austrian lady of station who does not know how to cook, I may almost say does not exist. Every detail of the cuisine she is acquainted with. A story is told by Viennese ladies of another, who, having neglected this branch of her education, allowed, at a great dinner party which she gave, two dishes of the same color to be served in succession, a fault for which she was hardly to be forgiven. The princesses of the royal households attend a course of lectures from a chef entirely upon

the order of serving.
Young ladies do not learn the art of cook ing at cooking-clubs, or from public lessons, as here in America; and they rarely learn in their own kitchens. It is the custom to go to some great house, the house of a princess, or to a very rich banker's, where there are famou a very rich banker's, where there are fam-ous chefs, by whom they are taught. When a chef engages to cook for a nobleman, he stipulates that he is to have the privilege of teaching as many young ladies as he chooses. These young ladies need not even know the mistress of the house, and they make their arrangements with the cook only.

If a banquet is to be given, a grand breakfast, or an elaborate supper, the young ladies are notified, and are there to see the dishes decorated, and to learn the order of serving. They watch every process. Were you to descend to a kitchen at such a time, you would no doubt find these girls suffused with blushes; for these lessons always foretell marriage, and are the last and finishing touches of a

maiden's education. "It may happen that never afterward are they obliged to make practical use of the knowledge thus gained; but it is nevertheless invaluable, and a housewife there cannot expect the respect of her servants if she is incompetent to judge of the manner in which they perform every duty.

BOOK REVIEWS.

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

THE OCCULT WORLD, by A. P. Sinnett. Boston:

Colby & Rich, 1882. Pp. 172, 12mo. The imprint of the publishers of this work is in strange contradiction to its advertising pages. The latter are those of J. W. Bouton. of New York, while not one of the former anpears. It may from this be inferred that the two have joined forces, in publishing this miserable book. It is just such books as this which bring disgrace to the cause of Spiritualism. Just such books which repel and disgust all thinking people. We had thought we had had quite enough of the theosophical nonsense, and a surfeit of occultism, and Olcotism, and Blavatskyism, but here comes a book, all Blavatskyism, being devoted to the blowing of her trumpet, under a disguise perfectly transparent. In fact, judging by the style, the hand of the ubiquitous Madame has performed the principal

It is dedicated to "Koot Hoomi Lal Singh," by Mr. Sinnett, but who this Koot is no European will ever find out. According to the writer he is a wonderful brother of the occult in India, or Thibet. He then goes on through the introductory pages to extol the wonder-ful knowledge of the theosophical brotherhood, whose central home is in Thibet. It is a good place for such a secret order. No one can contradict any assertion that' may be made of them, for they are as inaccessible as that inaccessible country. A better place still would have been Sims's Hole—more occult. But of this knowledge he does not specialize. He steps aside with this fling at science:

"For strange as the statement will appear, at first sight, modern metaphysics, and to a large extent modern physical science, have been groping for centuries blindly after knowledge which occult philosophy has en-joyed in full measure all the while."

As science is classified knowledge, it is rather a strange statement that it is "groping" after "knowledge." Knowledge is "blindly" "groping" after knowledge! Rather, scientific men have by unwearied and unselfish research sought knowledge, and they have never sought to conceal it when found beneath secret rites or occult follies, but proclaimed it to the world. It is the sham learning, the pretensions of the quack which retreat behind the scene of rites and ceremon-There has never been a single new truth or thought stated by any writer on Occultism or Theosophy. Their whole stock in trade is pretension to unfathomable wisdom, and pretension is all there is of it. Occultism and Theosophy are anachronisms. forced into this age of accurate thought from a preceding one when ignorance was the prey of unblushing charlatanism.

The author quickly turns to the more congenial field of Blavatskyism. It is to narrate the wonderful occult events happening in her presence in India, that he writes: He

"At all events, after a course of occult study carried on for seven years in a Himalayan retreat and crowning a devotion to occult pursuits extending over five and thirty or forty years, Madame Blavatsky reappeared in the world, dazed, as she met common people going about in common place, benighted ignorance concerning the wonders of occult science, at the mere thought of the stupendous gulf of experience that separated her from them."

reflecting on her social position. And so the young women to whom such knowledge would be of practical benefit are inefficient; while Olcott was dazed, and when he went away to in such manner and by such methods.

the Princess Stephanie and all the ladies of the court have at their fingers' ends the power to do any thing.

THE FITNESS OF THINGS.

India with his "dazer," his wife and children were "dazed." And those who came in contact with "Madame" and received "occult" demonstrations were dazed beyond recovery.

Col. Olcott and Madame Blavatsky, first founded the Theosophical Society in New York. Our readers remember the persistent manner in which it was heralded, and how its secretary was to show the "elementary spirits" in "a column of vapor" (a promise never fulfilled and which rested on the verbal assertion of the Madame). They remember the ridicule brought on Spiritualism by the senseless talk of the Theosophists, who having no organ of their own, gained access to certain spiritual journals to promulgate their views. They remember how Col. Olcott wrote up the Eddy's in "People from the Other World," a book not quite as reliable as the Arabian Nights, and thus laid the foundation for the harvest of frauds in materialization Spiritualism has since garnered. terialization Spiritualism has since garnered.

The New York society was a pitiable abortion. The people were too practical and a few cranks, and some who were deceived in its purposes formed its ranks. It was thought India furnished a more promising field. Hand in hand the couple started for the promised land. A society was there established which, if Mr. Sinnett is a fair example, ought to have flourished far more than he assures us has been the case.

We have reached the 42nd page of the book, and all the remainder is devoted to the wonder story of what the writer saw in the presence of Madame Blavatsky. Olcott's Munchausen tales of "witches of the mountains" and spirits quickly turning the scales at 100 to 200 pounds avoirdupois, are quite tame to this rehearsal. We do not care to quote but one instance, which is a fair sample of a hundred pages. Madame B. resided with the family of Mr. Sinnett, and one day a picnic was planned, composed of Madame B. and five others of the family. She had told them the previous day that one of the "Brothers" was present, and would probably soon give them a test of some kind. The story now follows in Mr. Sinnett's own words:

"We set out at the appointed time next morning. We were originally to have been a party of six, but a seventh person joined us just before we started. After going down the hill for some hours a place was chosen in the wood near the upper waterfall for our breakfast. The baskets that had been brought with us were unpacked, and, as usual at an Indian picnic, the servants at a little distance lighted a fire and set to work to make tea and coffee. Concerning this, some joking arose over the fact that we had one cup and saucer too few, on account of the seventh person who had joined us at starting, and some one laughingly asked Madame Blavatsky to create another cup and saucer. There was no set purpose in the proposal at first, but when Madame Blavatsky said it would be very difficult, but that if we liked, she would ry, attention was of course at once arrested. Madame Blavatsky as usual, held mental conversation with one of the Brothers, and then wandered a little about in the immediate neighborhood of where we were sitting-that is to say, within a radius of halfting—that is to say, within a radius of half-a-dozen to a dozen yards, from our picnic cloth—I closely following, waiting to see what would happen. Then she marked a spot on the ground, and called to one of the gen-tlemen of the party to bring a knife and to dig with it. The place chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gen-tleman with a knife—let us call him X—tore up these in the first place with some difficul-ty as the roots were tough and closely interand earth with the knife, and pulling away the debris, with his hands, he came at last on the edge of something white which turned out as it was completely excavated, to be the required cup. A corresponding saucer

was also found after a little more digging. The cup and saucer corresponded exactly as regards their pattern, with those which had been brought to the picnic, and constituted a seventh cup and saucer when brough back to where we were to have break-

Mr. Sinnett holds that Madame created by her will the cup and saucer, and maintains his position against any possible fraud on her part, by an appeal to her high moral character! He says:

"Madam Blavatsky was under our roof the whole time from the previous evening when the picnic was determined on to the moment of starting. The one personal servant she had with her, a Bombay boy and a perfect stranger to Simla, was constantly about the house the previous evening and from the first awakening of the household in the morning. ... Col. Olcott was also a guest of ours."

Evidently test conditions are at a discount among the Theosophs. The finding of that cup and saucer under such circumstances is prima facie evidence of fraud, and how is it rebutted? The presence of that "Bombay boy" explains the mystery. He was up in the night to see about a "loft door," and how easily could he have gone and buried the cup and saucer. "Moral character" is a poor re-liance in the face of such arrant knavery.

Mr. Sinnett is not satisfied with this tale. He adds how on that same day a Mr. X. wanted to join the Theosophs and Madame B. had his diploma brought by magic to him, and then the water bottles failing, she picked up an empty bottle, and lo! it was full of just the same kind of water they had brought!

But Sinnett in his very credulity stumbled on a "tester." He thought if they could bring diplomas they might newspapers, and if they would bring a copy of the London Times of that day and date, and with such evidence he could "convert everybody." He appealed through Madame B., to the invisible Brother-hood and they told him: "Precisely because the test of the London newspaper would close the mouths of the skeptics, it was inadmissible." "Precisely" because here was a definite arrangement, which Blavatsky nor no one else could prearrange, was the reason. A diploma might be made out and carried in the pocket; a newspaper of that day's date could not be printed in England and carried in any one's pocket in India.

Thus we might go on through the dreary pages where blind credulity caters to fraudseeking notoriety, but these examples are sufficiently nauseating.

This art magic, occultism, and theosophy with all their pretensions to vast knowledge, are only pretensions and hollow shams. Beyond the pretense they are nothing, and it is high time the honest truth be told in regard to them. The attempt to foist their exploded nonsense on Spiritualism, and make it appear that they are its highest walks, is a brazen and wilful deception. Whatever course other spiritual journals may pursue. either in publishing the lucubrations on these subjects or supporting their adepts in their columns, the Religio-Philosophical

Cassell, Petter, Galpin & Co., New York, have in press for immediate publication an interesting work on the Constitution of the United States by Simon Sterne, of the New York Bar. The work will contain a full index, and an appendix embracing the original articles of Confederation. articles of Confederation, also the Constitu-tion of the United States with all the Amendments. Popular 12mo. style, price \$1.25. Also "Moses and Geology, or the Harmony of the Bible with Science," by Samuel Hinns, Ph. D. F. R. S., with 110 illustrations; 1 vol. 8vo. 500 pages. Price \$3.00.

The poet Whittier has written for WIDE AWAKE a tender and exquisite poem com-memorative of the children's love for Long-fellow, and of Longfellow's death. It will appear in the May number, together with a fine frontispiece portrait of Longfellow, engraved by Closson. In an early number of the WIDE AWAKE, will also appear a very fully illustrated paper concerning the Zuni Indians, from the pen of Fred A. Ober, the well-known Mexican traveller.

Magazines for April not before Mentioned.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents: The Critical Philosophy in its Relations to Realism and Sensationalism; Kant's Relation to Modern Philosophic Progress; Kant's Anti-nomies in the Light of Modern Science; He-gel on the Absolute Religion; Kant's Ref-utation of the Ontological Proof of the Existence of God; Notes and Discussions; Books Received; Title-page and Contents of the entire fifteen volumes of The Journal of Speculative Philosophy.

THE MEDICAL TRIBUNE. (Alex. Wilder, M. D., F. A. S. and Robt. A. Gunn, M. D., New York.) Contents: Masked Pneumonia; A Case in Practice; Why do You Object to Vaccination? Constipation in Children; Is "Congestion of the Brain" a Correct Pathological Expression? United States Medical College; What shall be Done with the Dead? Anti-Compulsory Vaccination in Massachusetts: The Mirror.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.,) Contents: Editorial; Oral Teaching; Department of Theory and Practice; The Dual Development; Materialiam in Ohio Education; Notes and Queries; Examination Department; University Department; Central Normal Department; Book Table.

JOURNAL OF PROGRESS. (The Franklin Publishing Co., Chicago.) An illustrated journal devoted to the advancement of Art, Science, Invention, Literature and Philosophy.

THE SANITARIAN. (M. Augusta Fairchild, M. D., Quincy, Ill.) A new monthly magazine devoted to innocent medication and hygienic living.

THE BOOK KEEPER. (76 Chambers St., New York.) Devoted to the interests of Commercial Science and Practical Knowledge.

NATURE. (Macmillan & Co., New York.) An illustrated journal which will be welcome to all who are interested in Science.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) An interesting magazine devoted to the interests of Spiritualism.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) One of the prettiest magazines for children.

If you feel dull, drowsy, debilitated, have frequent headache, mouth tastes bad, poor up these in the first place with some difficul-ty as the roots were tough and closely inter-from torpid liver, or "biliousness." Nothing will cure you so speedily and permanently as Dr. Pierce's "Golden Medical Discovery." By all druggists.

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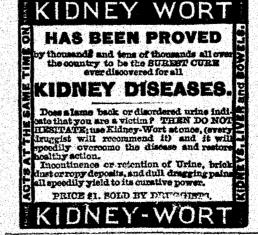
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They that would not eat forbidden fruit, must not come near the forbidden tree.

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Many often judge the person, but not the cause, which is not injustice, but malice.



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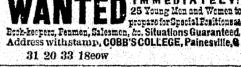
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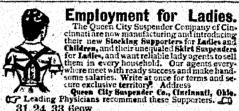
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The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the dir we breathe and the food we eat. The two great receptacles of the system for these forces are the Lungs and the Stomach. The Lungs and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

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the Re-Ligio-Philosophical Journal, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, April 22, 1882.

NOTICE TO SUBSCRIBERS.

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

Some of the Various Phases of Superstition.

Notwithstanding the fact that it was on a Friday Columbus set out on his perilous vovaço of discovery-on Friday that Henry III. gave Cabot his commission which led to the discovery of America—on Friday that the oldest town in the United States was founded, St. Augustine, Florida-on Friday that the May Flower arrived at Plymouth-on Friday that Washington was born—on Friday the motion was made in Congress that the United States were, and of right ought to be, free and independent-notwithstanding these and thousands of other equally fortuitous events occurring on this day, it has been popularly regarded with superstitious feelings by a certain class who could never entirely eradicate from their nature a dread of commencing any important undertaking during its twenty-four hours' continuance as a day of the week. There are thousands who will not commence a journey, sign a contract, trade horses or begin any new work on Friday; having been so thoroughly indoctrinated with its ill-luck that as soon as the sun commences to shine upon it, they instinctively shrink from commencing any new task. The man who would not exchange commodities on Friday, anticipating ill-luck if he did, should remember that if he gets the worst of the bargain, the other man will in like proportion be benefited, notwithstanding the evil influences supposed to accompany this day of the week.

The contrary wind that obstructs the course of one vessel, proves highly beneficial probably to some other; and hence the prayer for favorable winds for one can not be answered by God without proving disastrous to others of his children, sailing in an opposite direction. The sailor who anticipates adverse winds if he sets sail on Friday, should remember that even if such should be the case, what may be adverse to him, is favorable to some one else, and therefore no great calamity can befall mankind in general.

The one who sees the new moon over his right shoulder, anticipates good luck, and one whom we well know is keenly superstitious on that point. One evening he was just passing into his house, when on looking up, suddenly startled from his meditative condition by something near him, he saw, the new moon over his right shoulder, and instantly ejaculated, "I have gained a point in a law suit," held in a distant court, and which came up that day for a hearing, although he was not present. The next day, strange to say, his prediction was fully realized—he had secured an important ruling that changed the entire status of the case. The same gentleman relates that he frequent ly dreams of the new moon, and whenever he sees it over his right shoulder, good luck invariably follows; whereas if it is presented to him over his left shoulder, he knows that bad luck will befall him soon. This, of course, will be regarded as an eccentric, superstitious notion on his part, but he is firmly rooted in his moonshine theory, and no amount of reasoning, theorizing or mathematical demonstration, showing the absurdity of his belief, would have the least influence upon him. He will undoubtedly die knowing the wonderful efficacy of the moon when seen over the right shoulder, and its pestiferous influence when surveyed for the first time over the left.

Superstitious vagaries generally are sup- where he has a magnificent hotel.

posed to have their origin either in the celestial or infernal regions—in heaven or hell emanating from God or the devil. Chamber's Journal relates a curious incident, illustrating the superstitious tendencies of the people. Gay Lussac in a balleon ascent in 1804, threw out a common deal chair from a height of 23,000 feet. It fell beside a country girl, who was tending some sheep in the field, and as the balloon was invisible, she concluded, and so did wiser heads, that the chair had fallen straight down from heaven, a gift of the Virgin to her faithful followers. No one was skeptical enough to deny it, for there was the chair, or rather its remains. The most the incredulous could venture to do was to criticise the coarse workmanship of the miraculous seat, and they were busy fault finding with the celestial upholstery when an account of Lussac's ærial voyage was published, which extinguished at once the discussion and the miracle.

Here was a most excellent "materialization" that was spoiled through a knowledge of the real facts of the case, and a superstition formed with reference thereto, dissipated. How many other "materializations" that have been traced to the skill of designing tricksters, who live on the credulity of the people and who are as much parasites as the fierasfer (an eel-like animal) which finds a home in the digestive tubes of a fish (the holothuria) and there lives on the subsistance furnished by another—a genuine free-booter!

There is no end to the current of superstition that pervades human nature, which, though held at times in abeyance, never fails to find expression with the mass of mankind. Dr. Johnson would never walk under a ladder standing against a house. Napoleon attached a peculiar significance to the seal of his watch. He had his "star of destiny," and his lucky date for the commencement of any hazardous task. The poor Indians were dismayed, heart-stricken, and discouraged when a clerk in the Agency store at Fort Reno, in the Indian Territory, a short time before the total eclipse of the sun, announced to them that at a certain time he would forever extinguish that luminary, and that if they would assemble at the time designated they could see him perform the remarkable task. The date arrived for the wonderful performance and he succeeded so admirably (by the aid of the eclipse) in doing what he claimed he possessed the power to do, that the Indians became alarmed, and if they had not been restrained by the soldiers, would have killed him on the spot-rendering the joke a very serious one.

Superstition has its basic foundation in ignorance; whether manifested in the hut of the Indian, the palace of the wealthy, the study of the philosopher, or the scance of the fraudulent medium, it owes its existence and hydra-head to the limited vision of those who v down at its sarine. The spirits wad, i is claimed, can bring into a scance room masks, gauze, whiskers and other paraphernalia, to impose on the credulity of the people, but who can not under any circumstances remove from our office a full set of materials requisite to carry on bogus manifestations, may be supposed to have an existence only in the fertile imaginations of those who are inclined to excuse fraud or charlatanry in those who practise it.

Before an enlightened public opinion, superstition will gradually cease, and then humanity will critically examine all things in the light of reason and common sense.

Are the Jews to be Gathered in Palestine

It has been constantly said of the Jews that they did not want to return to Jerusalem, but it now seems that the tide of events are forcing them thither. A Russian correspondent of the Jewish Chronicle writes of the great exodus of Jews from Russia:

"To this pass have our four millions of coreligionists in Russia come. They have been actually shown the door! Israel must once again take up the staff of the wanderer and abandon the graves of his ancestors, and this, too, at the close of the nineteenth century. Where are the poor people to go? This ques tion they have themselves answered. The greater portion have determined to proceed to Palestine, to the scene of our former glory and independence. It would be unjust or the part of the English Emigration Commit were it only to assist those who wish to go to America. Every one should be allowed to choose the country in which he desires to fix his new home, and aid should likewise be given to those who are anxious to settle in our promised land."

If this immense emigration takes place, unless wisely directed, there will be an inconceivable amount of suffering from famine and disease. If wisely directed we may soon see a vigorous Hebrew state again flourishing in Palestine.

On the sixth page we again publish an installment of what our secular and religious exchanges think of the JOURNAL. We point to such evidences of respect and good will with much pleasure, indicating as they do, that when Spiritualism is advocated in a rational manner and from a scientific basis, its advocates meet with attention and due appreciation from the very class whom Spiritualists should be most anxious to interest, namely, the great, active, busy class which is moving the world to-day. Spiritualism if it is ever to have strength and character as a distinctive movement, must look for its active constituency from this class and not from those whose earthly interests are nearly extinct, and whose thoughts dwell mostly on the spirit side of life.

Dr. N. B. Wolfe, of Cincinnati, Ohio, has lately paid a visit to Jacksonville, Florida, where he has a magnificent hotel.

Letter from Mr. W. B. Tice.

Your Journal dated the 15th, came duly to

RELIGIO-PHILOSOPHICAL JOURNAL.

To the Editor of the Religio-Philosophical Journal:

hand. I think the article referring to the trial is, in nearly every particular merited by Roberts. I especially regret you should have made a statement (which you never ob tained from me or with my sanction) to the effect, that it was only by the most vigorous and peremptory pressing of my rights, that l got a hearing in the Banner of Light. Sucl was not the case. I of my own accord went on to Boston, to secure the publication of my article (which was a response to Mind and Matter of Jan. 18th, '79,) in the next issue of the Banner of Light, and if they were not willing, that I might have time to forward it elsewhere. I was treated courteously by Mr. Colby, and referred by him to the assistant editor, who also treated me with kind attention, and the article was published without vigorous and peremptory pressing of my rights. The next article, of March 8th I think, was forwarded and it was published without further solicitation. I make this statement from a sense of justice, and regret it should have gotten in your article. I do think Mr. Colby is too reticent in the defense of assailed parties, and think he was too much so in my case, as the result has proved. I have no right to criticise Mr. Colby's motives in the course he has taken in giving, as it were only one side of the recent exposures that have occurred and keeping silent as to the defense of those through whom the exposures have been made, but he certainly did afford me the opportunity of making my statement to the public. I confess I do not believe in the assumption of many sincere and earnest Spiritualists that there has been only "pretended" exposures. I believe that they were actual exposures, and have been so proved conclusively, so far as I have been able to arrive at a conclusion from the evidence, that of Mrs. Crindle-Reynolds and Mrs. Hull particularly, having seen the paraphernalia and conversed with the attendents at the exposures of those parties If spirits commit the fraud as alleged, it

seems to me the mediums, if honest, would of their own accord sit only under conditions that would demonstrate their honesty, either by sitting in a test cabinet such as Mr. Buddington gave an illustration of in your last week's issue, or some other equally convincing way. My experience in searching mediums has led me to put but little reliance on such a test. The substitution of other clothing supplied by other parties would be good, but the best of all, I think, would be a cabinet such as was described by Dr. Reed of Lafayette Avenue, Brooklyn. Dr. Reed is an invalid, deprived of sight, and has been confined to his room for some 15 or 16 years. His plan was to have a skeleton frame of wood made, of the size of an ordinary door, and four or five feet deep, the same to be covered all over with strong fish netting, except the front. The frame work thus covered with the netting, to be put through a door of one room into another room, where the medium could sit, or recline, or walk about or keep as near the netting as they pleased. No matter how or what mode of ingress there might be into the room where the medium was. The front of such cabinet is to be toward the room where the circle was formed flush with the door and a curtain hung over it for the forms to manifest or come out into the room. This would be particularly adapted to full form materialization. The medium would avoid any of the usual objectiona close, confined space like an ordinary cabinet, and yet if the net was unbroken, and forms had come out into the room where the circle had formed, there could be no doubt of spirit power. You might in this way also carry out Mr. Hazard's theory of putting in few articles for the medium to draw color or material from, without questioning the medium's purpose of having it. I trust you

will give this a place in your next issue. W. R. Tici Brooklyn, N. Y., April 15, 1882.

P. S. Since writing the above, I have been informed by my brother, T. S. Tice, that no doubt your statement relative to the alleged difficulty of getting my article in the Banner of Light, emanated from him, as he did think by my going on to Boston, and by conversation had with me, such was the case, and no doubt he said so. W. R. T.

That some extraordinary influence inspired Mr. Colby to admit Mr. Tice's exposition of the James affair is self-evident to those familiar with the established custom of the Banner in suppressing evidence against fraudulent mediums, thus withholding from subscribers information justly theirs; and from Mr. Tice's explanation it appears that it was not what theologians call verbal inspiration. That is to say, the editor, Mr. Colby did not in ordering the publication, utter syllable by syllable words put in his mouth by Mr. Tice. It was evidently by moral inspiration, that is, such a quickening of the natural faculties of the veteran editor as was necessary to enable him to catch a transitory glimpse of justice, and to stimulate his discretion to the point of choosing the easiest way out of the dilemma by directing the publication of the article. Mr. Tice honestly declares his belief that he did not vigorously and peremptorily press his rights. There are different methods by which a man may vigorously and peremptorily demand justice: and without consciously so intending, Mr. Tice did it in the most diplomatic and effective manner; it was not necessary that he should walk into Mr. Colby's office and verbally press his right in a vigorous and peremptory manner. Mr. Tice could have forwarded his manuscript by express with a request for a telegraphic notification as to its immediate publication or rejection, and have known the result at an outlay of fifty cents, as quickly as by going in person. But instead of doing so he traveled several hundred miles at considerable expense. Now, whether Mr. Tice realizes it or not, the moral effect of this procedure was both vigorous and peremptory. Mr. Colby did not need to be told in so many words that Mr. Tice "meant business," the fact was apparent without the exchange of a syllable. Mr. Colby knew how shamefully he had treated others who had aided in the exposure of fraud and forwarded their side of the case to the Banner for publication, and it is a fair presumption that he supposed Mr. Tice knew this, and that a long journey and considerable expense had been undertaken because

of this knowledge and a determination to treat the issue in a vigorous and peremptory manner and this seems to be about the view taken by Mr. Thomas S. Tice. But enough said on this point. Mr.W.R. Tice's explanation of the matter taken in connection with the Banner's record in such cases, is enough to sustain our statement. As a straw showing the sentiments still held toward Mr. Tice by the Banner and its reluctance to treat him fairly it may be noticed that no editorial mention is made in that paper of his complete yindication at the hands of Mr. Roberts by the latter's confession in open court. So far as Mr. Colby's readers can know from the Banner, Mr. Tice is yet not free from the charge of being a "liar" and a "thief."

Mr. Tice says: "I have no right to question Mr. Colby's motives in the course he has taken in giving as it were only one side of the recent exposures that have occurred." Mr. Colby's motive for a public act is just as legitimate a subject for inquiry and criticism as the act itself, and of far more importance. The effect of his single act in suppressing the statements of reputable Spiritualists, well-known for their devotion to truth, or in giving such widely known citizens the lie by declaring that no flannel dummy or other paraphernalia was found at Mrs. Hull's scance, is per se, transitory and of little public importance. But the motives which caused him to thus act in this and similar cases are of vital consequence and affect Spiritualism retrospectively and prospectively. An analysis of his motives is not relevant to the matter under discussion and we forbear. But in passing we wish to assert, and to hereafter maintain if need be, that the vast amount of fraud practised by tricky mediums and persons assuming to possess medial gifts, has been greatly augmented by the policy of Mr. Colby in defending such persons in the Banner of Light: that J. M. Roberts in his editorial capacity is but the creature of the Banner's policy carried one point further than Yankee discretion permits the Boston paper to go, and that in rebuking Mr. Roberts this should be constantly borne in mind and the responsibility of his acts divided with his teacher.

As to Dr. Reed's plan described by Mr. Tice,

it is open to fatal objections, like all other

devices which shut the medium from view. In this case as in other plans, every thing depends upon the competency of the investigators. Were Mr. Tice to conduct a series of experiments on the Reed plan, those knowing his qualifications for the work would accept his account of the results without question. Whereas a record of experiments made under ostensibly the same conditions by others whom we could name, good honest people, too, would be valueless-more fishy than the fish-net guard. We can name a half dozen persons possessing mediumistic gifts, but who thrive best by trickery, who would jump at the chance to travel the country and give, ostensibly, the conditions Dr. Reed proposes, if they thought people had come to have confidence in the infallibility of the conditions. The various methods by which the fish-net guard can be circumvented eight times out of ten in general practice. are too lengthy to explain here, and we refer the reader to any experienced prestidigitateur, or to Crindle, who can, if she will, show how "some things can be done as well as others." Unfortunately for the growth of scientific investigation and increase of accurate knowledge of form-materialization, every neophyte considers himself perfectly competent to conduct experiments and to judge correctly of the results, and the fresher he is in the field the more confident is he of his ability. Were one of these to be asked to conduct experiments in some of the arts or sciences of which he had no practical knowledge or preliminary training fitting him for the task, he would decline and wonder whether he was not being made sport of but he will advance to the investigation of spirit-form materialization with not a shadow of doubt as to his competency to grapple with a subject involving occult forces, little understood laws and capable of being simulated so as to often perplex the expert. In the profound ignorance of the subject lies the safety and profit of the trickster, and pecially she, is doubly safe and can go forth with little danger of being detected or held personally accountable if captured. The only condition under which the average investigator can witness materializations with any certainty of genuine spirit results, is to have the medium constantly in sight from the beginning to the end of each sitting, with light enough to clearly see every motion made and to recognize distinctly the faces of those present.

There is pressing need for investigators possessing the leisure, money, experience and qualifications of Mr. Tice and Dr. Crowell to inaugurate a series of experiments which shall clear up many of the moot questions now involved in the phenomenon of formmaterialization, and we hope these gentlemen will do it. Experiments can be conducted under such auspices with the same scientific accuracy that prevail in the chemist's laboratory, and the results obtained will, so far as they go, be conclusive. Let such experiments be made this year and allay the contention now existing, and by increasing popular knowledge on the subject, lessen in a large degree, the opportunity for deception and misunderstanding.

G. H. Brooks continues to lecture at 994 Milwaukee Avenue. His society is gradually gaining in strength and influence. Our Exchanges.

Light, of England, contains the following on materializations, which will be read with deep interest. It was written by E. W. Wallis, the lecturer, and expresses his views in regard to that phase of spirit phenomena in this country: "The majority of séances for materializations in this country are promiscuous shows, about on a par with Punch and Judy exhibitions; and people go to be stimulated, to wonder, and to admire the 'marvellous' and 'beautiful' manifestations which sober and clear-headed sitters discern to be nothing but poor conjuring, or unconscious personation by the entranced medium. "The investigations carried on at the B. N.

A. S. and in Newcastle were far more carefully conducted, and the efforts made to understand the nature of the phenomena much more exhaustive and scientifically valuable than are the scances here. I am more than ever convinced of the soundness of the conclusions of 'M. A. Oxon,' and of the necessity of discountenancing cabinet manifestations. These cabinet performances are favorable to deception, the conditions such as would delight a conjurer, and there is nothing in this country to deter a designing knave from practising on the ignorance, sympathy, and gullibility of people, beyond being found out, and even if that should happen it is easy enough to pose as a martyr, a victim to medium-persecutors,' or 'fraud-hunters.' as honest truth seekers, who want to get at the real facts, are designated. It is a pity there is not public spirit enough to invoke the law and have some half-dozen of these impostors incarcerated for terms of three, or six. or twelve months; it would soon scare the rest and be a wholesome deterrent. Such swindlers have no conscience, and the enormity of the crime they commit does not shock them, but fear of the law and imprisonment would soon clear the ranks.

"Does not the constant repetition of these exposures demonstrate conclusively that the only alternative is for Spiritualists to discountenance all such exhibitions and demand and refuse to support mediums until they obtain such satisfactory conditions as to make it impossible for the medium to participate in the results, so that, in fact, the occurrences shall not turn upon the good faith of the medium? The question of the honesty or dishonesty of the medium ought not to be a factor in the matter at all.

"Spiritualism has nothing to fear from its opponents, but more to dread from the extreme credulity, and the crudeness of investigation, of many of its most ardent devotees. The time has come, it seems to me, for a distinct disavowal on our part of these unsatisfactory and inconclusive methods. Spiritualism is being disgraced, and discredited, and degraded, and Spiritualists are fast becoming the laughing stock of the intelligent and thinking onlookers, while the more thoughtful and critical Spiritualists themselves are daily being disheartened and disgusted, when they see the extremes to which so many 'psychomaniacs' (as they have been termed) will go. Self-respect, common sense, our reputation as Spiritualists for ability to see and understand, decency truth, and justice, all require that we should disclaim these deceivers, who, if they have mediumship, as undoubtedly many have, should learn not to supplement their real powers and genuine phenomena by spurious imitations, and surround the whole with such a glamor of mystery as to deceive the and credulou fortunately, far too much truth in the charge that Spiritualists are lunatics and dupes, and but for the fact that all over the country, wherever I have visited. I have found a large and increasing number who deplore the existing state of things, and are equally anxious with myself to witness a change. I should be inclined to despair of any improvement; but the lesson is being slowly learned; these repeated exposures are telling their tale, and will eventually purify and reform our methods of mediumship. As it is at present, all mediums, the honest and true, come under the condemnation and suspicion of truth-seekers, and suffer because of the dishonest ones. If true mediums would protect themselves by never sitting, except under test conditions, and would insist upon their being observed, and thus satisfy their visitors, there would soon be a decided advancement. God speed that day!

"The future of Spiritualism as a movement depends upon the course hereafter adopted, and while I do not pretend to know what that course should be, I agree with the suggestions of 'M. A. (Oxon.)' that with regard to materializations the only way to demonstrate satisfactorily their true nature is to encourage mediums to dispense with the cabinet, and to endeavor to obtain the phenomena with the medium in the circle."

The London Spiritualist, just before its change to Psyche, contained the following suggestive article in regard to the "pulsewriter:" "The sphygmograph or pulse-writer," is an instrument, which by means of a needle moving forwards and backwards under the when to this armor is added the duplex, self- pressure of the pulse, and a spring (which adjustable, flexible shield of "malignant or restores the needle to its original position at mischievous spirit-intervention" he, or es- the beginning of the stroke) combined with a slip of smoked paper moving forward at an uniform rate, presents us with a curved line, the rhythmic continuity of which is the sign which supplies with information as to the state of the pulse and the nerve centers governing the circulatory machinery. I have used the instrument almost entirely as an indicator of the psychical attitude of the nerve centers governing the circulation of the blood. A word will serve explain my meaning: I attached a sphygmograph by means of an elastic tube to a small steam engine, and by turning the fly wheel according to any jerking motion I chose, I had a certain sign of the chosen mental configuration presented to the eye, the elasticity of the tube of course entering as a neces factor. Using my mouth in place of the engine, I could show the rhythmic contraction of various muscles of my mouth, etc., and perceive when there was a break in the curve from fatigue or mental confusion.

Now the conscious self working through volitional impulses, being exchanged for the un-get-at-able psychical standpoint of the medulia oblongata, we see that we can in a vague and rough way trace a parallelism between a higher self and a lower agent of self, constructed on the same psychical lines, when we use the sphygmograph as an index and the blood as the transmitter of the pressure of the heart under the varying guidance of the nerve centres. I was working with the sister of two of the best known mediums in England, when, seeing the needle jerk. and the trace change its character as she said that a certain well-known figure presented itself to her mind's eye, it flashed upon me that the sphygmograph might, with patient work and multiplied observations, be made to tell a vague symbolic story of the

important change in the centers directing the change of rate of work in the body, and the relation that might exist between individuals when so engaged, as to have similar distributions of work-plan or work-image within the body. I have worked ever since with the hope of realizing the possibility of

The Theosophist relates a strange dream as follows: "The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connection between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dream-er expressed himself, 'The little man in black with the bald head and serene countenance' said: 'Don't you know me? I am the man whom you murdered in an ante-natal state of existence; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.

"The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man: 'This is all a dream of yours, for there is no ante-natal state of existence.' The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

"Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the selfsame mysterious person, and everything per-taining to him, including his verbal utter-ances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the little man in black.

The most recent researches of Dr. Leven are as follows: He gave a dog 200 grammes of meat, and then administered to him an in-fusion of 36 grammes of coffee in 150 grammes of water. The animal having been killed, it was found that the stomach still contained 145 grammes of meat, while under identical conditions the stomach of another dog to which no coffee had been given contained no more than 100 grammes. The abdominal mucous membrane was found to be pale, and the blood vessels greatly contracted. The result would seem from this to be that coffee, by causing anæmia of the stomach, impedes digestion, and that the use of the beverage will finally bring on dyspepsia. As well known, English physicians have greatly insisted on the point that an excess of coffee and tea often brings about gastralgia, dyspepsia, and, at the same time, troubles more er less profound of the nervous system. It becomes necessary, then, to distinguish between the local anæmia produced on the stomach by coffee and the more general action that it exerts on the central nervous system—an action that has caused it to be considered an intellectual beverage.

Sensational Subjects for Sermons.

Much has been said of late by the ungodly of the sensational advertising practised by certain ministers of the gospel, savoring of the quack nostrum vender; but the ministers of old were even more startling in their headlines. The following are subjects, as announced in New England in the time of Cotton Mather:

"The Snuffers of Divine Love;" "The Spiritual Mustard-Pot to make the Soul Sneeze with Devotion;" "A Pack of Cards to win "Crumbs of Comfort for Chickens of Grace;" "Sixpennyworth of Divine Spirits;" "Baruch's Sore Gently Opened and the Salve Skillfully Applied," "Some Fine Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation;" A Cluster of Grapes taken out of the Basket of the Canaanitish Woman; Spiritual Milk for American Babes, Drawn from the Breasts of Both Testaments;"
"Matches Lighted at the Divine Fire;" "Dead
Abels, yet Speaking and Spoken of;" "Doves
flying to the Windows of their Savior;" "The Hatchets to hew down the Tree of Sin."

Markella Pomeroy is the marked name of a little miss who first made her voice heard in the home of Mark M. and Emma J. Pomeroy, at Denver, Colorado, on March 19th. We trust the young lady will have a long life and prove a bright and shining mark, attracting all that is good and beautiful in life; possessed of a nature in which shall harmoniously blend the best traits of her energetic, versatile father and the sweet womanly, sensible characteristics of her mother. Although we havn't very much knowledge of Brick's mining properties, we shall always take stock in the little Markella. We hope Brick will "strike it rich" and accumulate plenty of gold and silver bricks wherewith to make things smooth, as it were, for the little

N. D. Ingraham, of Eureka Springs, Ark., writes that Dr. E. W. Stevens of Rock Prairie, Wis., has been with him for some time, doing | ue, but his conversion prevented the carrying | D., Syracuse, N. Y. some very successful healing.

Current Items.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specisee it before subscribing.

J. B. Turner, Esq., has an able address in a late number of the Prairie Farmer, delivered at Jacksonville, Ill., Feb. 4th, on this subject: "Wedding of the Lakes and the Sea."

A lunatic who jumped from a swift railroad train in Michigan, was almost killed by the shock, but has been perfectly sane since his recovery. The road should be arrested at once. its method of cure was not "regular."

The London papers say that "the Rev. Joseph Cook's mission in India has been a complete failure, and that the natives did not take kindly to him." The people of India are evidently not such heathen as was sup-

The Rev. Dr. Fowler of the Methodist Church, is a firm believer in the old-fashioned kind of hell. In a recent speech he said he believed that more men from the Methodist church would go to hell for the sin of covetousness than for all other sins put together.

The Illinois Woman's Suffrage Convention will convene in executive session at Moline, Thursday and Friday, May 25 and 26, 1882. An efficient local committee, of which Mrs. H. W. Candee is chairman, has been elected by the Moline Woman Suffrage Association, to whom all inquiries in regard to entertainment. etc., should be addressed.

There is a wealthy brewer in Montreal who built a church and inscribed on it: "This church was erected by Thomas Molson, at his sole expense. Hebrews xx." Some of the McGill College wags got a ladder one night and altered the inscription so as to make it read: "This church was erected by Thomas Molson, at his soul's expense. He brews xx." -New York Post.

The rumor that the Japanese government is about to establish Shintonism as the State religion, is confirmed by later news? Its object seems to be, by the recognition and elevation of the old religion of the country, to stem the tide of Christianity and Buddhism which, having been admitted, the Government finds itself otherwise powerless to op-

At the Mormon Council which was lately held the addresses made by the hierarchy of the Church breathed a spirit of defiance. At the close of the session, President Taylor advised the polygamous saints to keep within the laws, but at the same time to live their religion and be true to their wives and to the principles of their church. As the Edmonds bill does not interfere with the Mormon religion, it is evident that they regard polygamy as the principle to which they must be true.

A characteristic incident is told of Dr. Bellows by a correspondent of The Inquirer, London. When the Doctor was editor-in-chief of the Christian Examiner, his associate submitted an article to him, asking whether it should be printed, because its radical character might cost the Review some subscribers. Mr. Bellows replied: "It shall be published though it cost us every subscriber we have." No journalist can preserve the virility of his paper who keeps up an anxious line of communication with the pocket books of his constituency. The pocket books themselves will soon discover the temerity of such editorial work and will hasten to punish its want of confidence.-Unity.

The inalienable right of worshiping God according to the dictates of one's own interest is not denied in Washington. A correspondent notes that "it is impossible to rent a pew for love or money now in the Episcopal church attended by President Arthur, and has been all winter. The government in early days always held a pew there, but there has been no Episcopalian president for so long that President Arthur pays for his own. The little Campbellite church, which was so thronged during President Garfield's brief reign, has dropped out of sight again, although the Garfield new, where the assassin used to watch him through the widow, is still an object of curiosity to a few strangers."

Touching the decline of infant baptism, the Journal and Messenger states of New York Presbyterian churches: "In Dr. John Hall's church, with a membership of 1,730, there were but twenty-one babies baptized last year. In Dr. Howard Crosby's, with 1,384 members, there were only seventeen. Dr. Bevan's Brick Church has 1,000 members, but only twenty-three infants were dedicated in baptism. In Dr. Robinson's Memorial Church. 570 members could show only eight. In Mr. Talmage's church, numbering 2,471, only forty-nine infants were baptized. Dr. Cuyler baptized thirty-one infants in a membership of 1.761. Dr. Ludlow, with 378 members, reports six. Dr. Van Dyke, 571, reports none.

An interesting case is reported to have occurred at Jerry McAuley's Cremorne mission, in Thirty-second street near Sixth avenue, New York City. A young man; attracted by the singing and the illuminated sign over the mission door, entered, and while listening to the testimony of the converts was deeply impressed with his own unhappy condition. When the invitation was given to prayer he came forward and after kneeling down he suddenly rose to his feet and to the astonishment of all present, handed over to Mrs. Mc-Auley a kit of burglar's tools, and again kneeling down with tears entreated the mercy of God. This man with several others had planned to burglarize a house on Fifth aven-

out of the job.

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 men copy sent free to any person desiring to P. M., such notices must reach this office on Monday.]

> A. B. French delivered several lectures at Grand Rapids last week.

> Austen E. Simmons has been lecturing in Keene, N. H., with good success

Mrs. Emma F. Jay Bullene will probably peak in Cleveland, O., the first Sunday in May.

J. Frank Baxter lectured in Brooklyn, N. Y., Institute, Sunday, April 16th, at 3 and 7:45 P. M., and gave tests. Mrs. Abby N. Burnham will occupy the

June, and give tests from the platform. Mrs. S. Dick lectured in Manchester, N. H., April 2nd, to good audiences-her third lecture there, with constantly increasing attend-

rostrum of the Brooklyn Fraternity during

Mrs. Abbie N. Burnham delivered the anniversary discourse in Providence, her address being well spoken of by the Journal of that

The well and favorably known healer, Dumont C. Dake, M. D., of New York City, has removed his office to No. 8 West Thirteenth street.

E. W. Wallis spoke in Steck Hall, 11 East 14th street, New York, Sunday evening, April 16th, at 7:45-his last public lecture in this

Next Tuesday there will be a sociable held by Mr. Brooks's society, at the residence of P. W. Jones, No. 813 Holt Avenue. A. B. French will be present.

Mr. G. H. Brooks speaks at Wheaton, Ill., next Sunday, where he hopes to organize a society. Each Sunday afternoon at 3 P. M., he lectures at 451 Idaho Street, this city.

Miss Jennie B. Hagan gave an entertainment at Providence, R. I., Friday evening, April 14th, assisted by the popular singer and whistler, Fred E. Hansell, of South Easton.

Mrs. T. J. Lewis, formerly of Denver, Col., is now in this city, having located at 539 West Madison street. She was formerly known here as a medium and now offers her services as such.

Fred A. Heath, the blind medium and lecturer, spoke in Music Hall, New Bedford, April 16th. Engagements for May can be made by addressing him, 27 Lawrence street, Charleston District, Boston, Mass.

The Liberal Spiritualists of Grand Rapids, Mich., have engaged the following list of speakers for April: Dr. A. B. Spinney, of Detroit, Sunday evening, April 16th; A. B. French, Tuesday, Wednesday, Thursday, and Friday evening, April 18th to 21st; Mrs. A. C. Woodruff, of South Haven, Sunday morning and evening, April 23d.

J. W. Kenyon's engagements are: Sparta, Mich., June 4th, July 2nd and 30th; Saranac, lpril 16th, and Grove Meeting June 10th and 11th; Otisco, Grove meeting, June 17th and 18th; Trent Quarterly Meeting, July 22nd and 23d. He speaks in Kalamazoo each month. The first of August he attends the camp meetings in the eastern states. His address is 11 Ionia street, Grand Rapids, Mich.

A. B. French's lecture on last Sunday evening on "Bible Spiritualism" was highly interesting. Next Sunday morning at 10:45. A. M., he will deliver a short address, after which an effort will be made to organize a permanent society for the purpose of sustaining regular meetings on the West Side. In the evening his subject will be "The Old and the New."

The third re-union of the Christian Comnission, the Sanitary Commission, and all the chaplains of the late war, will take place at Lake Bluff, near Chicago, Wednesday and Thursday, July 5th and 6th, 1882. An invitation having been extended to hold the next meeting at this point, especially as many of the delegates reside in the vicinity.

Cora Wilburn writes to us expressing a deep sympathy for the Jews, who are being persecuted at the present time in Russia. She sends us a pamphlet containing a detailed account of their persecutions as published in the London Times.

SEND name and address to Cragin & Co., Philadelphia, Pa., for cook book free.

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Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street. Mr. A. B. French bec-tures during April. Services at 7:30 P. M.

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

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

Meetings are held each Sunday at 7:30 p. m., at 994 Mil-wankee Avenue. G. W. Brooks principal speaker. Spiritual Meetings in Brooklyn and New

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Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 88rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Uhildren's Progressive Lyceum meets at 8 P. M.

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Passed to spirit-life from West Burlington, N. Y., April 3rd. 1882, Daniel Cornwell, Esq., aged 83 years, 5 months and 21

Lassed to Spirit-Life.

The subject of this notice was born in Saratoga County N. Y., where he remained 'till after he was united in marriage to the faithful companion who survives him, when the moved to Burlington, N. Y., where they resided 'till his transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the company of his chiefe transfilled that the health of the chiefe transfilled that the health of t moved to Burlington, N. Y., where they resided 'till his transition took place. He and the companion of his choice traveled the journey of life in each other's affection and love for more than threescore years. Nine children four of whom remain) came to bless and honor the home of their worthy parents. By industry, economy, temperance and honesty, he accumulated a liberal share of this world's goods. In religion he was for years a Universalist in faith, but through the excellent mediumship of his daughter, Caroline, he, about 25 years ago, added to his faith knowledge, and became an enlightened and happy Spiritualist. His new fauth and knowledge gave him higher and better views, which he adorned in the various departments of life, by examples worthy of imitation. His funeral was attended April 5th, by a large concourse of people, to whom a spiritualistic discourse was delivered in the Baptist Church at West Burlington, N. Y., by Rev. J. H. Harter of Auburn, N. Y.

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Mr. Sargent remarks in his preface: "The hour is coming and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind thage, or as evading its most impostant question. Spiritualism is not now the despite of the constantly recurring phenomens here recorded, will be set down as behind thage of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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Ode to Modern Spiritualism.

[On the 34th birth-day Anniversary of the Divine Goddess.]

EY C. W. COOK.

All alone and unbefriended, Scoffed at, hissed at by the throng, Hatred dire, with malice blended, Hath assailed her all along.

Ridicule, his scornful finger, Hath pointed alway at her face, And round her path do vultures linger Ever seeking her disgrace.

But firm she stands midst all commotion, Calm, reliant, pure and strong; Reason guides her o'er Truth's ocean, And Love inspires her hopeful song.

Though scarce thirty springs have blossomed,

On her brow so young and fair, She more hope and peace hath given To our brothers everywhere, Than all the creeds of superstition

Founded since the world began, And where she passeth in her mission, She everywhere ennobles man. Though beaten back by pricatly bigots, She scorns to use their weapons dire.

But overcomes these fiery zealots, With deeds of love, and wisdom pure. child divine! we gladly hail thee, And with immortal ones beyond, We see thee yearly, monthly, daily,

Growing stronger in the land. May'st thou still unfold and strengthen Till all the the world receive thy light, Till all discord shall be forgotten, And all shall know, and do the right!

Letter from New York City.

To the Editor of the Religio-Philosophical Journal: Mr. and Mrs. Rathbun, have held meetings at their esidence, 247 East 117th street, on Wednesday evenresidence, 247 East 117th street, on Wednesday evenings, during the winter, and usually have had a speaker to occupy an hour of the time. On March 20th, Mr. E. W. Wallis spoke. Mr. Rathbun put it to vote whether the audience or the speaker should select the subject, and it was decided that the latter should make the selection. Miss Phillips played a selection on the piano. Mr. Wallis then offered prayer, and then announced his subject, "Life, Death and Immortality." He spoke for an hour and said, in part: "What mysteries are these? In these three words you embrace the eternal circle of existence; all that is important, valuable and most interesting are comprised in them. In these three terms, which all that is important, valuable and most interesting are comprised in them. In these three terms, which signify so much, will there be found the key which shall unlock to humanity the door of mystery, and shall open to the soul the truth. There can be no theme more interesting than that of man, his nature and his possibilities, for in that theme all is embraced. Life is found to pervade matter, death is not; there is no annihilation; substance may change in their forms. As for immortality, it is as necessary that man should go on living as it is that he should live at all. By the aid of Spiritualism there may be that man should go on living as it is that he should live at all. By the aid of Spiritualism there may be shed a new light on the question of life, death and immortality. Spiritualism appeals to man, not simply as an animal, but as a spiritual being. Spiritualism appeals to the intellect, judgment and reason. The triune attributes of man—reason, faith and love—are the teachers which shall aid humanity. Spiritualism is a science in so far that the phenomena are capable of repetition. The phenomena is the foundation of Spiritualism. What is the end sought? It is to carry conviction, convince the intellect and demonstrate that there is a life beyond the tomb, and that we may leave the world better for having lived that we may leave the world better for having lived To thine own-self be true, and it must follow, as the night the day. Thou can'st not then be false to any man."

New York, April 3d, '82. HERBERTUS.

Spiritualism in St. Louis.

To the Editor of the Religio-Philosophical Journal:

The New Philosophy has its adherents and advocates here in St. Louis, as well as elsewhere; but here as well as in some other places there appears to be a plentiful lack of either information or interest perhaps both—touching its magnificent mission to humanity. There is but one society organized here for the promotion of sensible religion and the mutual benefit and protection of its advocates, and the membership of that is small. It is, however, thoroughly in earnest, and has during the past season maintained regular lectures. They have had their speaker, Bishop A. Beals. He has been very successful in supplying entertainment and instruction on the various phases of the new religion.

The society commemorated the Anniversary of the advent of Modern Spiritualism in a becoming man-

ner. It was not so pretentious in magnitude as some we read about, but it comprised a variety of musical and literary exercises that filled up the evening very agreeably. Among them was a song and address by Mr. Beals; piano solo by a little girl of ten years; a humorous quartette by four children; two very fine recitations by young ladies; a duet on violin and piano; several songs, humorous and sentimental, and a number of instrumental pieces. When this portion of the programme was concluded the floor was cleared for a social hop, in which a large number of the younger portion of the gathering participated. The whole affair was admirably managed and cannot fail of making a favorable and lasting impression. To the ladies of the society the success of the understanding industrial than the fail the society of the success of the understanding industrial than the fail the society of the success of the understanding industrial than the fail the society of the success of the understanding the society of the success of the society of the success of the success of taking is largely due, for upon them fell the principal part of the burden of preparing a programme, enlisting assistants to carry it through, and providing and preparing refreshments for a bountifully

An Inquiry.

To the Editor of the Religio-Philosophical Journal:

Think me not presuming, but I wish to know why such works as Hudson Tuttle's, Sargent's, and others whom I could mention, are not put into a pamphlet form, that would come within the possibilities of a small purse? I have such a desire to read them, but, alas! their bindings forbid! Such literature should come before the eyes of common people, it would spiritualize them far more than those trashy novels that are spread broadcast throughout the land.

I look to you to suggest some means by which this thing can be accomplished, and shall hope it may be done. Having seen some numbers of your excellent JOURNAL this winter, I feel you are the very one to forward this matter. May the angels be with you and sustain you in all your kindly deeds. CLARA CARPENTER.

That Ghost Story.

A few weeks ago we published a remarkable story In relation to the appearance of the spirit of David J. Halstead, at Syracuse, N. Y. S. H. Austin, of that place, writes as follows in reference to the matter:

"I called on Mr. Hopkins and Meigs yesterday in regard to the Halsted ghost story; these gentlemen affirm that the report is substantially correct, and that it was not possible for them to be deceived under the circumstances. They are very reliable gentlemen, but decline making an affidavit with referonce to the matter, for the reason that they have been very much annoyed in regard to this subject already, and do not wish to create any more notoriety."

H. Ledbetter writes: I have taken various spiritual papers, commencing with the old Spiritual Telegraph, and I think yours the best, for the reason that you have not spared the numerous frauds who are so damaging to the cause of Spiritualism.

C. M. Amatim writes: I think that the Jour-wal is doing a great work that must in the end win; It is only a matter of time.

The \$4th Anniversary.

To the Editor of the Religio-Philosophical Journal:

The thirty-fourth anniversary has come and gone and we are fairly launched on the tide of anothe year which, let us hope, will be a more presperous one for our glorious cause. In Brooklyn the celebration was an immense success, the large hall of the Instiwas an immense success, the large hall of the Institute was crowded, many persons were compelled to
stand during the whole of the session. Judge Dailey,
Deacon Cole, J. V. Mansfield, Mrs. Fox-Kane, and the
guides of the writer, all participated in the exercises,
ably conducted by Bro. Nichols. At Cleveland the
celebration, although coming on Sunday and Monday, April 2nd and 3rd, was in every way worthy the
occasion. The addresses Sunday and Monday afternoon were by my spirit guides, who acquitted themselves to the entire satisfaction of good audiences.
The evening session was devoted to the exercises by
the Lyceum, and recitations, songs, etc., by its memthe Lyceum, and recitations, songs, etc., by its mem-bers. I was greatly interested in this part of the proceedings, and could not help wishing that every city and town had its children's Lyceum. Spiritual-ists are strangely backward in the performance of their duty to the rising generation, and the cause must suffer from this indifference. We need young blood; the ranks must be recruited from the rising generation, but we let the children go; give them up to the churches to be indoctrinated in the orthodox faith and then wonder they are not more interested

in progressive movements.

The friends in Cleveland deserve all praise for their strenuous and successful efforts in the arduous task they have set themselves; would that other friends would go and do likewise. Monday the con-ference opened with some interesting speeches, when the questions of organization, the lyceum, and materialization came up for consideration, followed by a brilliant oration from Mrs. Shepard-Lillie, who also spoke in the afternoon, in her best style; all who heard her two years ago are delighted to mark great improvements in her speaking, both in matter and manner. She is true and earnest, and deserves suc-

In the evening my guides closed with a short speech exhorting friends to unite and practically manifest their interest in the cause by their action during the next twelve months, and not leave it till the next anniversary ere they bestir themselves to do anything. A ball closed the festivities, which have been eminently successful and satisfactory financially and otherwise. I speak here on Sunday, the 9th in the morning, West side, "After Christianity what? Will it be Spiritualism?" and in the evening at the Lyceum room, on "The Resurrection, as Viewed by the Spiritualist," an Easter discourse. I have a call at Buffalo for April 11th, then on to New York to those earnest hearted friends of the cause, the Rathbuns, to speak in their parlors, April 12th. The 16th will be my last public appearance, in all probability during the next twelve months, and not leave it till will be my last public appearance, in all probability before the First Society of New York. Monday the 17th, a "farewell is tendered me at Mrs. Henderson's, 228 East 116th St., and the next day I shall embark

E. W. WALLIS.

A Comforting "Delusion."

To the Editor of the Heligio-Philosophical Journal:

The church while no longer denying the fact of spiritual phenomena, cautions the people against them as delusions of the devil. Permit me to relate through your columns one or two instances of this delusion that lately came within my observation: Recently at a medium's meeting, Mrs. E. S. Silverston, of this city, said to a gentleman in the audience, "I see, sir, by you the spirit of a little bx," giving his name and a description of him as he appeared to her, "and I hear him say, 'Papa, I don't want my toys now.' Do you recognize the child sir?" The gentleman arose to his feet, and with a voice choking with emotion, while the tears streamed from his aves, said: "I do. It is my little hor. It is his average." Recently at a medium's meeting, Mrs. E. S. Silvereyes, said: "I do. It is my little boy. It is his name, and the description is perfect. Just before he died, he asked me for his marbles and little toys. I gave them to him. When we laid him in his grave, I placed his marbles and toys thereon.

On Thursday evening, March 25rd, at the Ladies' Union Sociable, held at Martine's Parlors, an elderly

Union Sociable, held at Martine's Parlors, an elderly gentleman, who had apparently been eagerly watching the angels troubling the waters of that Bethesda, arose hesitatingly and with a voice tremulous with emotion said: "I have recently lost my wife and my heart is filled with anguish. I don't know much about Spiritualism. I seem to feel as if I felt her presence about me. I am willing to do anything to know she is with me. If there is any one here that can help me, I beg him to do so." I can hear the pathos of that plea still ringing in my ears. A lady pathos of that plea still ringing in my ears. A lady medium told him he would receive a message of con-

solation ere, long, On the Sunday following, at the Medium's meeting held at Union Park Hall, Mrs. Mand Lord described the spirit of a lady beside a gentleman, who proved to be our stranger friend of Thursday evening; also the spirits of two little boys. The gentleman recog-nized the spirit of the woman as that of his wife; but the two little children received no recognition from

Friday afternoon, at the inauguration services, celebrating the thirty-fourth anniversary of modern Spiritualism, held at the same hall, just after Mrs. Lord had made a few appropriate remarks, our ven-erable friend of Thursday evening and Sunday after-noon arose and said he wished to make an explanation. He called attention to Mrs. Lord's test of Sunday, and said he had recognized the description of his wife at the time; afterwards, on going home, his son who sat immediately in front of them on that occasion, told him that he recognized the two little boys described as his sons, whom he had laid away "under the daises." Further, the gentleman said, he had been to one of Mrs. Lord's seances, and had met his angel wife, talked and had shaken hands palpably with her. He had been more than blessed in his visit

Now, Mr. Editor, if these be delusions, what has the church to offer in comparison, as a consolation to "hearts bowed down" with grief, with yearnings af-ter those who have passed beyond the vell called

Chicago, Ill. Letter from India-Joseph Cook.

Joseph Cook has been in India. There, as at home, he created considerable commotion. He seems to be so organized that whenever he presents himself, agitation of thought follows, and great good is accomplished thereby—for the friction caused exposes the errors of the Reverend gentleman, and aids at the same time in bringing to the front liberal thoughts, which otherwise might have remained obscured. The following letter alludes to some of his doings in India:

To the Editor of the Religio-Philosophical Journal: If you will kindly refer to the Supplement to the current month's number of the Theosophist, you will find therein some account of Mr. Cook's visit to Bombay. You will also learn how he ran down our so-ciety and the founders, and how he denounced Spiritualism. There will also be found the challenge issued by us to him, and an account of his backing out. The meeting referred to in the challenge, was held here on the 20th ultimo. After addressing the meeting and convincing the audience about our so-ciety and ourselves, Col. Olcott defended Spiritualsm. A pamphlet containing a report of the meeting is being printed. As soon as it is published, it will be sent you. In the meantime, Col. Olcott found in the "Scientific Rasis of Spiritualism," a published testimony signed, among others, by Mr. Joseph Cook, youching for certain phenomens "not explicable by any theory of fraud." It was arranged to have it sent immediately to the Bombay Guestte, an influential daily Anglo-Indian journal here.

DAMODAR K. MAYALANKAR

Bombay, India.

Geo. Hutchins writes: I like the Journal. especially for its labor in trying to banish fraud from Spiritualism. I hope it will still continue until it shall have accomplished that work. Heaven can not come to earth until falsehood and roguery are ban-ished from the earth, and every effort to banish those vices counts something.

DAMODAR K. MAVALANKAR.

T. Green writes: For the past two or three nonths, I have read the JOURNAL occasionally, and with great pleasure and interest. Long may it flour-ish, to expose and condown fraudulent mediums and support the cause of honest Spiritualism.

W. R. Southwick writes: I certainly think the RELIGIO-PHILOSOPHICAL JOURNAL is the right thing in the right place. Long may it and you live to do

Test Mediumship.

Charles E. Watkins came into town Sunday even ing, March 18th, 1882, on the train, when I met him, and was introduced for the first time. He had come to hold three or four scances, and I agreed with him to hold three or four scances, and I agreed with him to hold one at my house on Monday evening, if his health would admit. I then saw him one minute on Monday forenoon, when he said he must start for home on the 3:10 o'clock train, as he was sick; but would come to my house at half past one, hold a short scance, and start for home from there.

He came on time, found us at lunch, ate with us, and walked straight from our table in the dining room to the oval table in our "sauctuary." Where all

room, to the oval table in our "sanctuary," where all our family at home—five in all, three women and two men, repaired. He seemed in a great hurry, and much agitated because we did not get ready and come to order at once. He tore off strips of white paper, 1½x2½ inches, upon which we were to write the name of the spirit we most decired to hear from, to write a question if we desired, then fold the papers so they could not be told apart, and not let him see or hear any of the names. He then desired one of the sitters to touch one of the pellets with a pendid the partition and so the paper. of the sitters to touch one of the pellets with a pencil, then another, and so on. Then he took one up in his fingers, shook all over so as to jar the floor, and said: "Leone! Leone! has any one written that name?" One answered, "I have written Leonora." "That is it," said he. The pellet was unfolded by the writer and read: "Sister Leonora, tell me what to do with your diaries?" Answer: "I care not what you do with my diaries," These answers were given before the pellets were opened. Then the closed slate sitting before Leonora's sister was grasped by her and Mr. Watkins and the pencil began to write making about half as much sound as when we use a and Mr. Watkins and the pencil began to write making about half as much sound as when we use pencil, (they use only a little chip of pencil.) In a minute the writing was done, the slate opened and found filled from top to bottom with a nice fine hand writing, and straight as a line. Next he read a pellet, Jared Gage, and on the closed slate in front of me was written the following in his usual bold hand:

"I am very glad to see you to-day. I wish you to believe that we are with you; soon you will be with us, loving father. Yours, JARED D. GAGE."

Five or six other messages were written under good test conditions on the closed slates lying on the table in front of each, and in sight of all, so that no one could be moved or touched without all seeing it. The room was perfectly lighted with five large windows, one south, two north and two west, and no effort was made by the medium to get information, or deceive, nor could he have any assistant, but did all could to make a plain, fair show. We had seven slates, all new, and most of them were written on although the scance lasted but half an hour. Our children, father, mother, brother, cousin, sister and children, lather, mother, brother, cousin, sister and neighbors signed these communications, written between two slates, all the time in sight of us, and we we could hear the pencil writing and feel the slate jar when our hands grasped it. Now I ask what or who was it that did the writing? The writing was uniform through each message, but dissimilar in the different slates and different writers.—John Gage in Independent Vineland. N. I. Independent Vineland, N. J.

Earthquakes Foretold by a French Scientist.

M. Lemarchand, a French writer, sends to the press a circular, warning the public in all earthquake districts of probable perturbations of the earth's districts of probable perturbations of the earth's crust on or about June 1st, 1882. These seismic troubles, he anticipates, will be due from cosmic causes and not from the unaided forces of upheaval in the terrestrial depths. His forecast of the date is based on an alleged observed cycle, measured by a number of lunations, at the completion of which great convulsions of the earth's surface occur, as in the year 79 of our exacts. surface occur, as in the year 79 of our epoch, marked by a great eruption of Vesuvius and like unexpected disturbances over different parts of the globe. In confirmation of the calculation by which he con-cludes there will be unusual seismic commotion in June next, he cites a forewarning made upon the same cyclical date, of the cruption of Vesuvius and Etna in 1878 and 1879. The attempt has long been made to explain terrestrial disturbances by cosmical influences, and especially by the moon's action on our planet. It appears beyond doubt that the moon, as Herschel says, "acts magnetically on the earth's magnetism, producing periodical fluctuations in the latter to an extremely small degree." It has also been pretty clearly shown by seismologists that earth-quakes are most frequent when the moon is at perigee and at the time of new and full moon-a fact which led Ansted to suggest that the influence of currents of earth magnetism, if they do not produce earthquakes, "determine the date of their occur-rence." If the moon can thus occasion fluctuations in the intensity of subterranean forces it is not unreasonable to suppose that the aggregate influence of the planets may be, under certain conditions of the elastic crust of the globe, a potent agent of dis-turbance. But we are far from having yet learned what these conditions are, and still further from having learned the cyclical changes—the maxima and the minima—of these cosmical forces. M. Lemarchand is a courageous monitor of dire disturbances and if he makes a "hit" this time his views will se cure a more attentive hearing in future than they are likely to gain from his present circular. As there may be more in his philosophy than people living in volcanic districts dream, they will lose nothing by keeping a good lookout for the results of "cosmic accidents" in June.—New York Herald.

Speculation in Pews.

"Gath" writes from New York: The Rev. Mr. Sexton, late of Washington, has taken harge, at a salary said to be \$12,000 a year, of the Presbyterian-Congregational on Forty-second street, opposite the reservoir. He was a private soldier in the war, and is about 45 years old. He had the most magnificent congregation ever collected in Washington City, but, through that fatuity which brings saints and sinners to New York to try their luck, he laid down his accomplished usefulness there to com-pete in this great Constantinople. A friend was telling me yesterday that he had just bought a pew in this church for \$800. Said I: "Does it take that much to hear him preach—equal to the price of two of the best seats in a theatre every night in the year: "No," said my friend, "this pew is a sort of chattel property, and I can rent it to anybody I like for any speculative price. If the preacher whoops 'em up, and becomes a steady star, I can let my pew for \$200 a year and still retain the ownership of it, and let it again next year and the next. In that way pews have become speculative in New York, like seats in the Stock Exchange. At the organization of the church a large number of pews are sold outright and the buyer occupies his pew in lieu of rent. If he does not want to sit in it he rents it to another, but keeps the fee simple."
"Well," said I, "do you get the amount of \$800 out

"Well," said 1, "do you get the amount of \$800 out of that pew?"

"Yes. I hear excellent preaching, have the contact, and, to some extent, the fellowship of a rich congregation, and my property is going up in value all the time, according to the genius of the preacher. If he should turn out to be a Beecher or a Spurgeon or a Hyacinthe I might sell my pew for \$4,000."

Consequently graculations in pews or an in Naw Consequently speculations in pews go on in New York like ticket speculation around the theatres. The social passion is always stronger in a mercantile society than in a sound, well organized society. At the great Presbyterian Church of Dr. Hall, which, probably has the richest Preebyterian congregation in the world, a chance visitor sometimes has to wait half an hour on a Sunday morning before he can get a seat. The collection-plate comes down the church filled with checks, gold pieces, and big bank bills, and a man's quarter of a dollar looks sick upon it.

Mrs. Simpson's Control "Ski."

To the Editor of the Religio-Philosophical Journal:

I wonder if the readers of the Journal know that "Ski," the control of Mrs. R. C. Simpson, 24 Ogden Ave., Chicago, Ill., can answer questions in sealed envelopes as well as through a personal interview, so that for two dollars, persons at a distance who are unable to obtain a personal interview with this renowned medium, can by written questions avail themselves of the wisdom of this eagacious control? I have lately had marked proof of his ability in this D. EDSON SMITH.

J. L. Shinn writes: We love the JOURNAL, and feel that it fills one of the most important and most needed spheres. With me, it is the JOURNAL of the age. May the dear friends of the other shore ever guide you in the right.

Another Installment of What Some of our Exchanges Think of Us.

The leading organ of the Spiritualists of America is the Religio-Philosophical Journal, a paper to which we have often referred in these columns. The Journal is an admirable exponent of Spiritualism and deals with it in a manner which commands the respect of all honest and respectable newspapers, both secular and religious. It has this week reached us in an improved form. The believers in Spiritualism are increasing, and it is fortunate that such is the case, for in Spiritualism will be found the true corrections of the case. rective of the present tendency towards Materialism The JOURNAL deserves a large support.—Babcaygeon Ont., Independent.

The last issue of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, made its bow to the public in a new dress of handsome type and its smiling face is now more welcome than ever in thousands of homes now more welcome than ever in thousands of homes throughout our country. It treats almost exclusively of the philosophy of Modern Spiritualism and numbers among its contributors some of the most talented writers in the United States. Its energetic editor and proprietor, John C. Bundy, has made a brilliant success of the paper and is deserving of much praise for it.—Pontiae Sentiael, III.

The last issue of the Religio-Philosophical Journal, published by John C. Bundy, Esq., Chicago, comes to hand in an entire new dress, and is hand-somely and neatly printed. This truthful and earnest exponent of Spiritualism is the best of its kind. Its editor will harbor no humbugs, nor give sanction to anything but the true exposition of Spiritualism, of which the secular press everywhere have spoken in commendable terms. Its contents are of a character to be of interest to all. Whether Spiritualist or not, give it a trial—Rock Co., Record, Janesville, Wis.

The RELIGIO-PHILOSOPHICAL JOURNAL has commenced its 32d volume with a new dress. It is published at Chicago, by John C. Bundy, and is devoted to the demonstration of the philosophy and phenomena of Spiritualism. It has the best writers of its class in the United States, denounces and exposes all the humbugs that it knows, and is by far the ablest, fairest and best spiritual paper in the United States. Its editor tries to discuss all subjects in such a way as to commend the respect of his opponents, and there is much in it of value to all classes of readers.—The Plymouth Republican, Ind.

The Religio-Philosophical Journal, the organ of Christian Spiritualism, published by John C. Bundy, at Chicago, commenced its 32d volume on the the 14th inst., in a new and attractive dress of type. It is an earnest and honest advocate of the cause it has espoused, and gives a bright coloring to the life beyond for all who live lives of honesty, purity and morality. All liberal Christians will find it a consistent valuable and able paper, fraught with deep interest.—Dodge Co. Republican, Kasson, Minn.

The RELIGIO-PHILOSOPHICAL JOURNAL comes to our table beautiful in an artistic and typographical sense, and more than beautiful in sentiment, diction sense, and more than beautiful in sentiment, diction and logic. It is an able exponent of spiritual religion. The Journal is an able and interesting exponent of Spiritualism, which it claims to demonstrate, has a scientific basis. We shall be happy to study its columns if the present number is a sample of its quality,—Eastern Illinois Register, Paxton, Ill.

The RELIGIO-PHILOSOPHICAL JOURNAL comes in an entirely new dress, such a dress as we have no doubt the spirits who write for the JOURNAL and those in the flesh who read it will cordially approve. The JOURNAL is one of the best of Spiritualist papers.—Christian Register, Boston.

The RELIGIO-PHILOSOPHICAL JOURNAL of last week commenced its 52d volume with a new dress throughout. It is a paper whose excellence we have frequently commended, and we are pleased to note this evidence of its prosperity.—Representative, Fox

The 34th Anniversary at Haverhill and Bradford, Mass.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists' society of Haverhill and Bradford, Mass, celebrated the 5th Anniversary of Spiritualism by a grand social entertainment, held in Good Templars' Hall, Haverhill, Friday evening, A. number assembled at an early hour The bountifully spread tables, which were tastily decorated with beautiful bouquets, presented a very attractive appearance. The hall was nicely adorned with motioes and devices wrought in evergreens. C.E. Sturgis, president of the society, called the meeting to order and announced the programme for-

the evening, the first part of which had special reference to the demands of the physical man. Yocal and instrumental music, recitation and speeches constituted the second part of the programme. The introductory piece, "Birdie's Spirit Song," by the Spiritualist Quartette, was well rendered. Mr. Kimball, the Greenback orator, read several selections in a satisfactory manner. The little children sang and recited their pieces very nicely, which made their part a very attractive feature of the evening. The trio, composed of Miss Carrie Dean, cornetist, Annie Williams, pianist, and May Belle Hooke, violinist, added much to pleasure of the evening. The writer had the honor of giving the regular address.

Among the invited guests were W. W. Currier, (treasurer of the Onset Bay Association), wife and daughter; Mrs. Wallingford, of Malden, Mass., Mrs. E. G. Eaton, of Tenn., and Mrs. G. H. Geer, of Mich. The committee having in care the details of the Anniversary discharged their duty in a manner at once acceptable and efficient. To the efforts of Mr. J. Milton Young, secretary of the society, and Mr. Sturgis, the meeting was largely due.

Yours Truly,

G. H. G.

The 34th Anniversary in Leadville.

To the Editor of the Religio-Philosophical Journal:

That our friends east may know that the Spiritualists of Leadville still live as a society, I will refer to our observance of the 34th Anniversary of Modern spiritualism, P. A. Simmons presiding. Our audience was unusually large. Mrs. Dr. Somerby being called upon, read an essay entitled, "The Origin and Destiny of Humanity," a very fine production, in which new ideas were expressed pertaining to human life, its relation to the natural elements, more consolelly electricity elements it to be the life essayers. especially electricity, claiming it to be the life essence or spirit of all existences. The treatise was com-mented on by H. Gastlan, negatively, and by G. M. Burnes (entranced), in the affirmative, with appro-priate remarks upon the subject as a whole. The chairman then addressed the audience in his

usual entertaining manner, upon the rationale of Spiritualism, in contrast with orthodox teachings, relating his experience during the past thirty years.

Mrs. D. Armstrong then spoke, referring to the import of the essay as highly suggestive in regard to self-knowledge and spiritual culture. The writer spoke as impressed upon the attitude of Spiritualism toward orthodoxy and atheism, its promulgation and reformatory work throughout the world; of the RELIGIO-PHILOSOPHICAL JOURNAL as the ablest, most independent and fearless defender of Spiritualsm, and an impartial exposer of fraudulent enemie of our sacred cause. Surely we have much to con-tend with, especially the crafty trickster sustained by the Hazard type of zealots, who, though repeatedly dosed, seem to crave for more of the dregs of imposture. The secular and pious press of orthodoxy, and the atheistic elements surging against us, beat with terrific force until we almost despair.

Our meeting passed off pleasantly; all seemed to feel that it was well to be there.

J. K. Jones.

N. J. Strong of Fredricktown, Ohio, writes: N. J. Strong of Fredricktown, Ohio, writes: Commencing when almost a boy to write under in spiration, my articles first appeared in the Universe, Agitator, Herald of Progress, and the once good old Banner of Light; but oh! how it has fallen. Why should it be so? The Spiritualist has nothing at stake but truth; Then let us tear down and clear away from our fair superstructure all that is false, and show to the world that Spiritualism has a firm basis on which to stand. We must have phenomena that will stand the most searching crucial tests, to that will stand the most searching crucial tests, to satisfy our best minds, and if we cannot get that, we have no conclusive evidence that man is an immortal being. I hope the Journal may continue to strike blows for truth in the future as in the past.

Mrs. A. S. Miller writes: We don't wish to miss one number of your valuable paper. It has a searching and fearless editor, who is earnestly sifting the fraudulent from the good mediums, and giving the true a hearing.

Materializations.

To the Editor of the Heligic-Philosophical Journal:

Some of us within a few months past have held "circles," rather more to gratify curlosity than for any thing else. We were rewarded by some manifestations, yet nothing to convince the skeptical that spirit power caused them. None, however, seemed to doubt that the producing cause possessed intelligence. On the evenings of Jan. 30th and 31st, '82, we were favored by another phase of physical manifestations through the mediumship of Mr. Knight Perkins, of Kalamazoo, Mich., one of the three brothers (mediums) mentioned in your issue of Jan. 7th, '82. Mr. Perkins's development shows that he is possessed of rare mediumistic powers. While he and his wife were visting friends here, he was prevailed upon to give a scance. A cabinet was improvised from a clothes press. He was securely strapped therein and while confined, many things were done that I and others think impossible for him to have had had any agency in doing—such as ringing bells, blowing whisties, playing on the accordeon, which, by the way, was an imperfect instrument, and the manipulator to show his contempt therefor, threw it violently upon the floor twice, totally demolishing it. Materialized hands were thrust through the aperture in the door in full view of the company. The medium was released from bis festenings reneafedly, in Some of us within a few months past have held in the door in full view of the company. The medium was released from his fastenings repeatedly, in plain view of the company, and walked out of the cabinet. Before the circle closed each evening, he made some very appropriate remarks while yet under

control.

The scances held here have awakened no little interest upon the subject of Spiritualism and should Mr. Perkins see fit to come again he will meet a still warmer welcome. I am not a Spiritualist myself, yet my ultimate conversion is an event not improbable. There are many pleasing features in the dectrine already presented to me.

C. O. JOHNSON. Hobart, Ind.

A New York correspondent writes of Ingersoll, etc., as follows: "We have been taking our dose of Ingersoll the week past, and some way we don't get to liking him as folks do cod-liver oil.

to liking him as folks do cod-liver oil.

"Setting aside the old almanae flavor of his discourse, and the canned jokes he prepares us for with many twinkles of eye and twitches of mouth, as if the coming story was too good to hear. Ingersoll is not an enlivening individual. He laughs at and pulls to pieces the forms of religion and the old theories on which we have formed our lives, and he gives us nothing in return. I for one think the outlook he believes in very terrible. In every human breast exists some sort of instinct, a blind but blissful belief, that beyond this heartache and headache ful belief, that beyond this heartache and headache we call life there is something brighter, better, more satisfying than this world ever is to any mortal. There is a happy hunting-ground for the untutored savage, where his lost papoose and cherished squaw are given back to his lonely heart; and to think that when this life's scarlet fever is over I shall take an unending nap, and never hear a breakfast-bell, is really, Mr. Ingersoll, very unkind of you. There is a good deal of nonsense about modern religion, no doubt, but the simple landmarks by which our good old grandparents built their pleasant lives, the big old Bible in which we laid the gray locks cut from their cold foreheads when those pleasant lives were ended, cannot be thrown to the winds without some

sort of a substitute "The churches are draped with black. In several of them impressive bells toll during the daily service and there's a deal of theatric display designed to render the glories and brightness of Easter Sunday greater by contrast. This is the cheap work of weak human intellect. But the theory of utter annihilation will never be accepted by women—by the fond signer with becare to be serviced to the theory of the conditions. lister who hopes to be reunited to the loved brother of her youth, by the sorrowing wife who mourns the sweet companionship of a husband, by the mother who yearns to pass the great mysterious gate, believing that the little arms that fell from about her neck in this cruel world will be outstretched to meet her beyond the grave. Ingersoil may do very well for the men, but he won't do for the women."

Notes and Extracts.

Selfishness withers the heart prematurely, and makes a young man old, while a kind and beneficent life keeps the heart young, and makes old age flour-

ish like a palm tree. There can be no reason in this generation for selecting Voltaire as the special object of assault except that this man'has been so long and so outrageously lied about, so long held up to execration by priests, that he has become a by-word of horror, and men have come to believe both that he was an arch enemy of God, and that God specially struck back at

the blasphemous wretch with intensity of wrath. Each nation positively worshiped its own especial guardian, or the highest spirit who could approach it directly through the instrumentality of its prophets. Thus there has literally been a rivalry between the gods of the nations. One has been jeal-ous of another, one has fought with one people and one with another. Some deities have been tyrannical and others merciful, some wise and others foolish, some attached to special localities, and others un-able to manifest where others had erected their thrones. To mistake these tutelary rulers for the Infinite, to ascribe to them all power, to blindly follow their every dictate, however cruel and absurd their orders may be, is to be guilty of the folly of all peo-ple, and to obscure the higher light which, stream-ing from celestial sources, cannot enter a soul fettered by blind submission to an individual in spirit-life, who arrogates to himself all power and enforces his decrees by threats and punishment.—W. J. Coloille.

A sharp point with your lecturer is the unutterable homelessness of infidelity. "Voltaire was always on the wing; was it his uneasy conscience that drove him? Tom Paine was always afloat. Rousseau was never quiet." But has he never read of one seau was never quiet." But has he never read of one man who, driven to and fro, ever restless, never at home, bemoaned that foxes have holes and birds of the air have nests, but he had not where to lay his head. So it is that heresy is a gad-fly "that drives the soul to try to flee from itself." I will not stop to imitate the lecturer in paying a tribute to so popular an air as "Home, Sweet Home," but will merely suggest to him that according to that ditty the charge est to him that, according to that ditty, the of home is mainly in the fact that it is a goal of love to those who roam; and its author was himself inspired to write it not because he always staid at home, but because he did not.—Rev. E. P. Powell.

In the present state of knowledge the majority of people are so ill informed as not to be aware of the true nature of belief; they are not aware that all belief is involuntary and is entirely governed by the cir-cumstances which produce it. They who have paid attention to these subjects know that what we call attention to these subjects know that what we call the will has no power over belief, and that consequently a man is nowise responsible for his creed, except in so far as he is responsible for the events which gave him his creed. Whether, for instance, he is a Mohammedan or a Christian, will usually resolve itself into a simple question of his geographical antecedents. He who is born in Constantinople will hold one set of opinions; he who is born in London will hold another set. Both act according to their light and their circumstances, and if both are their light and their circumstances, and if both are sincere both are guileless.—Buckle's Essays.

If it shall trouble you to find this desired name, I beg leave to suggest that there are three names very dear to my heart, viz.: Man, woman and child! The first is a tower of strength; it stands like a great light house, smiling over the waves which break at its feet. The second is the cement which holds the naselve tower together, the unseen genii in every conquest, the prompter behind the stage, without which the lights would go out and the curtain fall in darkness. The third is a rainbow, which the gods weave over the pledges of our love. In its prismatic hues we see the deathless flowers that bloom in the world's Eden, while under its radiant archway, we stand at the cates of heaven. These three names world's Eden, while under its radiant archway, we stand at the gates of heaven. These three names combined in one, we call humanity or mankind! They compose a sacred trinity. They designate the God-announcing miracle of the world. But for the beings we call by this name, God would be childless; both heaven and hell tenantless; and this world the empire of wild beasts. This name is broad enough for me. It takes in all the world's creeds, and all the world's libles. It is an honorable name. It is not the control of the control world's Bibles. It is an honorable name. It is re-lated to all the Avatars and Christs that have been; and it will be linked by royal blood to all the Christs to come. It is the name for all. The poor peasant grinding at the wheel of toil, and the yet poorer king who chafes under the galling fetters of a crown, respond to it. It covers the sweet babe in its cradle, and it falls tenderly as evening's shadow over age as it trembles by a coffin. In this secred name, let us tenderly trust, and for its good in this and all worlds, let us toll and pray.—A. B. French.

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The Springfield Republican has the following in regard to the rejection of Bradlaugh by Parliament:

"Bradlaugh's borough of Northampton, which recently declared itself to be free from all religious prejudice by returning that persecuted statesman to Parliament, had a different reputation a few centuries ago. It had the most to do with the expulsion of the Jews from England in the reign of Edward I. After about 300 were hanged, in various parts of England, on a charge of clipping coin, the people of Northampton alleged that the Hebrews had crucifed a Christian boy on Good Friday. The popular rage against them, fomented by the clergy, resulted in the banishment of all the Jews and the confiscation of their property, except what they could carry away on their persons. The clergy were so much pleased that they gave the king a tithe of their income to recompense him for any loss he might have sustained by this killing of his golden goose. Now, the people in Northampton appear to be the last ones in all England to do such a

the last ones in all England to do such a thing."

We do not understand what the writer desires to prove, but to the thinker it is a most pointed admission that there is rapid progress even in the most superstitious communities. Furthermore it is proven that the church and the clergy have not been the leaders in this advance. Even within the memory of our young men, the clergy and the church stood forward as champions of slavery and took up arms in defense of "that sum of all villainies," and morning, noon and night their prayers ascended to God for His blessings. They are making progress, and science, which means knowledge, is not har the sire provential the content of the sire provential to the sum of all villainies," and morning, noon and science, which means knowledge, is not har make the blood.

The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys of Liver. If, there diseases are caused by disordered Kidneys of Liver and trins the proper to diseases are caused by disordered Kidneys of Liver and trins the proper to diseases are caused by disordered Kidneys of Liver and trins the proper to diseases are caused by disordered Kidneys of Liver. If, there diseases are caused by disordered Kidneys of Liver and trins the proper to the Kidneys and Liver are suit, if there is rapid propers and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidneys and Liver are suit, if there are suit, the liver are suit, if there are suit, the liver are suit, the lements of rare value, if the clergy and the clerg and science, which means knowledge, is not now regarded as intrinsically demoralizing or free thought worse than robbery or mur-

[Wilmington, (Del.) Dally Republican.]

Mrs. Adam Grubb, 231 Walnut street has been a great sufferer for a number of years from extreme pain in the feet, something like rheumatism. She was also very much trou-bled with corns and bunions. It was with great difficulty that she could walk, and sometimes when she would visit her husband's shoe store or any of her children, she could not get home again without assistance, and often when she was walking along the streets she would be seized with such acute pain that she was compelled to stop in at the neighbors on the way until she got better. Some two weeks ago she heard of the wonderful cures St. Jacobs Oil was effecting and she at once commenced to use it and experienced great relief immediately. The pains have left her feet and ankles and the inflammation has left the corns and bunions. She is now tripping up to her husband's shoe store and out to see her children without experiencing any pain.

Happiness is like the echo; it answers you, but it does not come.

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.

A woman's dress is like the envelope of a letter—the cover is frequently an index to its contents.

Who has not seen the fair, fresh young girl transformed in a few months into the pale. haggard, dispirited woman? The sparkling eyes are dimmed, and the ringing laugh heard no more. Too often the causes are disorders of the system which Dr. Pierce's "Favorite Prescription," would remedy in a short time. Remember, that the "Favorite Prescription" will unfailingly cure all "female weaknesses." and restore health and beauty. By all druggists. Send three stamps for Dr. Pierce's treatise on Diseases on Women (96 pages). Address World's Medical Associa-TION, Buffalo, N. Y.

The power to do great things generally arises from the willingness to do little things.

We kill our rulers when we remove from the human system whatever disorganizes the nerves. Dr. Benson's Celery and Chamomile Pills relieve from subjection to the power of headache, sleeplessness and dyspepsia. They contain no opium or hurtful drug.

There is but one sure way to keep from being dunned, and that is never to run in debt.

Horsford's Acid Phosphate

is of signal benefit in cases of nervous prostration, the result of mental overwork.

What we charitably forgive will be recompensed as well as what we charitably give.

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 column.

Justice without strength, and strength without justice; fearful misfortunes.

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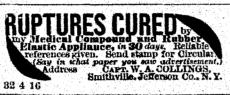


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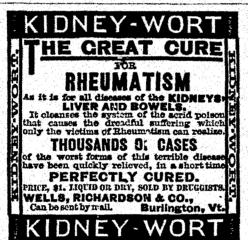
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nature—which may harmonize, uplift and bless. The same elements perverted, may also minister to selfishness, deformity and disease—both physical and spiritual. He also told how to make goodness powerful and positive, in this spiritual alchemy.

In the morning Mr. Davis took occasion in his discourse, to express his decided sympathy with the course of the JOURNAL and its editor, in advocating purity and honesty in life and mediumship. He also announced that Mr. Wallis would speak at Steck Hall on the evening of April 16th. The parting of the ways is reached. Shall we go to the right hand or to the left? Y. Z.

New York, April 13th, 1882.

An Australian in America.

NO. III.

To the Editor of the Leligio Philosophical Journal:

I have been more than a month located in the "City of the Saints" and find myself the "City of the Saints" and find myself happily surrounded by large numbers who are hungering to receive the modern "word," which can only be fully interpreted, as it seems to me, by a rational and scientific Spiritualism. I left San Francisco on the first day of March, having given my closing lecture two evenings before under the auspices of the local Liberal League. Dr. Hoadley, a prominent Liberal and Spiritualist, occupied the chair, and thanks to the effort of Mr. B. Adonis. W. S. Ray and other whole-souled Adonis, W. S. Ray and other whole-souled members of the organization, there was a large attendance, and the lecture entitled, "What Civilization has done for Christian-

ity," proved a great success.
Subsequently to the writing of my last letter for your columns, I enjoyed the opportunity of sittings with other mediums of note. Mrs. Morton, the wife of Albert Morton, kindly invited me to her rooms, and on two oc-casions I had the satisfaction of listening to admirable addresses and receiving many remarkable test communications from her controls. The influences which surround this lady are of the highest and purest order and my scances with her were complete spirit baptisms. In such communions we reach the heart of religion. Nature achieves her marvels by cheap methods. Men striving after what their priests term religion, associate in pretentious organizations, erect stately structures which take centuries to complete, repeat formula after formula with wearisome iteration, and yet fail in obtaining conscious evidences of the spirit presence they invoke. But where two or three are gathered to-gether in accordance with the law governing such manifestation, there, as in ancient days, is the holy spirit found in their midst. Numbers of those who read these words will know that what I write is the truth, though they may be utterly incapable of duplicating their own experiences for the benefit of friends who are antagonistic and unreceptive.

I enjoyed sittings, also, with Mrs. King, one of the oldest mediums on the Pacific coast, and with Miss Mayo, one of the youngest, and from both received communications which are most encouraging and satisfactory. I had likewise the pleasure of spending an evening at the house of Mr. and Mrs. Scales, in company with Mrs. Watson, the eloquent and graceful lecturer to the First Spiritual Union of San Francisco. This gifted lady Union of San Francisco. This gifted lady was controlled to deliver for my behoof a most impressive and soul-stirring address, warnings ever given in the long list of ingiving me a "God speed" on my pilgrimage.

SALT LAKE CITY. An introduction from that spiritual veteran, Herman Snow, whom I visited at his house in Berkley, opened to me the doors of the hospitable residence of E. L. T. Harrison, whose name some time ago appeared prominently in your columns as that of one of the most carnest reformers which this peculiar community has produced. Mr. Harrison has manifested a keen interest in my lecturing work, and it is largely due to his exertions that my labors have proved so successful. I am now availing myself of the kind invitation of another outspoken Spiritualist, Mr. D. F. Walker, of the well known firm of Walker Brothers, of whose hearty welcome to a stranger in a strange land I can hardly speak in adequate terms. The first week here, I gave four lectures and have since delivered two a week to large audiences whose attention seems fairly riveted on the subjects I have introduced to their notice. My stay will probably be prolonged for two or three weeks more, and I have strong hopes of being able, ere I leave, to assist in the formation of

a Liberal association on a broad basis. The Anniversary of Modern Spiritualism was celebrated at the Liberal Institute by extensive gatherings occupying the Friday evening and the afternoon and evening of the succeeding Sunday. Excellent addresses were delivered by Mrs. Stearns (the able lecturer who filled this rostrum a few weeks ago), Mrs. Hunt, Mr. Harrison, Dr. Holland, Mr. Armstrong, and other friends; and, in addition to being harman and the strong and strong the strong and strong the strong that the the strong th a brief harangue on Friday, I gave on Sunday evening a lecture on "Modern Spiritualism; its Origin and Mission," in which I presented such review of this mighty subject

as was possible in the time at my disposal.

As I am located, at present, on a spot which is attracting attention throughout the United States on account of the peculiar religious views of the majority of its people, it may not be out of place for me to write a few words relative to the present crisis. As a Rationalist penning a letter for the columns of a liberal journal it is hardly necessary for me to condemn polygamy, or the government of a community by a priesthood. Thinkers have not now to learn that both these systems, at this stage of the world's growth, are productive of unmitigated evil. Neither from the political standpoint can it be reasonably contended that the Federal government has not a perfect right to compel obedience to its laws in the territories under its jurisdiction. Only fanatics, as it seems to me, could hope for the continued existence of an imperium in imperio such as the Mormons have struggled to set up. But when I read of ministers of the Christian religion, men usually engaged in enforcing the doctrine that the Bible is the word of God, holding up Mormonism as some-thing hateful and abhorrent to them and urging their hearers to assist in its utter destruction, I cannot refrain from smiling at such a delicious illustration of the inconsistency of average humanity. Were the Jewish reformer, Jesus, upon earth again, I could fancy him once more saying something about the mote and the beam. Mormonism is the legitimate offspring of God's word, if the Bible be that word. If God had a peculiar people four thousand years ago, why may he not have a peculiar people now? If he loved polygamists then, why should he hate them at this day? If his favorite form of govern-ment was a priestly one and he be unchangeable, who dare assert that the priestly form of government in Utah is obnoxious to him? Can he be supposed to have altered his opinion relative to the inferiority of women to men,

"Wives, submit yourselves unto your husbands as unto the Lord,"—"Let the women learn in silence with all subjection." The Mormon bible-worshipers have taught their women such subjection as seemed natural to the Jews thousands of years ago, and certain other bible-worshipers affect to be disgusted at them. Let those noisy critics clear out their own charnel-house before wildly anathematiz-ing the sepulchre of their neighbor. As long as they profess to learn of God from musty old traditions instead of from nature as interpreted by science, they have no just cause of complaint against those, who, drinking at the same muddy fount of inspiration take a little deeper and thicker draught than they are inclined to do themselves.

CHARLES BRIGHT. Salt Lake City, April 7th, 1882.

Presentiments.

An Investigation of the Causes of Those Dark Forebodings which Make Powerful Men Weak.

(Golden Rule.)

Much apprehension has been occasioned throughout America from the announcement made by Professor Proctor that the return in nineteen years of the great comet of last summer will cause the destruction of the earth. But while people are becoming so strangely exercised over this announcement, an event of far more serious importance, which is taking place to-day, seems to be almost wholly overlooked. The nature of this most vital subject can be best explained

by relating the following experiences:

Bishop E. O. Haven, known to the entire land, was unaccountably awakened one night out of a sound sleep, and lay awake until morning. His mind seemed unusually active, and he not only reviewed his past life, which had been an eventful one, but laid extensive plans for the future. He did not feel especially ill, but could not account for the unusual activity of his brain, nor for the restlessness which seemed to possess him. In the morning he had but little appetite, but was apparently well in other respects. In a few days, however, he began to feel restless and morbid, although he tried earnestly to overcome the feeling which had taken pos-session of him. But try as he would the shadow of some evil seemed to follow him, and he was conscious of a gradual sinking and wasting away of all his physical facul-ties. He had been an earnest and diligent worker, and in his zeal frequently over-taxed his strength, and being absorbed in his duties failed to observe the common symptoms with which he was afflicted, thus permitting the work of destruction to go on unheeded. But the end finally came in a most peremptory manner. Shortly before his death he wrote a letter—the last one he ever indited—in which he speaks as follows: "A belief that death is near affects different minds differently, but probably all who are in a fair condition of physical and mental strength instinctively shrink from it with an indefinable dread and horror. A dying man is no more able of himself to foresee his own destiny or the destiny of those he leaves than he was

numerable cases of fatal neglect. It is not sufficient to say that many other brilliant men, including Everett, Sumner, Chase, Wood, Wilson and Carpenter, were swept away by the same fatal trouble. The question is, were these men sufficiently careful of their health, and could they have been saved? The Albany Argus, in speaking of Mr. Potter's sudden illness and death, says:

before he began to die."

"One of the physicians who attended Mr. Potter here was interviewed last evening. He stated that Mr. Potter's inability to converse had for some time served to baffle the physicians in their efforts to determine the root of his illness. It seems, however, that Mr. Potter, some two years ago, suffered a slight attack of kidney disease. Unwise dependence upon a robust constitution and naturally perfect health, and neglect of proper clothing, doubtless sowed the seeds of a disease that needed but some such personal neglect as that of Tuesday morning to develop. From the symptoms at first shown, it was thought that his only trouble was nervous prostration; but his long continuance in a semi-unconscious state led to the belief that his illness was seated in a chronic difficulty more mysterious and dangerous."

Up to the latter part of last year Mr. Edward F. Rook, a member of the New York Stock Exchange, was doing business in Wall Street, New York. He had everything to encourage him, and make life happy, but was the victim of unaccountable uneasiness. His experience as described by one who knew, was as follows: "At unexpected times, and on occasions when he had the greatest rea-son to feel joyous he was irritable and haunted with strange feelings of discontent. He endeavored to check these feelings and appear pleasant, but it required a great effort to do so; after which he would again relapse into his former morbid mood. This feeling continued for a number of months, when he became conscious of an added sensation of lassitude. He was tired even when resting, and although experiencing no acute pain, had dull, aching sensations in his limbs and various parts of his body. Shortly afterward his head began to ache most frequently and his stomach failed to digest properly. Being told that he was suffering from malaria he consulted an eminent physician, who informed him that his kidneys were slightly effect-ed, and gave him medicine to restore them. But he grew worse instead of better. He then consulted other eminent doctors of another school and was informed that he had a brain difficulty somewhat in the nature of a tumor, but in spite of all efforts to the contrary he continued to grow worse. At this time his condition was terrible. What were at first simple symptoms had developed to terrible troubles. He was flushed and feverish, constantly uneasy, and yet always weary. He had an intense appetite one day and very little the next. His pulse was irregular, his breathing labored, and every moment of existence was a burden. These disastrous sympistence was a burden. These disastrous symptoms continued, his face and body became discolored, his heart was irregular in its action, and his breath came in short, convulsive gasps. He grew constantly worse, notwithstanding the utmost precautions of his friends and finally died in the greatest agony. After his death an examination as to its actual cause was made, when his brain was found to be in a perfect condition, and the reason of his decease was of an entirely difreason of his decease was of an entirely dif-

ferent nature." The experiences which have been cited above all had a common cause and were each the result of one disease. That disease, which so deceitfully, yet surely removed the people which degrading teaching constitutes the above mentioned was Bright's disease of the very foundation of Mosaicism, and permeates kidneys. In the case of Mr. Rook the examhis holy word down to Paul, who says: | ination after death, while showing the brain

to be in perfect condition, revealed the ter-rible fact that he was the victim of a slight kidney trouble, which had gone on unchecked, until it resulted in acute Bright's disease. The leading physicians and scientists of the world are fast learning that more than one-half the deaths which occur are caused by this monstrous scourge. It is one of the most deceitful maladies ever known to the human race. It manifests itself by symptoms so slight and common, as to seem unworthy of attention; and yet these very insignificant symptoms are the first stages of the worst complaint known in the history of the world. Thousands of people have died from troubles that are called heart disease, apoplexy, pneumonia, brain fever, and similar diseases, when it was, in fact Bright's disease of the kidneys. The ravages of this disease have been greatly increased from the fact that until recent years no way was known to prevent its beginning nor check its increase when it had become once fixed upon the system. Within the past two years, however, we have learned of more than four hundred pronounced cases of Bright's disease, many of them much worse than those above de-scribed, and most of whom had been given scribed, and most of whom had been given up by prominent physicians, who have been completely cured. The means used to accomplish this end has been Warner's Safe Kidney and Liver Cure, manufactured in Rochester, N. Y., a remedy that has won its way into the confidence of the public solely upon the remarkable merits it possesses. As a result, it is more widely used and thoroughly praised than any medicine which has ever been before the American public. Indeed there is not a drug store in the entire land

there is not a drug store in the entire land where it cannot be found. Although Bright's disease is so common in cities, it is still more prevalent in the country. When eminent physicians in the largest cities are not able to recognize Bright's disease, it is only natural that in the country, where there are few physicians of any kind, and those few so unacquainted with the disease as to call it by some other name, it should rage terribly and yet unknown to the ones who are suffering with it. Thousands of people can look back and recall the death of friends from what was supposed to be some common complaint, when it was really Bright's disease, and no one knew it. The terrible pleuro-pneumonia, which has been so dreaded, is usually the result of uremic or kidney poison. Lung fever can be traced to a similar source. Most cases of paralysis arise from the same difficulty, as well as innumerable fevers, lung, throat, head and bowel troubles. A vast number of ladies have suffered and died from complaints common to their sex called, perhaps, general de-bility, when, could the real cause have been known, it would have been found to be Bright's disease, masquerading under another name. In marked contrast to the sad cases which have been above described are the experiences of many prominent people who were as low as any of the persons mentioned, but who were remarkably restored to former health and vigor by this same remedy. Among this number are the following prominent names: Col. John C. Whitner, Atlanta, Ca. P. F. Larrahan Poeten, Mass. Gon C. A. Ga.; B. F. Larrabee, Boston, Mass.; Gen.C. A Heckman, Phillipsburg, N. J.; Rev. D. D. Buck, D.D.; Geneva, N.Y.; Dr. F. A. McManus, Baltimore, Md.; Edwin Fay, Davenport, Iowa; Rev. A. C. Kendrick, I.L. D., Rochester, N. Y.; J. S. Matthews, Portland, Mich.; C. W. Eastwood, New York; Dr. A. A. Ramsay, Albia, Iowa; Chancellor C. N. Sims, D. D., Syracuse, N. Y.; Dr. S. P. Jones, Marienette, Wis.; T. S. Ingraham, Cleveland, O.; Henry T. Champney, Boston, Mass.; Elder James S. Prescott North Union, O., who is a prominent member of the Shaker community, and many others.

To all candid minds the force of the above facts must come with special power. They show the importance of promptness and attention to the first symptoms of disordered health before disease becomes fixed and hope departs. They show how this can successfully be done, and that the dangers which await neglect can only with difficulty be removed.

Brooklyn) N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

The audience who listened to the lecture of Mrs. S. W. Van Horn, of New York City, on "The Gods of Yesterday, To-day and To-mor-row," enjoyed a rare intellectual treat at our conference meeting on Friday evening, April 14th. A fine elocutionist, an accomplished scholar, an earnest and faithful student, and of fine magnetic presence, the lecturer came en rapport with her audience at once, and held them to its close. This lecture showed great care and research, and should have a much wider publicity by its complete publication, clothed in beautiful language and filled with poetical imagery. It was radical but conservative, and was a clear and calm review of the ideas that men in all ages had reverenced.

The lecturer traced out the thoughts of past ages and clearly showed that the Gods that men had worshiped were in accordance with their own spiritual, mental and moral unfoldment; that the Gods of yesterday were like the men who lived then, revengeful, unjust and selfish, and that the Gods of to-day are those of power and injustice, marked by a narrow bigotry and sectarianism, that must give place to a truer and holier worship. This was prophesied in the Gods of to-mor-row, and the God of the future that is to be worshiped, will be one of love, will and wisdom, and men when they have growed into this spiritual state of the soul, will know what God to worship, and will not be misled, but will be lifted up to comprehend the God of to-morrow by intuition, inspiration and

It is hoped that Mrs. Van Horn will give

more time to public teaching from the rostrum, for women like her are needed as educators. To her vision, the harmonial phi losophy combines these elements of love, will and wisdom, and if understood and followed will lead men to the truth and to a correct worship of a God of wisdom and love. correct worship of a God of wisdom and love.

Mr. D. M. Cole said: "I find in the Gods of all time something to reverence; men have worshiped according to their ideals, and we may not know but what men who have preceded us have worshiped the true God to their own souls. Look at those marvelous structures, the Pyramids of Egypt; a king could destroy 20,000 lives for twenty-five years in building this monument of his age. We do it in a different way in our time, by building the Panama Canal, and by combining power and capital the same vast number of lives and capital the same vast number of lives may be destroyed. The Hindoo mother kills her child after birth, to appease an angry God. How many mothers now kill their children before birth, and Christian ministers are cognizant of the fact, and have no words of condemnation for pre-natal murder.

"We read in the Hebrew scriptures when men wanted to do a mean thing or perpetrate great crime, it was their God who commanded them to do it; so with Louis Phillipe. The Gods of to-day are less powerful than the Gods of the past. The lecturer has mentioned

the idea of Christianity—God incarnate in flesh. This was in the minds of men, 5,000 years before Christianity, with Buddha, and also with Mohamet. Now as to the personal-ity of God: if you think of God as organized, you must think of a person. You cannot worship an abstraction. The God of to-morrow will be a personal God. This God is wisdom and love. There will be as much sharp contact in the future, as now. Men will differ, will have creeds, must have them. No man's God will be like another's; he makes it for himself and you for yourself. We shall have our creeds and wa must put them into our lives. I think of God as com-plete and perfect. You are to be measured by your conception of God. Whether you can take a higher one—can search out for your ideal, is for you to learn, and your own lives will show if it is one of love instead of hate, of purity instead of vice, of wisdom, strength and power."

The thanks of our Fraternity were tendered Mrs. Van Horn for her able lecture, and the hope was expressed that we might again be favored with her presence and teachings. Mr. J. Frank Baxter continues to attract large audiences, and his tests of spirit presence on the platform are very satisfactory and convincing. Next Friday evening we are to have an experience meet-

ing. Brooklyn, N. Y., April 15th, 1882. S. B. NICHOLS.

Science and Art.

From Kentucky to Florida stretches a nearly continuous forest, which has scarcely been touched by the lumberman.

The total value of the product of the 22 field crops raised in Kansas in 1881 is \$91,-910,439.27, or more than 30 per cent. greater than in any previous year in the history of the State.

Neither cold nor boiling water, alcohol, ether nor ammonia reduce sponge-fibre to a soluble consistence; even the strongest acids and alkalies act upon it slowly.

A thick vein of a peculiar substance, which, according to local chemists, contains 50 per cent. of pure paraffine, has been discovered at Hawkes Bay, New Zealand. It is said to be worth \$200 per ton, and to exist in enormous quantities.

The human body is seven-eighths water. The blood is mostly water. All the tissues owe their softness to it, and even the bones have a share of this fluid. No organ of the body could perform its duty, nor could life be sustained without it. Alcohol burns up the water, diseases and destroys the body.

China is at last building railroads and constructing telegraph lines. The telegraphic lines between Pekin, Tientsin and Shanghai will be completed this year. The emperor has granted permission for a railroad from Pekin to the port of Tientsin, 70 miles long, and thence to the Yangtsekiang River a dis tance of 100 miles further south.

The process of whitening sugar was discovered in a curious way. A hen that had gone through a clay puddle meandered thence into a sugar-house. She left her tracks on a pile of sugar. It was noticed that wherever her tracks were the sugar was whitened. Experiments were instituted, and the result was that wet clay came to be used in refining sugar.

With the electric lighting of streets and squares and the interiors of factories the public has become familiar; but the lighting of churches by this method has a touch of novelty in it, and to people of conservative habits will offer a somewhat startling association of ideas. The introduction of the new light—not in a doctrinal but a purely material sense—in Christ Episcopal Church in Indianapolis on Sunday evening, Feb., 12th, is claimed to be the first instance of the kind, and was attended, so far as our information goes, with none but the happiest results both to the pulpit and the pews.

In no other country in the world is the antagonism between capital and labor so marked and constant as in England. In no other country has the strife between them been attended by so many ferocious out-breaks, so much proscription and persecution, or such frequent attempts to maintain with blind and desperate force a contest against hopeless odds. Romances have been written of which the misery and violence incident to strikes and lockouts were the foundation; and endless appeals have been made to the sober sense of both parties, with the hope of mitigating an evil which seemed to have no adequate remedy.

Unexpected compensations are frequently met with in the affairs of this world; but it would hardly have been thought possible that the terrible forest fires by which Michigan was scourged last fall could prove in any sense a blessing in disguise. In many instances, however, this appears to have been true, in at least a pecuniary respect. Large tracts of land, which when covered by fallen timber and brush were valued at five dollars an acre, have been readily sold, since they were cleared by the fire, at three times that sum. It seems that in the country as well as in the city, the devastation of a region may be the appointed means by which it is opened up for improvement.

Evidences of a primitive dispersion from Atlantis are found by Ignatius Donnelly in the affinities existing between the civiliza-tions of the Old World and the New. These are observed, if we regard especially Mexican and Peruvian civilizations, in architectural forms and ornaments, in metal-working, sculpture, agriculture, public constructions, navigation, manufactures-especially of pottery, weapons, social customs, folk-lore, and religious belief and ceremonies. All these points are illustrated by him with considerable detail. Some striking analogies are de-tected also in languages. A number of words from the Maya language are strikingly similar to words of corresponding meaning from the Hebrew. Even the Roman alphabet is held to furnish a series of analogies not only with Greek and Phœnician, but with the reputed Maya alphabet preserved by Landa. Communication with the entire world is

brought down to the seven desks in the cable room of the Western Union Telegraph office in New York. A message is handed in at the receiving department, where it is checked, sent up to the operating department, and before the sender has had time to leave the building, the message is in North Sidney, Cape Breton, where the land lines of the Western Union meet and interchange business with the four cables of the Anglo-American Company. The message is then handed to the latter company, and in less time than it takes to write this, it has made its journey under the ocean and is on its way to its address. Answers to cablegrams to Europe have been received in less than half an hour. The old French cable, between Duxbury, Mass., and Brest, France, is another outlet and is used for the transmission of all messages whose destination is outside the limits of the United Kingdom. The Cuba

cable, from Lake City, Fla., thence to Key West and Havana, connecting the United States with the Antilles, also centers here.

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



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