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

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For the Religio-Philosophical Journal. English "Free Thinkers" Trial and

BY GILES B. STEBBINS.

The London Daily Telegraph of April 6th comes to us from the English metropolis with a long report of the trial and conviction of George W. Foote, W. J. Ramsey and H. A. Kemp, editors and publishers of the *Free-thinker* in that city, "for printing and publishing biasphemous and impious libels in the Christmas number" of that journal. The Telegraph has a long editorial on the case. We quote from both, to give an idea of the trial and of the views of a leading and able London journal, which is not considered conservative. The defendants had been tried once with a disagreement of the jury, and this second trial was before Justice North, Sir Hardinge Giffard, for the projection:
"The production which he would place be-

fore them contained pictures so loathsome in their nature, that he felt considerable hesitation in describing them. They had been publicly exhibited to the hurt of the conscience and feeling of Christian people, and they were calculated to destroy the morals of the young and inexperienced. If they once had a blasphemous shop established, and the windows of it placarded with such pictures, they might be sure that, in the population of millions, some injury would be done. It had been said that the law of blasphemy was obsolete: but so far as he was aware it was no more obsolete than the law of murder or theft. The same law that had ever prohibited blasphemy prohibited it now, and that it had not been put in practice was due more to the right thinking of the people of this country in obeying the law than to the fact that the law itself had passed into desuctude. People might hold views strongly adverse to the religious world, but it was not necessary that they should obtrude those views on their neighshould obtrude those views on their neighbors; that they should be plastered over the shop windows for the purpose of hurting and grieving the conscience and feelings of Christian people. Happpily, into whatever sects it might be divided, the great body of the people of this country were Christian, and it was obvious that if they once permitted publications of the character he had describpublications of the character he had described it would be impossible for the people to allow their children to be in the streets lest they should be misled by publications of this Were it permitted it would be a control by the minority of the great majority of the people of this country. Even if no law existed it would be felt to be absolutely neces-sary to check the public exhibition of such pictures. Liberty of discussion was claimed but in this case it was license to insult those who had strong religious beliefs, and to caricature that which they held in solemn reverence. It was easy to talk about liberty of speech, liberty of the Press, and liberty of thought; but was it liberty of speech, liberty of the press, and liberty of thought to have things such as he was sorry to say they would have to look at placed in a public thorough-fare. So far from that being liberty, it seemed to him to be the grossest possible tyranny against those whose children passed along the thoroughfare, and might be caused to unlearn the lessons they had been taught by their parents at home, by seeing ridicule cast upon them. For this reason it was thought absolutely necessary to test this matter in a court of law. It was said that prosecutions of this sort were better let alone. He quite agreed that in dragging obscenity from its from any of the works you have brought beden and prosecuting it mischief might be fore me, in every way whatever. The sendone; at the same time, when people claim- ence I now pass upon you is that you be im-

ed the right to sow broadcast this moral poison, the authorities were brought face to face with the problem whether it was to be per-

One of the defendants, Foote, just from jail, where he had laid since his former trial a few days before, then addressed the jury.

"There could be no doubt whatever in their minds that the money for the prosecution would be found by the Corporation of the city of London. In the city periodicals were hawked in such a suggestivé way as to excite prurient curiosity, but these periodicals were not interfered with. But the publication now before them had been, considering the small publicity that appeared to have been afforded it before, given a gratuitous and appendid advertisement. It had been dragged from comparative obscurity in order that a ground of indictment against those who were supposed and were alleged to be connected with it might be found, and in order that the corporation of the City of London, before the Government abolished it, might assert its old character, and apply again the principles that had never been appealed to since the prosecution of the Rev. Robert Tay-

"Who had been outraged? Some one might well have been put into the box to prove out-raged feeling. The prosecution had the wealth of the Corporation behind it, and it could have manufactured any amount of outcould have manufactured any amount of outraged feeling. It had not done so. There was nothing surreptitious in the Freethinker; it bore its name upon its front; it could only be obtained on payment; those who purchased it must want it; no Freethinker shoved it into their hands, saying, I want to outrage your feelings; I want to scarify your sense of decency. Those who purchased the paper had done so in order to prosecute, and whether their feelings were outraged or not whether their feelings were outraged or not outraged, they were not worthy the consideration of the jury. Only priests and preachers needed protection. Unless they made a bold stand they felt that their hold upon the people must slip. They felt that it was necessary to guard their dogmas from the rough approach of common sense, and therefore these laws were always enforced in their interests. Let Christianity take its chance, like every other religion; let it not depend on the policeman's truncheon. To-day every doctrine must take its own chance. Having referred to the change that had been brought bout in the constitution of the House of Commons, in which he said they now had lews, who were certainly not Christians, engaged with others making the law of the and, a part of which was said to be Chrisianity itself, he pointed out that even the oath had been greatly altered, and that now they had nothing but a theistic oath. At great length the defendant brought forth arguments to show that he had a right to the use of ridicule against Christianity. Ridicule, he contended, was a perfectly fair weapon in theological controversies...

"Was it not a scandal to humanity that a law so illiberal in spirit should be in force at the present time? The defendant went on to quote from the 'Evolution of Christianity,' Shelley's 'Queen Mab.' and the works of James Mill, John Stuart Mill, Mr. Leslie Stephen, Mr. Matthew Arnold Mr. Herbert Spencer, Viscount Amberley, Professor Huxley, and Lord Byron, and argued from the extracts he laid before the jury that lisbelief in Christianity was common in the higher walks of literature at the present day. He submitted that he and his co-defendants had not forced the publication in question upon the people, and that they had no ma-lignant motives in their minds. The matters were merely matters of controversy. After quoting opinions adverse to blasphemy rosecutions from Jeremy Bentham and Buckle, he urged that Professor Hunter (Lecturer of Jurisprudence at the University Colege) had said that the blasphemy law was a relic of the past—a relic of barbarism, and in itself a weapon always ready to the hand of mischievous fools and designing knaves He (the defendant) did not know in which category Professor Hunter would put the prosecution in this case. He contended that unless the jury considered that the defendants had a malignant motive in their minds, such as a breach of the peace or to cause a gross outrage upon the feelings of those who differed from them, they ought to return a verdict of not guilty. The great principle of the liberty of the press required to be affirmed. The age was growing more and more in humanity and freedom of opinion every day, and he hoped the jury, by their verdict, would express their disapprobation of prosecutions of this nature, and so close once and for all a discreditable chapter in English history, and prevent for the future any similar proceedings being taken. (Cheers, which were with difficulty suppressed.)"

The defendant Ramsey made a brief adlress, the justice summed up the case, and the jury, in two minutes, gave a verdict of guilty, with loud hisses from the gallery. Mr. Justice North proceeded to pass sentence Addressing Foote, his lordship said: "You have been found guilty by the jury of pub-lishing these blasphemous libels. This trial has been to me a very painful one, as I regard it as extremely sad to find a person, to whom God has given such evident ability and intelligence, should have chosen to pros-titute his talents to the service of the devil in the way it has been done under your auspices. I consider this paper totally different from any of the works you have brought beprisoned and kept to hard labor for twelve calendar months

Ramsey was sentenced to nine months of like imprisonment and Kemp to three months. From the *Telegraph* editorial we extract as follows: "Prosecutions of editors and pubtishers of newspapers for offending against the law and against public decency, by inserting what are called 'blasphemous libels,' are happily not common events in our courts. As a general rule, the style of con-troversy adopted in this country on religious subjects affords a welcome contrast to the spirit in which the same topics are habitualually handled on the Continent. Even where the strongest feelings are excited upon one side or another, we recognize the bounden duty of not allowing an argument on the most solemn and important of all possible questions to degenerate into mere vulgar abuse or scurrilous jesting. The case which terminated yesterday may be looked upon as the melancholy exception to an almost universal rule. In the Christmas number of their journal the three defendants whose connection with the issuing of the print was proved to the complete satisfaction of judge and jury—gave forth to the world a series of illustrations, accompanied with letseries of inustrations, accompanied with let-terpress, containing the grossest possible in-sults to Christianity. The incidents in the most sacred of all narratives were travestied and derided in a vein of brutally coarse and ribald merriment. Of real humor there was no pretence, but what the wretched publica-tion leaked in wit it made up in profession tion lacked in wit it made up in profanity. There can be no shadow of doubt that the of-fence against public decency was gross, and the offence against the law of the land was not less glaring and undeniable....Such names as Darwin, Tyndall, Huxley and John Stuart Mill were freely used by the defendant to cover his own outrageous conduct. It is notorious that these eminent men have openly and boldly expressed opinions on the subject of Christianity which are, to say the least of it, not orthodox. Yet, argues Mr. Foote, these lights of modern science and mosophy are sunered to write on with anpunity, while such as he are made the tar-

gets for all the arrows of all the bigots in England. It is an insult to the eminent men whose name we have mentioned to compare their writings for a single moment with such scurrilous buffeonery as that indulged in by the incriminated newspaper. The "honest doubt" of a pure and reverent spirit, like Charles Darwin, savored more of true religion than much of what passes current for that commodity. When, we should like to know, did Mill or Tyndall fling vile jests against the mysteries held sacred by Chrisian believers, and turn texts of Scripture into occasions for indecent paredies and shocking illustrations? There is all the dif-ference in the world between honestly stat-ing one's reasons for disagreement with prevailing religious opinions and making those opinions the butt of the grossest ridicule. The latter course was that adopted by the persons who penned the Christmas articles and pictures in the Freethinker, which were disgusting in the highest degree, and would be almost equally offensive to the Christian. the Jew, the Mohammedan, and the Hindoo. It may be said that ridicule is "the test of truth," and that some of our most graceful and refined essayists of the day are in the habit of making merry, in a polite kind of way, over certain habits of mind and dogmatic opinions which are considered quite correct in orthodox circles. This is true enough, and the verdict of the jury and the sentence of Mr. Justice North yesterday must not for a moment be considered to interdict ridicule altogether as a legitimate weapon in religious controversies. Such a decision would, for instance, have banned the immortal Letters of Pascal, but, at all events, the ridicule which is employed to kill noxious and mistaken dogmas should be of the finest and brightest quality of wit, and not the brutal sledge-hammer profanity of this reviviled Tom Paine school of anti-religious thought....The law dis-tinctly prohibits all scandalous attacks on hristianity, and in this respect it does certainly single out one creed above all others for respect and protection. The reason is clear, because Christianity was, at the time of the passing of the statute in question, what it still remains, the religion professed

by the vast majority of the people of these islands. Whether the law which thus selects one religion for special patronage is wise or not, is a matter capable of argument, although it is an undoubted fact that the law does in other ways adopt the principle of protecting the public morals from deterioration. .Of all the pleas raised in their behalf, that of "Freedom of speech in danger" is the most delusive, because in some ways the most specious and plausible. Mr. Foote declared that Christianity ought to be strong enough to stand by itself, without being protected by the policeman's truncheon. This sounds the policeman's truncheon. This sounds very fine, no doubt; but the argument, if valid, ought to be carried further. The reputation of private individuals, it might be urged, if really unimpeachable, ought to be able to do without the aid of the law, and any amount of slander and villification would therefore be legally instifiable. The

fendants have been given a sharp and a salntary lesson, which, we hope, will have its due effect upon those who are disposed to trade in indecency and profanity for the sake of "filthy lucre." At all events, the sacred right of "private judgment" must not be pleaded as an excuse for infamous jests publicly levelled against the private judgments of other people."

therefore be legally justifiable.... The de-

Our readers can see, from these extracts, | year, and had been a co-worker in the very the facts of the trial, and the best that can be said, by one of the best English journals, in favor of the verdict. Justice North plain- of the act will appear in its true light. ly was resolved on as severe punishment as could well be given under an old statute such as would not be enacted to-day in modern England, and is so little in use as to be practically almost obsolete. The defense of Christianity, or any religion, by law, while ther faiths can be be practically almost observed without for the faiths. other faiths can be lampooned without fear, is partial and unjust, and the statute had better be repealed and the laws against vulgar and scurrilous indecency kept in force. The imprisonmen of these men, on such a plea and under such a statute is unwise, cruel and tyrannical, they being guilty of no other acts which law or decent public opinion would hold us bad. But it is plain enough that they stooped to a vulgar coarseness which is the bane of a certain type of free thought, and an injury to high-minded and fearless and wise freedom and progress. Such freethinkers we have at home as well as abroad, so coarse and low in their methods as to disgust all decent people and to hurt the cause they profess to serve. We are wiser, however, than England in this matter. Our laws do not touch them for reviling Christianity, and the sure growth of a pure and free public sentiment consigns them to the pitying dislike of all clean-souled persons of whatever opinions. The cruelty of bigots helps to intlame this coarseness, for it is true in the nature of things that "Oppression makefu the wise man mad." Away with the bigotry on one side, and on the other side let every wise and true freethinker put beneath him the coarse vulgarity.

For the Religio-Philosophical Journal, Barbarism of Modern Christian Civilization.

Alas for the rarity of Christian charity under the sun. Thomas Haad, By their works ye shall know them.—Bibb.

Cleveland, Ohio, is just now moved to its depths by the following facts of recent inhu-

iusband was for many years chief of the leveland Fire Department, and noted all through her woman's life for the charity she dealt out to poor and needy with a lavish hand, has been recently treated by some socalled Christian sisters in a style of such cold-blooded inhumanity as to be almost in-credible. These are the bold facts as narrat-

ed in the public press: Some ten years ago, Mrs. Hill was in pros-perous circumstances, and noted for her large-hearted sympathy and aid to all of suffering that fell in her way. She was an active member of St. Paul's Church, whose congregation is of the wealthiest of the Episcopalian denomination, a leading spirit in the Dorcas Society connected with the same church, and one of the most active originators of Huron St. Hospital. During a number of years she was a member of the executive committee, and probably gave more of time and money to place the hospital on a sound footing than any other lady. Little did she then dream, that in only a few more years, when beggared and a helpless cripple, she would herself be thrust out of the institution she was so largely helping to build up. But even so the future sometimes brings around its horrible changes. Her husband having been removed from the fire department, deserted her, going to Oakland, Cal., where he now resides, at the head of the fire department there. This was about eight years ago. Becoming reduced in circumstances, Mrs. Hill essayed varying means of earning support, with only partial success, until about April, 1882, when she was taken sick and removed to the Huron St. Hospital for treatment. Her malady was rotting of the bone,

and before long it was found necessary to amountate one of her legs, and soon afterward a portion of one hand. The culmination of this poor lady's sufferings and inhuman treatment caunof be better fold than in her own words to a Press reporter:

"Oh, I do not like to speak of this matter; do not wish to blame any one. But my lot is a hard one. The first five mouths I paid \$10 per week for my care and attendance. Then when I found that my resources were becoming exhausted, I was advised by the hospital management to leave my private room for the ward, which would be only \$5 per week. I tried to be resigned to my fate and bear my terrible trials with patience. The hardest blow came on the anniversary of my admittance to the hospital, about two weeks ago. I was joking with the matron and some other ladies, I said: 'I am here a year to-day. We ought to celebrate it in some manner,' The matron laughed and re-

plied: 'Yes, Mrs. Hill, we will give you a drink of lime water?' That very afternoon Dr. Olmstead, the house physician, sent me a written notice that I must leave." The following is a verbatim copy of this cold-blooded notice:

"Mrs. Hill: The executive committee have come to the conclusion that you had better secure some boarding place in the city as you have been kept so long at a reduced price. You have paid up to April 21, by which date it is expected you will leave the house. "[Signed] L. J. Olmstead, House Physi-

When it is borne in mind that this executive committee is composed of ladies in high social standing, and prominent members of a Christian church-denomination, that this poor, helpless cripple, lying close to her death, literally alone in the world, without friends or means, was close to her seventieth | for it.-Fuller.

Ashamed of his share of the business, Dr. Olm-tead explained: "Yes, I wrote the notice, but it was at the dictation of the execuive committee. I am subject to their orders." Further inquiry from a lady very prominent in works of charity, and who is associated with the Huron St. Hospital, elicited the following additional particulars:

"I dislike to get mixed up in this matter, is I do not want my name made public. But I do say that the turning of poor Mrs. Hill out of the very hospital she helped to make is the most outrageous thing I ever heard of. was out of the city at the time of her removal, or I should have tried to prevent such a piece of base ingratitude. On, it was heart-less, and done by people who claim to be Christians—those of her own sex! They even proposed that she go to the infirmary. I saw Mrs. Hill, when she said: Oh, they tried to send me to the poor-house. I can only live a little while ai most, and death will be such a relief. My two dead daughters I know are waiting for me on the other side. I derive great consolation from the Book of Joh. When I went to the hospital, I learned that as soon as it was discovered her money was as soon as it was discovered her money was nearly gone, the executive ladies discussed the advisability of her removal, and finally decided she had better be sent away before her means were entirely gone. Alt! was not that cold-blooded! One of her limbs had been amputated, and one of her hands partly cut off. She has a running ulcer on her back and now part of her face will have to be cut away. She cannot five more than a few months at most."

Dr. Taylor, who has charge of Mrs. Hill at

Dr. Taylor, who has charge of Mrs. Hill at the City Charity Hospital, where she now lies, remarked: "She is one of the most agreeable and patient persons I ever attended. She is perfectly helpless, but is resigned to her lot. Hers is a sad case. Sad, indeed.

To show the utter want of excuse for this shameful ingratitude and lack of ordinary from donations and other sources to the hospital during 1882, were \$20,618,60.

And now we reach the peculiar features of this case that especially hear on modern Christian civilization. When Mrs. Hill was in prosperous circumstances she was a prominent member of St. Paul's Church, but when she had become poor and helpless it appeared that she had lost her nert and let in that wealthy institution. When the pastor, the Rev. Mr. Rulison, was spoken to in regard to he claimed to have no knowledge of Mrs. IIII; he said if she had been a member her name must have been accidentally omitted from the list handed to him when he took

Is it conceivable that her name would have been omitted if she had retained her prosperous circumstances? How little this reverend pastor of a wealthy church, whose creed is based on the humble Nazarene, whose whole lift was spent in going about doing good, is well seen in this, that he called upon Mrs. Hill while she lay in the Huron St. Hospital with the statement that he was not aware he was a member of his charge; and then, like that other pharisee of old, who passed by on the other side out of the way of suffering humanity, he neither called again nor made any move to aid or comfort the helpless old lady. The president of the hospital, T. P. Handy, is one of Cleveland's wealthiest bankers and very prominent man in church matters; and yet no help of his came to aid this erippled, broken down Christian sister. Hundreds of thousands of dollars spent in extravagantly built churches, and still more in aid far-off breech-clouted heathen, but not sufficient from all the wealthy congregation of the poor lady's own church to keep her from being cast onto the cold world to die! A lady who has known Mrs. Hill for years, gave this public testimony:

She did a great deal for St. Paul's Church. She once had charge of a bazaar for its benelit, when she presented an afghan worth \$150. She was the most prominent worker in the church, and it does seem the basest of ingratitude, to say nothing of want of Christlike humanity, for this rich congregation, to forsake their sister in her poverty. I don't wonder that people say that church is too aristocratic to have any real religion in it."

In view of the foregoing barbarism, is it any wonder that such letters as the follow-

ing are pouring into the Daily Press?

*Editor Press: Who are the inhuman persons who sat on that executive committee doling out orders to that very bashful doctor w o does not know who the ladies were that gave the orders? Charitable people of this city would like to know if that gilt-edged institution is carried on for profit. What is done with the \$20,000 if there are so many paying patients and so few on the free list? What churches do the members of this committee attend, and what minister permits such conduct without calling the perpetrators to account?

There is surely no need to give these particular names. The entire matter is a blot on the whole Christian church, showing, as it does, that the borrowed name of Christ is a mockery and sham, held to cover up a system of worldly estentation and outside fashionable show, heedless of the want and suffering

of impoverished helplessness. Cleveland, Oh.o. W. W. WHITWORTH.

No man ever offended his own conscience, but first or last it was revenged upon him For the Religio-Philosophical Journal.

IMPERFECT TRANSITION.

A Subject Discussed by the Association of Liberal Spiritualists at Washington Hall, San Francisco, California.

Questions answered by Sarah A. Harris of Berkeley,

California.) 1. What we call death is the birth of the spirit form and soul into another sphere of existence. Life on earth is the gestation time for this spiritual birth, and is analogous to the gestation period before the birth into earth life. Both are subject to certain limitations; that is heredity, prenatal influences and the environments after birth make the personality; and give character to the individualized soul during earth life, the same as the gestation period in earth life prefixes the condition of the spirit form and soul after its birth into spirit life. A true physical transition is one where there is no break in the continuity of conscious life in passing from one sphere to another, where the last moment of earth life fits into the next moment in spirit life, without a break in the consciousness. To be a perfect transition this must also be true of the intellectual powers of the mind, and of the soul's attri-There should be no break in conscious life, no loss of soul force, and a spirit birth which makes immediate progress possible. There are as many gradations leading up to what we call a true transition, as there are different souls; gradations due to the constitutional, intellectual and spiritual condition of the individual.

Soul attributes in essence are the same in all persons, only differing in degree and combination; this difference in degree and combination is what gives individuality, and prevents each soul from being an exact counterpart of all others. This same is true of the forces which work out physical life. Digestion, its uses and result, in promoting nutrition and growth, are in principle the same in all persons, only differing in power. The result of these differences is seen in the great variety of form and features, making a personality for each, the same as different combinations of soul attributes make the individuality of the soul. This dual nature which fixes the personality and makes the individuality of the soul, is largely the result of heredity and prenatal conditions.

That gestation which has the best conditions for the harmonious combination of soul attributes, and the best physical development, has what will insure a happy result in earth life, and a true transition into spirit life. To make this point clear we will take two cases as illustrations: one a man who came into earth life with an average intellectual and spiritual possibility, but who held by heredity from both father and mother a strong tenacity to life and consciousness. Although subject to severe sickness he never lost consciousness except in sleep. His last sickness was one of prolonged and intense suffering. Opiates, although they sometimes dulled the pain, never rendered him unconscious. There was a slight weekleping of his scious. There was a slight weakening of his intellectual faculties, but a marked spiritual unfolding, and a firm trust in the All Father as the end drew near. When the last moment came he was as conscious as at any time in his life, and the first moment in spirit life came into his consciousness as clear as his last in this. There was for a short time a slight clouding of the intellect, but his conscious life existence knew no break, and he soon recovered his wonted strength of mind. This result was due to the constitutional tenacity with which he clung to a conscious state, and would have been th same had he been what the world calls wicked. Intellectually and spiritually we pass into the next life as we leave this, but the immediate use of these powers may be prevented by constitutional conditions which time will overcome.

The second case is that of a woman who had large spirituality and average intellect, but with a constitutional weakness which from early life subjected her to fits of unconsciousness. A fright, a sudden jog, or a slight indisposition, would cause her to faint; this was a heredity from her mother, she having this tendency and transmitting it to her child in an exaggerated form. As her last hours in earth life drew near she went into an unconscious state, and passed over in that condition. This same constitutional tenden-cy followed her into spirit life, and she remained unconscious several days, and might have continued so for years, had it not been that friends brought her back to the room where she had her last conscious moment thereby helping her to pick up the thread of life. When we consider that the spirit form is built out of spiritualized atoms which have passed through the chemical processes of the physical body, it is easy to see how this habit of unconsciousness would go with her into spirit life.

We know that in earth life intellectual faculties and soul attributes find no expression through the physical when a person is in an unconscious state. This same is true of the spirit form and soul forces; those forces may have all the potential power they held in earth life, but can give no expression until consciousness returns to the spirit form.

After a few days when the woman was taken to the room where she passed away, the condition brought an association which aroused her to consciousness, she remembered the last thing which was presented to her mind, but did not know that she had died. Those days were lost to her so far as physical consciousness was concerned, and she picked up the thread of life from her last conscious moment. There was no break in the continuity of her soul existence, but there was a suspended consciousness of that existence. Still the woman was spiritually developed, but suffered the consequences of hereditary weakness. Nature is inexorable in her demands, and is no respecter of persons. If it were not that spirits know this law, they would often feel great grief, for sometimes there is long delay in the conscious meeting of waiting friends. On recovering from an unconscious state the natural or constitutional attributes of mind and soul are the first to express themselves, the acquired faculties not returning until equilibrium is established.

2. A sudden or violent death is a shock to the spirit form and soul, for the reason that the spirit does not voluntarily withdraw from the physical so long as there can be an adaptation to the wants of the soul. The transition is a physical one; the soul's attributes and the intellect do not change. The real change is in laying aside the earth form so that the soul act: directly through the spirit form; but in the case of a violent and sudden death, there is no want of adaptation; the life forces are all working out their forces; the spirit does not withdraw, but is shocked out of the physical. Where there is a constitutional tendency in that direction, there may be a speedy return of consciousness, but there must be time to bring

about an equilibrium of soul and spirit force before there can be a full transition. There is a chemical process in the illumination of the spirit that appropriates spiritualized atoms, which, if the spirit is shocked out, does not take place, and this want is a loss to the person, and only time can compensate for this want. Even a large spiritual development does not insure immediate con-sciousness or compensate for an early or violent death. In youth the physical life is establishing itself; in the middle life the intellect unfolds, but when old age comes, the spirit develops and ripens, and the fruitage should fall as painless as the leaf from yonder tree. This is the only natural death, and the one which brings its full fruition at the

3. The old lady spoken of in this hall, who laid in an unconscious state eighteen years, need not have remained in that condition so long, had she been taken where she could have picked up the thread of consciousness. This process is much the same as when a person is rendered insensible by a blow on the head; when he returns to his normal condition he remembers the last thing he saw, or heard before he felt the blow, for conscious physical existence requires sequence in moments of time to produce continuity. Soul, in essence, knows no past, present or future; omniscience and omnipresence are soul attributes, made finite by passing through ephemeral physical conditions, and their expression is in exact ratio to the perfection of

The old lady's soul still held its continuity of existence, and was more or less conditioned by its attraction to her spirit form, although there was no reflection of its attributes. If she had been roused into consciousness away from earth conditions she would have been confused; there would have been no association between the past and present and consequently no moment from which she could have picked up the thread of consciousness. Her transition though natural to her constitution, could not be called a true one, and only hereditary weakness could

make such a trance possible.
4. The condition of those persons who were shocked out of earth life at the late railroad accident is as varied as their states of body and soul; some retaining consciousness through all the agony of the hour, passed into spirit life in full possession of all the powers of

their souls. Others became unconscious as soon as they felt the shock, and have not yet recovered. Their friends are waiting the best conditions for their return to consciousness. Others know of the change, but are dazed in their minds, good and evil in their lives having no effect on these really physical conditions; but when they recover the equipoise of soul the good or evil in their lives will fix their immediate status in the Spirit-world, for there is a compensation as exact as time, and in ratio to the good or evil in life.

5. A long sickness and much suffering have a compensation in exact accordance with the effect on the character of the person thus afflicted. If it have the effect to render the person more gentle, patient or trusting in a supreme Good; if the soul is purified and developed during the process of a long sickness, then the person would be in advance of what he would have been, had he passed away suddenly. On the other hand if long sickness sours the nature, producing irritability and unhappiness the person would take these states of mind into the next life, and would need to overcome them before he could make much progress. In that case long sickness would retard the

soul's growth. 6. And now we approach with some reluctance the contemplation of another phase of imperfect transition, one from which we shrink, fearing we may not make our points clear; but we assume some, at least, are ready for the question, or they would not have called it. We have spoken of transition where the physical forces were such that there must be more or less delay in the use of the mental and the spiritual faculties; of those instances where by a sudden and violent death the chemical process of spiritualizing atoms is impossible, so that for a time there is a loss to the spirit form which renders action incomplete. We might have spoken of deaths under circumstances which actually scatter the atoms of the spirit form. compelling re-organization, which is only limited in time by the potential energy of the individual soul, often requiring years for perfect adaptation. We have now to consider those cases where the physical energy was such as to insure a continuity of conscious life, still there was constitutionally so little potential soul-force, that during the earth life there was not enough soul development to evolve a spirit form which could pass beyond the earth's conditions; the form is so little changed in the process of death that the individual knows little difference. In other words though removed from the immediate activities of earth, still he holds the earth condition with no potential force to carry him above them. To such, without new conditions, progress is impossible.Gradually this soul sinks below the earth's condition and beyond the influence of earth's children. This gradual sinking is due to two causes; one is the natural evolution of matter which is raising the earth conditions, thereby leaving those souls on a lower plane. The other cause is the attraction of each soul to its own spirit sphere. This is not a vindictive punishment, but a law which acts with the same force as that which attracts a soul to a higher sphere. Around each central sun there are grouped and revolving in orbits more or less remote, worlds in different stages of development. The substance of these worlds is the same in essence, differing only in degree and refinement, according to their respective ages. All worlds have their infancy, middle age, old age and decline. The decline is as natural as the evolution which brings the conditions for decline; one of these conditions being the development of each soul born into conscious life, and the refinement of the matter connected with each planet. So long as there are conscions souls undeveloped, and matter unrefined, there can be a readjustment of forces; so long as there can be a readjustment of forces there cannot come an absolute equilibrium, and so long as there is not rigidity of soul or matter, progress is possible under proper conditions. In the evolution of the matter of an earth there is always more or less which is not brought up to the higher plane until cycle after cycle has had its round of progress. This matter integrates, forming spheres, and each soul is attracted to its own sphere by a power beyond its control. Those souls of whom we said progress was impossible without new conditions, find those conditions in the spheres to which they are attracted. They have passed through the gestation which

gave them individualized existence into

earth life, also that gestation which gave them birth into spirit life. They cannot be re-incarnated into a new embryo, passing through these gestations again, for they are no longer soul germs, but they can progress

with the sphere to which they are attracted. Such souls are not so absolutely wretched as their surroundings would indicate, for they have no aspiration for a higher life; if they had they could not remain where they are. It is those above them who realizing their condition strive to raise them by showing them their degradation.

We know that in earth life each soul creates its own surroundings more or less. It would be next to impossible to place a person with a cultivated love for the beautiful in circumstances where he would not create somewhat of beauty. In these undeveloped spheres there is a total want of beauty; such a condition being reflex of those souls which have no love for the beautiful. But the condition of those souls is by no means hopeless, for, as the matter of a world becomes more refined, they find better expression and more complete control over substance. There is a sure advance for them in the future through natural evolution, since soul progress moves in cycles of time, refining matter and raising conditions. While each cycle brings the more refined matter and more advanced souls nearer the divine centre, the influence widens and the circumference enlarges, taking in the universe of matter and soul. No soul can be attracted beyond the reach of divine love, for each is a unit of a great whole. If one atom of matter could to the same control and visitation of said rebe destroyed or one soul be lost, the purposes of the Infinite would fail of completeness.

These dark spheres are by no means a new revelation to Spiritualists, there being large associations in spirit life for missionary work in these benighted regions. Tennyson had a true inspiration when he said:

"O, yet we trust that somehow good Will be the final goal of ill, That nothing walks with aimless feet, That not one life will be destroyed, Nor cast as rubbish to the yold When God has made the pile complete,"

In conclusion we will make a general statement to the effect, that the physical constitution, the length of life, and the manner of death, do affect the transition and the immediate condition of the spirit form, and that the soul's growth depends on the combination and degree of its attributes. If we would give our children a true transition or birth into spirit life, we must give them such conditions as will insure this in their birth into earth life.

How the Old School of Medicine Seeks to Crush the New.

The United States Medical College. (From the New York Scientific Times and Mercantile

Register.) The quarrels between rival schools of phy sicians have furnished matter for the world's discussion ever since the day of Hippocrates. The matter has been brought forcibly to the attention of the public by the announcement of a decision by the Supreme Court to the effect that the United States Medical College of this city was not a regularly incorporated institution, the supposed effect of which will be the rejection of the Bureau of

Vital Statistics of death certificates signed

by graduates of that college. Though the college has been so long in operation it is only recently that its opponents have been able to take advantage of a purely legal technicality and gain the decision above referred to. It was regularly incorporated as a medical college or intended to be so, under the advice of the Secretary to the Board of Regents of the State of New York and of two Attorneys General of the State, under the Acts of 1848 and 1870 and it had every reason to suppose that its incorpo-ration as a Medical College was complete. An institution designed for the instruction of students in medicine and surgery must certainly be considered as an

EDUCATIONAL INSTITUTION

as well as a scientific college; moreover the third section of the Act of 1870, expressly assumes the incorporation of colleges and universities under the Acts of 1848 and 1870. This construction of the status was supported by the opinion of Hon. Hamilton Ward, Attorney General, in 1880, upon an application to dissolve a medical college, incorporated under the Acts of 1848 and 1870. The Attorney General says in writing to counsel making the application; "After examination of the papers on the application to commence an action against the corporation of the Buffalo College of Rational Medicine, and in view of Chap. 51, Laws of 1870, which you seem to have overlooked, the Attorney General is not clear that the action could be maintained, and is therefore obliged to decline to commence the action."

A further endorsement of these views was given in 1879 by William C. Whitney, Esq., Counsel to the Corporation of the City of New York, in response to a request of the Commissioners of Public Charities and Correction for his opinion as to the legality of the incor-poration of the United States Medical Col-

The attorney General of the State wrote in 1878 in reference to a kindred case:

In answer to your communication requesting the opinion of the Attorney General whether a college or university, incorporated under the general laws of this State has authority to confer degrees in the same manner as colleges and universities chartered by the Regents of the University, or by Special Act of the Legislature, I have the honor to say that in my opinion the authority to confer degrees is the same in every college duly incorporated, without reference to the manner of incorporation.

In 1881 the Supreme Court rendered a de cision affecting the validity of the incorporation of a medical college, organized under said Acts of 1848 and 1870, questioning the incorporation of the same as a medical college, and consequently its authority to issue valid diplomas to its graduates.

This decision was clearly as adverse to the United States Medical College as if rendered against it specifically; and in consequence of such decision and for the purpose of

REMEDYING ANY ALLEGED DEFECT in the organization of this college and of others similarly organized, the Legislature passed Chapter 367 of the laws of 1882; section 2 of which provides that all scientific and literary colleges and universities organized under the Act of 1848 and the amendatory acts, which shall have reported to the Regents within the two years last past, are hereby declared legally incorporated, and all degrees heretofore and hereafter conferred by them are declared valid. The intention of this Act is apparent upon its face. It was passed with direct reference to medical colleges, and in consequence of the decision

above cited. The text of the Act is as follows: An Act to restrict the formation of corporations under an act entitled "An act to provide for the incorporation of benevolent, charitable, scientific and missionary societies," being chapter three hundred and nineteen of the laws of eighteen hundred and it to realize the expectations forty-eight, and the acts amendatory thereof, gard it as a reliable article.

and to realize the incorporation of certain societies organized thereunder, and to regu-

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

SECTION 1. Hereafter no literary or scientific college or university shall be incorporated under the provision of an act entitled "An act to provide for the incorporation of benevolent, charitable, scientific and missionary societies," being chapter three hundred and nineteen of the laws of eighteen hundred and forty-eight and the acts amendatory thereof. without the approval of the Regents of the university of the State of New York to be indorsed upon and filed with the certificates of incorporation, and the said Regents, as a condition of such approval, may impose such conditions as in their judgment they shall deem advisable, which shall not conflict with

SEC. 2. All scientific and all literary colleges and universities organized under said act, which shall have reported to the said regents within the two years last past are hereby declared legally incorporated, and all degrees heretofore and hereafter conferred by them are declared valid, and all such colleges and universities shall be subject to the same duties, obligations and liabilities. and gents, as colleges and universities chartered by said regents.

SEC. 3. All acts and parts of acts inconsistent herewith are hereby repealed. SEC. 4. This act shall take effect immedi-

The Supreme Court, however, having de-clared in the face of the express intention of the Legislature, that this Act "is not broad enough to admit a medical college," the offienough to admit a medical conege, the om-cers and trustees of the United States Medi-cal College has asked the Legislature to amend the law, and a bill to that effect has already passed the Assembly, and is reported favorably to the Senate by three different committees, and it will be passed and become a law before adjournment.

A reporter for this paper called yesterday upon Robert A. Gunn, M. D., the Dean of the college. In answer to various questions he said that the college had graduated in all over 100 students, nearly all of whom were now actively engaged in the practice of their profession. Asto the reported intention of the Bureau of Vital Statistics to throw out the death certificates it was stated that the matter would be tested in a legal form. These graduates have been registered as competent physicians by the County. Clerk of the County of New York, and recognized by the Board of Health. If Dr. Nagle does throw out any death certificate then the matter will at once go before the courts.

All right thinking men must be anxious to see the United States Medical College speedily successful in this fight. Its faculty is made up of some of the most able and brilliant men in the medical profession, and of its graduates it may be honestly said that they stand as the peers of those trained in any other institution in the land.

The Jewish Messenger, in an editorial on the art exhibitions which have been furnished to the poor of London, says: "We aid the poor best not by degrading them to the position of pensioners and chronic sufferers, but by educating and refining their tastes and enlarging their breadth of sympathies. How many thousands have never seen a sunset or sunrise! How many children have never viewed a summer meadow or caught a glimpse of a woodland lake! How many have never trod the grass or pressed a flower, until both grow over their graves! If we cannot from the lives of the poor, let us at least convey a little brightness and beauty, a little taste and sentiment, which may bear goodly fruit in after years. By increasing happy and instructive influences, we unconsciously lessen the power of evil. By improving the surroundings of the poor, we give a better tone to their thoughts and feelings, and improve their manhood and womanhood. The scenes of beauty on canvas cannot fail to linger in their memories, provide healthy topics for conversation, and in some cases give a powerful stimulus to good habits and tendencies, which only need genial encouragement to take firmer root. By all means, then, let us have a free art exhibition for the poor.

Ole Bull was no less remarkable for his knowledge of the anatomy of a violin than for his technical skill. In his early boyhood he had learned the construction of this instrument by taking it to pieces and putting the parts together again. Later in life he found much enjoyment in repairing violins for his friends. From repeated experiments he learned to tell at sight the tuneful qualities of various species of wood and precisely how the slightest angle or curve in the fashion of an instrument would affect the sound. His first appearance at the Grand Opera in Paris was marked by several mishaps. He stumbled in coming upon the stage and had to run headlong to save himself from falling. In the midst of one of his pieces, his A string snapped, which compelled him to transpose and finish the movement on three stringsa feat loudly applauded by an audience which included Meyerbeer.

In the little German town of Ströbeck chess forms a regular course of study in the schools. In 1651 the Duke of Brandenburg, on account of the skill of the inhabitants in the game, presented the community with a handsomely carved chess-board which they still preserve. In 1774 when Frederick the Great passed through the place, he played a game with the mayor and lost. Every year afterwards during his reign, he sent a special envoy to play a game for him with the Mayor, and if he was beaten all the Government taxes for the year were remitted to the Ströbeck-

One of the largest dams, if not the largest in the world was recently built by the Canadian Government on the Ottawa River at the head of the rapids of that name, about forty miles above Montreal. The rapids are two miles long with a fall of ten feet. The dam is 1,800 feet wide, with a depth ranging from 2 to 19 feet, and a current of 9 miles an hour. The work was begun in 1879 and completed in 1881 at a cost of \$332,000.

Investigation indicates that bees generally show a preference for blue flowers and constancy in visiting the same species of flowers on successive visits. Herman Mueller avers that in the Alps bees are attracted to yellow flowers. Butterflies show little constancy in visiting the same species, but show a preference for red or pink flowers.

The Trustees of the great suspension bridge over the East River between New York and Brooklyn announce that the structure will be thrown open to the public, May 24th.

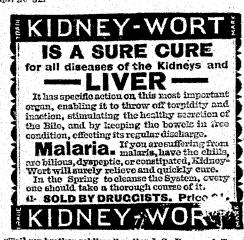
> Horsford's Acid Phosphate, A RELIABLE ARTICLE.

Dr. E. CUTTER, Boston, Mass., says: "I found it to realize the expectations raised, and re-

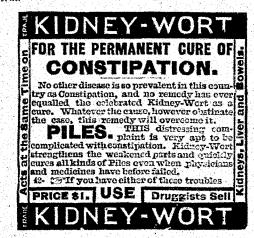
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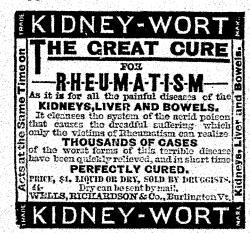
"Mr. Ethan Lawrence, my towns man," says Dr. Phillip C. Ballon of Monkton, Vt., "was bleated from kidney disease. The skin of his legs shone like glass. Kidney-Wort cured him. Apr. 20-82.



"Tell my brother soldiers," writes J. C. Power, of Trenton, III., "and all others, too, that Kidner-Wort cured my 20 years liver disorders. Publish it, please, in St. Louis Globe-Demo-grat."



Another Bank Cashler escapes. Geo. H. Horst, Cash'r of Iyerstown (Pa.) Bank, said, recently: Kidney-Wort cured mileciling piles".



"Ridney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. Apr. 20-82. "I never found even relief, from rheumatism and kidney troubles till I used Kidney-Wort. Now I'm well."—David M. Hutter, Hartford, Wisc.

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restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as may be desired. By its use light or red hair may be darkened, this hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the Visor is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

J. W. Bowen proprietor of the McArthur (Ohto) Enquirer, says: "AyER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire sat-

knowledge has the preparation ever falled to give entire satisfaction."

Miss. O. A. Prescott, writing from 18 Elm Street, Chaples-isfaction."

Mrs. O. A. Prescott, writing from 18 Elm Street, Chaplestown, Mrss. April 18, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using Affer's Hair Vigor the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly used one bottle of the Vigor, but now use it ocasionally as a dressing."

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These pamphlets were written through the mediumship of Carrie E. S. Twing, the spirit control purporting to be the late Professor M. Faraday, of England. They are clear, thoughtful and popular.

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Woman and the Household.

MAY 26, 1883.

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

ON HOMEWARD WING. From the soft south the constant bird comes back,
Faith-led, to find the welcome of the spring
In the old boughs whereto she used to cling
Before she sought the unknown southward track.

Above the winter and the storm-cloud's wrack She hears the prophery of days that bring The summer's pride, and plumes her homeward

wing To seek again the joys that exiles lack.

Shall we of little faith, less brave than she, Set forth unwillingly our home to find. Distrust the steadfast stars we cannot see, And doubt the heavens because our eyes are blind?
Above this earth what suns and systems roll!
Shall He who holds them all let go the soul?

—Louise Chandler Moulton.

The summary given below from the New York Sun, is in every way so admirable and just that we are glad to transfer it to these columns, without change:

"THE EDUCATION OF WOMEN, "The recent petition asking Columbia College to provide opportunities for the higher education of women, and the action of the trustees of the college in appointing a committee to establish an outside course of study for women, have excited renewed interest in female education. The concession made by Columbia College is due to the hard work of the Association for Promoting the Higher Education of Women in New York, of which Mrs. Joseph H. Choate is President and Mrs. Hermon S. Leroy, Secretary. At the recent meeting of the executive committee of this society the report of the Massachusetts Society for the University Education of Women was read. From the important and interesting papers in this report most of the follow-

ing facts have been taken: STATE APPROPRIATIONS.

"The first State appropriation for the higher education of women was the sum of \$1,000, given by the State of New York to the Albamy Free Academy. Some years afterward, when the question of the education of women was invoted in Plymouth, Mass. the townsmen solemnly discussed the dangers of allowing girls to learn how to spell. One farmer objected to schooling girls 'because,' he said, 'when I'm a writin' a letter I don't want a woman lookin' over my shoulder and want a woman lookin' over my shoulder and tellin' me I've misspelt a word.' He found followers enough to drive the radicals to a compromise, and it was agreed that in the summer, when the boys were at work on the farms, the girls might occupy the empty seats in the school house, or wait until noon or four P. M., and receive two hours' instruction per day

per day.
"Things have changed since then, and women now have no difficulty in securing the advantages of an ordinary education. Their parlway is still barred at the doorways of most of the colleges and universities. Columbia College, in response to a popular demand, throws out a sop in the shape of a course of study, on proof of proficiency in which female students may receive degrees and diplomas. Women are thus expected to do as well as men who have the advantages of lectures, recitations and apparatus.

in Greek, Provengal, Gothic, old, middle, and | White of Cornell University replied: new high German, Saxon, Latin, modern French, and English. The examination in all departments was rigorous, and was conducted in a foreign tongue. Miss Thomas was titted at the Howland School, Union Springs, N. Y., graduated at Cornell in two years, studied one year at the Johns Hopkins University, and has just completed a course at the University of Leipsic.

"Miss Kate Lupton of Nashville, Tenn., has just completed with distinction the entire A. M. course of Vanderbilt University, passing in every school of the collegiate department, viz: Latin, Greek, English, German, French, philosophy, history, the sciences, etc. Christine Ladd showed such power as a mathematician during her course at Vassar, that after graduation she was invited by the trustees of the Johns Hopkins University to pursue her studies there. Miss Bradwell of Chicago, a graduate of the Northwestern University, was the valedictorian of her class, and was graduated from the Chicago Law School last June.

NUMBER OF STUDENTS.

"The number of women preparing for college is much greater than in previous years. The Boston girls' Latin School has one hundred and forty-five pupils preparing for a college course. The proportion of women to men is steadily increasing in the colleges open to both sexes, and the number of students in the women's colleges is growing every year. Many new colleges and departments offer their privileges to women. The pharmaceutical department of Vanderbilt University is open to women, as are the art lectures at Yale College, and the science lectures at the Smithsonian Institute. The State University of Mississippi was opened to women last June, and the new Adelbert College at Cleveland offers all its advantages to women. The young women of the Harvard Annex have a new physical laboratory ample for their needs. Carleton College, Minn., has a new 'ladies' hall,' built at a cost of \$60,000. and Buchtel College, Ohio, offers enlarged privileges to its women students. Boston University offers to women thirty-two new scholarships, each yielding an amount sufficient to pay all tuition fees. In Boston, Jan. 14th, 1882, an association of collegiate alumnæ was organized by sixty-six women, graduates of Oberlin, Vassar, Smith and Wellesley colleges, and Cornell, Michigan, Wisconsin and Boston Universities. The membership has now increased to over two hundred. This association has done much to promote female

IN GREAT BRITAIN AND CANADA. "In Great Britain and Canada much has

been done for the higher education of women. One of the most important events of the past year was the passage of a resolution by convocation of the University of London, admitting female graduates to convocation. On presentation day, May 10th, the women graduates appeared for the first time in their academical gowns.

"The new University College, Liverpool, was formally opened Jan. 14th, with all classes except those of the medical faculty open to women. The first list of successful candidates at the Royal University of Ireland contains the names of nineteen girls, who carried off several honors in modern languages. The remarkable vote, 308 to 32, granting to women certificates equal to degrees, from the University of Cambridge, shows that the sen-

timent of England is in favor of the higher education of women. The university authorities say that the results have been most satisfactory. All the old universities of the United Kingdom have followed the lead of Cambridge up to the point of admitting wo-men to examinations on the same terms as men; but none has gone so far as Cambridge

men; but none has gone so far as Cambridge in giving university certificates.

"In Canada higher examinations for women are conducted under the superintendence of McGill University, Montreal, and the University of Bishop's College, Lennoxville. Senior and junior certificates are awarded, and a higher examination entitles the successful candidate to a certificate as Sonior. and a higher examination entitles the successful candidate to a certificate as Senior Associate in Arts. Young women at Atexandra College attend lectures at Albert College, and graduate with Albert College students, receiving the same privileges, degrees and honors. The Montreal Association of Ladies for Higher Education is now working in its twelfth year, and has courses of lectures on all college studies. In India steps have been taken by the Madras Government, for traintaken by the Madras Government for training teachers for their female normal schools, and also by the Madras and Bengal branches of the Association for the Home Teaching of Native Ladies. AID FOR THE STRUGGLING.

Higher education is not desired solely for those women who are able to pay for it them selves. The ladies' associations give all the aid in their power to such students as require it. The Boston society has done much in this way. Last year it gave scholarships to three students, and helped others by giving them books and paying the cost of their daily jour-

neys to and from their out-of-town homes. The girls are also advised and assisted in the procuring of desirable rooms and boarding places. A loan library of text and reference books has been opened for their use. The fact that an association of three hundred women exists in Boston for the sake of helping to increase the advantages for the higher education of women is in itself a stimulus and help to others seeking the same end.

The movement in favor of the higher education of women had its origin in the necessity of finding new methods by which women can become self-supporting. The possession of a thorough education would open up to many women means of making money which they would otherwise lack, because of their ignorance of any trade or handicraft. It would release them from the slavery of the needle or copying desk, and enable them, it is hoped, to take their position in the world with educated men. The preponderance in numbers of women over men is very large in numbers of women over men is very large in the Eastern States, and in New York City alone there are 75,000 more women than men. This means that far more than 75,000 women in this city are dependent for support on some one other than a husband. The ranks of sewing girls, dressmakers, copyists, teachers, governesses, and other female trades are overcrowded, and at best afford only a wretch-

RESULTS OF CO-EDUCATION.

"In the spring of 1882 a series of questions was sent to the Presidents of several American universities in which co-education is practiced. They were prepared by a lady who had successfully completed the studies of the classical tripos at Girton College, Cambridge, England. One of these questions was:

"Have the women students, as a body,

"To this question, President Andrew D.

"The effect upon the health of women has been favorable. The thoroughly educated woman obtains knowledge which enables her to preserve her health. Her education renders her less likely to ruin her health by a merely aimless, frivolous life.

"'Our experience here seems to show that a considerable number of thoughtful women take with advantage the same studies which are given to young men. There is no rule as to the studies which lady students prefer. The student of this institution who took the Greek prize at the first inter-collegiate competition, was a young woman. We have had excellent classical and mathematical scholars, as well as some who have shown great

proficiency in natural history. "Prof. John Le Conte, late President of the University of California:

"'I think the young women show a preference for and attain a greater proficiency in the classical and literary branches of study. With a few exceptions they seem to have an aversion to the mathematical studies and to those branches of exact science which involve the application of mathematics.

"President James B. Angell of the University of Michigan: Our experience has brought us to the conclusion that a woman who is in good health on beginning her course, and who exercises a fair degree of prudence, can perform her allotted task without harm. Indeed, the regularity and pleasant excitement of the life proves conducive to health, and most women are more vigorous at their graduation

than on their admission. The demands made on the strength of young women by college work are certainly not so great as those made by "society" on many a woman. I believe that it would be hard to find an equal number of young people in better health than the female students of the university. Some have excelled in every branch, in the most abstract and difficult studies as well as in those which tax the mind less. They have shown the same diversity as the men.

"President Beach of Wesleyan University: "'Our young ladies are good scholars; generally exceptionally good. In several instances they have been in the very front of their classes. Our course is a severe one, but they endure their work well. They are rarely ever on the sick list. I think in this respect they do much better than the young men. The more careful habits of their sex protect them against much of the carelessness of college life, and so against many causes of the indispositions under which the young men are often complaining.

BOOK REVIEWS.

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

THIRD BIENNIAL REPORT OF THE STATE Board of Agriculture, to the Legislature of the State of Kansas, for the years 1881–82, embracing Reports of Appointed Officers, together with Statistical Exhibits, also a Colored Outline Map of the State, and Sectional Maps, in Colors, of each County, showing their Relative Size and Location, Ruit-goals, Towney, But Officer, School House, Water roads, Towns, Post Offices, School Houses, Water Powers, etc., etc. Topeka, Kansas: Kansas Pub-lishing House. 1883.

This work will certainly prove of a great value to Kansas. It contains an excellent map of each county, statistical reports with reference to crops, stock, schools, etc., etc.

HISTORY OF CHRISTIANITY: Comprising all that Relates to the Progress of the Christian Religion in "The History of the Decline and Fall of the Roman Empire," and a Vindication of some Passages in the 15th and 16th Chapters. By Edward Gibbon, Esq. With a life of the author, preface and notes by the Editor, including variorum notes by Guizot, Wenck, Milman, "An English Churchman," and other scholars. New York: Peter Eckler, 35 Fulton St., 1883. Price \$2.00; postage 16 cents extra. For sale by Religio-Philosophical Publishing House, Chicago. lishing House, Chicago.

One of the most important portions of Gibbon's masterly work on the "Decline and Fall of the Roman Empire" is that devoted to the rise and progress of the Christian Religion in that empire. The sentiments, manners, numbers and condition of the primitive Christians, are skilfully portrayed, with an analysis of the five causes of the rapid growth of Christianity. Tracing its progress under the pagan emperors, from Nero to Conunder the pagan emperors, from Nero to Constantine, Mr. Gibbon next graphically outlined the motives, progress and effects of the conversion of the latter emperor, culminating in the legal establishment of the Catholic Church. Succeeding this came the conflicts of the Church with heresy in its varied forms, the final destruction of paganism, introduction of the worship of saints and relies, institution of the monastic life, conversion of the barbarians to Christianity. extinction of Arianism, rise of image wor ship, assumption of temporal power by the popes, and the advent of the Protestant Reformation. Mr. Gibbon may be said to have embraced the whole field of Christianity, in its more important phases, in his survey of its growth and progress in the Roman Empire; and the faithfulness and ability with which his work was done, speak for them-selves. His "Decline and Fali" is universally acknowledged to be one of the chefs d'auvre of historical literature, and in no case do those portions devoted to the history of Christianity compare unfavorably, as regards fidelity to truth and masterly treatment, with the remainder of the work.

Mr. Gibbon having treated of Christianity from the natural and rational, instead of the supernatural, point of view, a number of "Answers, Apologies, Remarks, Examinations," etc., flowed from the press shortly after the first publication of his works. In reply Mr. Gibbon published "A Vindication" of cartain pressures taken execution to in of certain passages taken exception to, in which he gained "an easy victory" over his opponents. Various editions of his work have been published in England and America, to all of which have been appended a large number of notes, explanatory, replicatory, etc. In this country Dean Milman's edition, with his copious notes, has been more generally published than any other. The work whose name heads this article is

a reprint of every thing concerning the rise and progress of Christianity contained in Gibbon's great work; it moreover contains all the notes found in the various editions of that work, not alone Milman's, but Guizot's, Wenck's, those of the editor of the Bohn edition, etc. These greatly enhance the value of the work, much additional matter of interest not found in Gibbon, being thus given the reader. The present editor (presumably the publisher, Mr. Eckler,) has also enriched the work with a lorge number of additional the work with a large number of additional notes of his own, from the extreme rationalistle point of view, including quotations from Ingersoll, Voltaire, Robert Taylor, Inman, etc. Taken altogether the notes in this work form about one-half the contents WOMAN AS SCHOLAR.

"Numerous instances can be cited to show what woman is capable of doing in the higher education. Martha Cary Thomas of Baltimore, has just taken her degree of Doctor of Philosophy, summa cum laude, at the University of Zurich. This means proficiency one of the most untrustworthy books ever published. The lengthy statements copied from Robert Taylor relative to Christianity being borrowed from the Therapeutæ of Egypt are all exploded falsehoods. It is now pretty well settled that there never were any Therapeutæ in Egypt, and that the account of them purporting to be given by Philo Judæus, in the "De Vita Contemplativa," is a Christian forgery of the 3rd or 4th century, written for the purpose of bolstering up the asceticism then practiced by many Christians (see Kuenen's "National Religions and Universal Religions," New York, 1882, pages 214, 215). The quotations from Inman and Voltaire are also deficient in reliability oft-

The work is also embellished with a portrait of Gibbon and some seventy illustrations, many being full-paged, mostly representative of the gods and goddesses of Roman Mythology. It is a remarkably cheap publication. Nearly 900 pages closely printed, all the notes being in small type, and seventy odd illustrations, for only \$2.00. So valuable a work at so cheap a price should com-mand a large sale. We can cordially recommend this work to all lovers of truth, due care being taken in reading the notes of the present editor to give little heed to the quotations from Robert Taylor, Inman, and Company. This work, in itself, is a complete refutation of the silly theories being circulated, based on spurious spirit communications, that Christianity was unknown in the world till A. D. 225, at which time it was deliberately manufactured to order by pagan priests, from narratives of the lives of Apollonius of Tyrania, Krishna, Buddha, etc.

THE HEARTHSTONE; OR LIFE AT HOME. A Household Manual. By Laura C. Holloway. Phil-adelphia: Bradley & Co. Cloth, gilt. 582 pp.

Those who have enjoyed the pleasant introduction to "Ladies of the White House," which Laura C. Hollo vay gives in her entertaining book of that the will gladly welcome another book from her pen. In "The Hearthstone" she treats of a variety of subjects pertaining to home life—the nursery and sick-room, library, parlor, kitchen and laundry; as well as the decoration of the home and the health and amusement of its occupants. Her hints as to the arrangement of a library are very good, as are also those on the choice of books, though about what one finds in all good works on literature, will be acceptable to those to whom such works are not accessible. She makes some suggestions as to the care of the sick with reference to bathing, ventilation of the room. diet, etc., giving a number of receipts for those dainty dishes so welcome and beneficial to the invalid. She devotes several pages to simple remedies for the slight ailments which prompt home treatment often prevents becoming serious illnesses. Directions are given for making many of the pretty, inexpensive little articles, in which ladies delight, which give a home-like appearance to a house. Those whose want of "luck" with plants cause them to envy their more skillful neighbors will find some suggestions on the subject. Even the canary-bird and other

pets come in for their share of attention. Under the head of "Cookery Recipes" the inexperienced house-keeper is told not only the ingredients of which certain dishes are composed, but also the most approved way of compounding them. The recipes include almost every thing in the line an ordinary house-keeper will require, and have the advantage over those given in most cook-books, of being practicable. As a whole the book is better than most of its class. Though far from original—as much of the information it contains can be gleaned from other sources —yet those who have access to but few hooks will probably find this a help to them in conducting the affairs of the household.

The appearance of the book is excellent. The frontispiece is an engraving by the well-known artist. John Sartain, of "The Hearthstone" in the house formerly occupied by the author of "Home. Sweet Home." The book contains a number of other illustrations.

ROMAN PHILOSOPHIQUE. A Philosophical Romance. Published in Paris by the Society of Psychological Sciences.

tion and appears to be the work of a devout mind educated in the Catholic Church. As from Atheism to belief in God and the immortality of the soul. It is pure and elevated in its tone, and inculcates the largest charity and hope for all who sin or stray.

It would still astonish many persons to inform them that even the purest country air is peopled with hosts of microscopic corpuscles, animal and vegetable, and even with a multitude of living creatures which enter the lungs together with the air we breathe. Places more populous with human beings are also more populous with microbes. In a single gram of dust 1,300,000 bacteria have been found. The bacteria are invisible germs eggs, spores. It would require 1,890,000 of them to form the thousandth part of a milligram. Nevertheless they can be easily studied under the microscope. Hundreds and thousands of the beings are taken into the system with the air, we breathe, and when the system is in a condition favorable to their development, give us typhoid-fever, scarletina, small-pox, diphtheria, etc.,—each according to its kind.

Two-Thirds of a Bottle Cures.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir-I have been taking your "Favorite Prescription" for "female weakness." Before I had taken it two days I began to feel stronger. I have taken but two-thirds of a bottle and believe I am cured. Gratefully, Mrs. H. C. LOVETT, Watseka, Ill.

If any one tells you such a one has spoken ill of you, do not refute her in that particular, but answer: "Had she known all my faults she would not have spoken only of that

A high mandarin of China, in his letter of thanks to Dr. Ayer for having introduced Ayer's Pills into the Celestial Empire, called them "Sweet Curing Seeds"—a very appropriate name! They are sweet, they cure, and are, therefore, the most profitable "seeds" a sick man can invest in.

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I maintain, my friends, that every one of us should seek out the best teacher whom we can find; first, for ourselves, and then for the youth, regardless of expense or any thing. Diamond Dyes will color any thing any color, and never fail. The easiest and

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owy future without fear and with a manly Tightness in the chest is a forerunner of lisease. Samaritan Nervine is the antidote.

The truest view of life has always seemed to me to be that which shows that we are here not to enjoy, but to learn.

"I had Salt Rheum for 19 years. Dr. Ben-son's Skin Cure cured me." F. P. Lavelle, Merced, Cal.

We sometimes meet an original gentleman, who, if manners had not existed, would have

If there be any truer measure of a man than by what he does, it must be what he

Knowledge is that which, next to virtue, truly and essentially raises one man above another.

The light of friend-hip is like the light of phosphorous—seen plainest when all around is dark.'

History and Philosophy of Evil, by A. J. Davis. With Suggestions for More Ennobling Institutions, and Philosophical Systems of Education. The whole question of Evil-individual, social, national and general-is fully analyzed and answered. Cloth 75 cents, paper covers 50 cents. For sale at this office.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Pamphlet form, price 10 cents,

For sale, wholesale and retail, by the RELIGIO-PHILOSOFHI-AL PUBLISHING HOUSE, Chicago.

WOMAN'S FRIEND.

Having been troubled for many years with kidney disease, with severe pains in my back and limbs-my ankles were at times very badly swollen-I was advised to go to the hospital for treatment, which I did on the advice of a friend, but found no relief, at least only of a temporary nature, and I had given up all hope of a cure until my husband was advised to use Hunt's Remery by a friend that had used it and been cured of a severe case of dropsy and kidney trouble. I procured a battle, and had not used one-half of the battle before I began to be better, no pain in the back, and the swelling of my limbs commenced to go down, and my appetite was much better, for I had become so bud that all I are distressed mo very much. It was really dyspensia, combined with the other This is a book purporting to have been dietated by a spirit to M. E. B., a spirit who desires to reach and help souls which are in darkness and doubt. It teaches re-incarnate the spirit and happiness which I now enter a burden to me, and I can only thank Hunt's Remedy for the health and happiness which I now enter any and esteem to a burden to me, and I can only thank Hunt's Remedy for the health and happiness which I now enter a purporting to have been dietated by a spirit to M. E. B., a spirit who desires to reach and help souls which are in darkness and doubt. health and happiness which I now enjoy, and esteem it a great privilege and duty to give you this letter in behalf of the author remarks, the story is merely a my many suffering fady friends in Boston and the country, frame to hold the picture of a soul passing and can only say in conclusion that if you once try it you will be convinced as I was, even against my own will, that Hunt's Remedy is indeed a woman's friend.

You are at liberty to use this for their benefit if you so choice. Respectfully yours.

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ingly he does write."

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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 Jour-WAL containing matter for special attention, the sender will please raw a line around the article to which he

CHICAGO, ILL., Saturday, May 26, 1883.

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 distinct-In understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

The Pocasset Tragedy-tdiocy in Particular Directions.

Some one has remarked that idiocy is not confined altogether to those who are almost brainless, and whose incoherent mutterings can give expression to nothing that conveys anything more than just a feeble glimmer of intelligence. Notwithstanding Cuvier's brain weighed 6414 ounces, that of Dr. Abercrombie 63 ounces and that of Agassiz 53 4-10 ounces, it is naively claimed that even they, in some respects, appeared to be confirmed idiots. One, it is said, had no conception whatever of music, and its charming melodies made no appreciable impression upon his mind; while the others may have been as completely ignorant in some other direction. being as incapable of comprehending the beauty, loveliness and grandeur in certain portions of God's universe as the idiot himself. The man who has no knowledge whatever of the grand truths embraced in the domain of electricity, music, astronomy, etc., certainly may be classified as an imbecile in those directions, with, of course, the innate power to rise out of the ignorant condition in which he is placed. In no direction, however, is the idiocy of mankind generally more pitiably manifested or more clearly express ed in a diversity of ways, than in religious belief. We think the most stupid idiot could in a short time be so tutored that he could be made to believe in one God, or in a thousand gods, and in a million of devils. It requires no great intellectual acumen-no comprehensive intellect to believe, and this accounts for the poor quality of the brain material found among the 600 sects that now disfigure the earth with their caricatures of God and his divine government. To believe in some of the contradictory tenets of Methodism, Presbyterianism, Mormonism, Adventism, etc., requires only a modicum of brains, and just sense enough to eat a meal of victuals or milk a cow. Hence a great degree of confirmed idiocy is manifested in the religious world, and when what is generally termed sermonizing of some ministers of the gospel are taken into calm and careful consideration, and placed side by side, how much nearer is each one to the truth-(each one in conflict with all the rest to a certain extent) —than the incoherent expressions of an idio as he sits quietly in a chair.

Take, for example, Freeman, of Pocasset, Mass., who cruelly murdered his child. A reporter who went to Pocasset at the time of the terrible tragedy, four years ago, revisited the scene on Sunday, May 6th. He writes "that the shock to the faith of the Adventists when God failed to interfere and restore the child to life resulted in a tendency toward skepticism, and now nearly all those deluded ones who breathlessly awaited the re-urrection during the funeral, and afterward at the grave wrangled over the open coffin, are unbelievers in even the fundamentals of Christianity. For some time after the burial of the child some of Freemans's followers sought to comfort themselves and to answer their neighbors by asserting that they had simpy miscalculated the time appointed for the resurrection. A few claimed that three days had been mistaken for so many years, but probably now all in their hearts are convinced of their great error. Some are still too proud to acknowledge their delusion, but probably none would again walk under Freeman's leadership. One of those who believed going westward soon, and we would bemost strongly in "the Christ of the nine-| speak for him a cordial welcome."

teenth century,' now says that Freeman's insanity began when he was converted, and that any one who believes, or claims to believe in miracles is just as insane as he was. The same man was anxious that Freeman should have a thorough trial, with special inquiry into the causes of the insanity, in order that the world might learn 'what re ligion was good for in practice instead of in theory.' Others are not so bitter. They simply state their unbelief in any established doctrine. One or two have drifted into Spiritualism, and they claim to have visions and manifestations from friends who have gone. One only has resumed worship in the Methodist Church, from which all were expelled during the religious excitement of which the tragedy was the culmination. The Advent meetings have been abandoned, and probably none of the old band want Freeman to return. The other citizens, who are a pious, intelligent class, would, it is thought tar and feather him if he should reappear among

them." The statement of this reporter sustains us in our conclusion. Was not Freeman an irresponsible imbecile so far as understanding the nature of divine government and comprehending the wishes of God? A more wretched idiot in that one direction has not lived since the primitive days of Old Testament characters, when Abraham came very near butchering his own son. To hang Freeman for the horrible murder he perpetrated, would be as foolish as to punish the scientist for "lacerating or murdering" a tune. Having no conception whatever of music, when he attempts to sing in the presence of one distinguished in that branch, his incompetency becomes apparent, in that one direction.

Requiring only an exceedingly low order of intellect to believe, accounts for the superlative ignorance of the masses of the Roman ('atholic Church; but while a diminutive order of intelligence is only essential in that direction, a well disciplined mind and intellect is requisite in order to positively know what one believes, and this accounts for the superior mental acumen manifested among a majority of Spiritualists, who have displaced every idiotic belief they may have previously entertained with positive knowledge. So long as the world attaches so much importance to simple belief as formulated into creeds, there will continue to be tragedies similar to that of Pocasset, and the world will have its periodical shock arising from confirmed religious idiots. But we see that even some good can emanate from one of the most shocking murders that ever disgraced the annals of civilization. Freeman's child is dead, but he and his wife and little coterie of followers stand redeemed from the awful delusion under which they were living, and if they only persist in trying to make amends for their dark deeds, verily even they shall have their reward.

Cyclones to Order.

The Kansas City Journal says that for several years Prof. Douglas, of Ann Arbor University, has been manufacturing them. He does it in a very simple manner, by suspending a large copper plate by silken cords. This plate is charged heavily with electricity. which hangs down like a bag underneath. and is rendered visible by the use of arsenious acid gas, which gives it a green color. This formation is a miniature cyclone as perfect as any started in the clouds. It is funnel-shaped, and whirls around rapidly. Passing this plate over a table, the five-cent cyclone snatches up copper cents, pens, pith balls, and other objects, and scatters them on all sides. The experiment is made often in Ann Arbor, and all the students are familiar with it.

Wednesday morning the 16th, was a lively and happy time for the editor and his family. The gifted lecturer and author, Miss Lizzie Doten was to arrive at one depot at eight o'clock and at another at the same hour, Mr. A.J. King, accompanied by his wife, Mrs. Maria M. King, whose name is a household word among Spiritualists. We could not forego the pleasure of meeting both; owing to the "conditions" there seemed likely to be difficulty in so doing, but this was happily obviated by detailing one half of us-the better half-to meet Miss Doten. As anticipated both haives were made glad by the welcome faces of the expected friends. Miss Do ten could only spend a few hours in the city. but the most was made of her brief stay, and she promises to make a longer stop on her return. She is improving in health and feels confident that a few months in California will restore much of her old time vigor. Mr. and Mrs. King spent two days in the city as our guests, and then departed for Breckenridge, Colorado. Mrs. King's health is quite delicate, and she finds the climate of the Rocky Mountains peculiarly favorable. We trust she will long be spared as an instrument of the Spirit-world, in which capacity she has been so useful.

Mr. S. Wheeler writing from Philadelphia savs: "We have started a new Spiritual Asso ciation in this city named the Spiritual Temple Association, located at Broad and Columbis Avenues, in Hane Hall. Mr. Walter Howell, a fine trance speaker, from Manchester. England, has been with us for the past six weeks, and the prospects are good to establish a flourishing society. Mr. H. A. Beach of this city, No. 1836 North Street, has been elected President of the Association, and Adeline M. Glading, a fine speaker and medium. Vice President. Mr. Howell designs

Spirit of the Age.

The following extracts from the Address of Hon. J. M. Wanzer upon the occasion of worth the attention of the Journal's readers. Mr. J. M. Wanzer, on behalf of the committee appointed to offer an address of welcome,

"It devolves upon me as the representative of the committee appointed by this society to receive and welcome Mr. Blake as pastor of this church, and to make a brief statement of the few simple conditions and principles on which this new relation is based.

"The Third Unitarian Church is not a church based upon a creed. It grants entire liberty of opinion on all matters of speculative belief, and makes character the only test of religion.

"But while granting perfect freedom of thought to every individual member of this society, we feel it important to add that we do not thereby class ourselves among those who make it their business to deny the worth of all religion and who seem to wish to destroy all that is held dear and sacred to the hearts of men.

"Our aim is to build and not simply to tear down. We reject the popular theological dogmas of the day because we believe we can replace them with something better, and though we by no means approve of all that has been done in the names of church and religion, yet we believe the church has an important and real mission to fulfill, and that religion is one of the fundamental needs of man and society.

"We believe too this is a religious age in which we are living, in spite of the outery against modern skepticism and infidelity. and that men's minds were never more deeply engaged on religious questions than now. and that, therefore, the need is all the greater of teachers and organizations representing the highest and best thought on this Third Church to enroll itself among those forces and influences which are working to upbuild the religious nature of man, and to make the world wiser, better and happier.

"In inviting Rev. J. Vila Blake to become the pastor of this society, we believe we have secured the services of one fitted in every way to discharge the duties of his position.

"We, therefore, welcome you, Mr. Blake, to this pulpit, with the understanding that you are not only permitted, but expected, to give utterance herein to your full and free convictions, for which you alone are responsible as a man and as an individual, the same as may be said respecting the opinions held by every other member of this society.

"If there is here present to-night any member of this church to whom this statement of our position and relation to our incoming pastor does not seem reasonable and just, he is earnestly invited to make known his objections now and here."

No objection being made the pastor was duly installed.

Whistling Superstitions.

T. F. Thiselton Dyer, in the Popular Sci ence Monthly, speaks as follows of what he designates as the "Whistling Superstition:"

"In whatever way regarded, either as a graceful accomplishment or as the spontaneous expression of light-heartedness, whistling has in our own and foreign countries gen erally attracted considerable attention. Why should have been invested with so much superstitious awe it is difficult to say, but it is a curious fact that the same antipathy which it arouses among certain classes our own countrymen is found existing in the most distant parts of the earth, where, as vet, civilization has made little or imperceptible progress. Thus Captain Burton tells us the Arabs dislike to hear a person whistle, called by them elsifr. Some maintain that the whistler's mouth is not to be purified for forty days; while, according to the explanation of others, Satan touching a man's body causes him to produce, what they consider an offensive sound. The natives of the Ton-Islands, Polynesia, hold it to be wrong to whistle, as this act is thought to be disrespectful to God. In Iceland, the villagers have the same objection to whistling, and so far do they carry their superstitious dread of it that 'if one swings about him a stick, whip wand or aught that makes a whistling sound scares from him the Holy Ghost? while other Icelanders, who consider themselves free from superstitions, cautiously give the advice: 'Do it not; for who knoweth what is in the air?' However eccentric these phases of superstitious belief may appear to us, yet it must not be forgotten that very similar notions prevail at the present day, in this country. A correspondent of 'Notes and Queries' (1879, fifth series, xii, 92,) for instance, relates how one day, after attempt ing in vain to get his dog to obey orders to come into the house, his wife tried to coax it by whistling, when she was suddenly interrupted by a servant, a Roman Catholic, who exclaimed in the most piteous accents, 'If you please, ma'am, don't whistle—every time woman whistles, the heart of the blessed Virgin bleeds! In some districts of North Germany the Villagers say that if one whis tles in the evening it makes the angels

A country merchant visited the city a few days ago, and purchased from a dollar store a table caster, which he took home with him and after putting a tag on it marked \$14 made a present of it to a Methodist preacher, whose church his family attended. The rev erend gentleman took the package home opened it and examined the contents. The next day he took the caster (with the tag attached) back to the groceryman, and said to him: "I am too poor in this world's goods to afford to display so valuable a caster on my table, and if you have no objection, I should like to return it and take \$14 worth of groceries in its stead." The merchant could do nothing but acquiesce, but fancy his feelings.

"Dispensations from Above."

It is certainly astonishing that in this enlightened day and age of the world, that a the installation of a new minister for the leading Presbyterian divine should still en-Third Unitarian Church of this city, are tertain the idea that God is constantly engaged in the tiresome business of numbering the hairs on each one's head, and watching the innocent sparrows as they fall to the ground through the instrumentality of disease or missiles thrown by some mischievous boy. Although the Rev. Arthur Mitchell. D. D., of the First Presbyterian Church of Cleveland. Ohio, does not state positively that he entertains this belief, we infer that he does, as he considers that when a person succumbs to a chronic or acute disease it is caused directly by God, and He is responsible therefore.

> It is well known that among the most notable benefactions of the late Amasa Stone. of Cleveland, during his life, were the donation of \$40,000 to the Cleveland Industrial School, \$40,000 to the Cleveland Home for Aged and Indigent Women, and \$500,000 for the endowment of Adelbert College at that city. Being very wealthy, and becoming deeply absorbed in business, he neglected his health, and it finally became so bad that the most skillful physicians could afford him no relief, and his spirit soon took its flight to a region where dollars and cents do not measure a man's respectability or greatness. The Rev. Arthur Michell officiated at the funeral Referring to the manner of Mr. Stone's death, he said that he fell a victim to disease, (he committed suicide) and that unconsciously in the toils of his life, he overtaxed the powers of his brain. "There is no difference," the reverend gentlemen said, "between dving suddenly of a trouble of the heart and of falling a victim to a disease of the brain. Both are dispensations from above and must be borne in patience."

This is certainly cool on the part of this eminent divine, to charge God with causing a diseased brain, resulting in the suicide subject. It is the desire and aim of the of this worthy man, who had been instrumental in doing a great deal of good in the world. This reverend gentleman seems to forget that through the instrumentality of natural laws, the physical organization pass es through the various stages of growth and development, and then gradually loses its vitality until death occurs. To say that God causes earache, colic, rheumatism, dyspepsia, gout, spinal meningitis, and hundreds of other diseases, is an insult to common sense and arrant blasphemy.

OUAKERISM.

The Firm, Honest, Little Id Sect Dying at the Roots-The Quakers' Children Refusing to Join It.

The New York Tribune contains the following with reference to the Quakers:

The Friends this week are holding their great Yearly Meeting in Philadelphia. A Quaker meeting is always earnest and practical, and there is no want of earnestness and practical, shrewd common sense in this congress of keen-faced, middle-aged men. and placid, middle-aged women. There are some things lacking, however-the enthusiasm, force, and energy which belong to all growing bodies, physical or social; a want which is explained by the simple fact that the members of this and all the other six Yearly Meetings are almost invariably middle-aged or venerable old people. Most of the time this week was occupied in discussing the causes of the universal decline in attendance at First Day meetings and the general decadence of the society, a decadence reluctantly acknowledged, but too apparent to be longer ignored. The cause is evident the sect is literally dying out for the wan of young blood. All over the country the sons and daughters of Friends, even of the most eminent preachers, have assumed the world's garb. They are seen in the theatre and ball-room, they hang pictures on their walls, are musicians, artists, good or bad and either remain outside of any religious body or slip quietly into some Protestant sect; usually those whose ritual appeals most strongly to the senses and imagination. Even in the stronghold of Quakerism, Philadelphia, where it once held absolute posses sion, a young man or woman in the plain dress is now so rare a sight on the streets as to attract remark. Not only in this country are the children of Friends deserting the Meeting, but in England this desertion is so marked that a revision of the large volumes of doctrine, practice and discipline of the society have been ordered for this year. In this revision the remonstrances with back sliders are energetic with a note of despair. Friends are urged "not to seek help in forms or modes of worship inconsistent with their own;" to "call the months and days by Scrip ture and not heathen names;" to adhere t 'plainness in speech, dress, and behavior;' and to abandon the "pursuit of music, dance ing, vain sports and theatrical entertain ments." The rules of the society are re laxed in regard to the report which was exacted of the individual condition of each member, the ceremonies preceding marriage,

Chere is something pathetic in the sight of this old failing church, composed almost wholly of old and failing people' who watch their children go from them and make feeble useless efforts to keep them in the faith that has strengthened and comforted themselves. If they would face the issue with the keen hard sense that they bring to secular affairs they would see why it is impossible that the young man and woman of the present day should remain in the society as it is, and al so the concessions which if made by it would probably keep them. Quakerism consists of two parts—the spirit or soul of it is a fine pure devotion to the simplicity, the brotherl charity, the truth of Christ; but the body o it is an adherence to a certain costume and peculiarities of speech, and an inexorable prejudice against music, art, and all the soft nesses, courtesies and beauty of manner or surroundings which refine and gentle every

The Medium's Meeting at the West End Opera House, conducted by Mrs. Bromwell, passed off very pleasantly last Sunday. Several short addresses were made, and spirits and symbols were described.

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 A. M., such notices must reach this office on Monday

A. B. French was in the city last week,

attending to private business. A detachment of the Salvation Army is hold-

ing meetings near Yale College. J. C. Pettingill lectured in Temple of Hon-

or Hall, Newburyport, Mass., May 6th. Dr. J. S. Dickson has returned to the city. He has been visiting friends in Iowa.

Miss Frances E. Willard writes an inter-

esting letter to The Union Signal from Los Angeles, Cal. Fred. A. Heath, the blind medium, spoke in Fall River, Mass., on Sunday afternoon and

evening, May 6th. E. W. Emerson spoke in Norwich, Ct., the

first two Sundays of May, to large and deeply interested audiences. Anna Middlebrook Twiss, M. D., has remov-

ed her residence from Manchester, N. H., to Bridgeport, Ct., and may be addressed at 666 Main street, that city. Dr. D. P. Kayner has just returned from a

professional visit to Minnesota, where he has been treating patients clairvoyantly." with good success. Miss A. E. Richmond, magnetic healer, 274

West 25th Street, New York City, is recommended by Mr. John W. Free of Chicago, who has been spending the winter in the East. Iowa came into possession of the United

States by the treaty of April 30th, 1803. The price paid by Uncle Sam for the vast region known as Louisiana may be stated at \$15,-.000,000 The JOURNAL is in receipt of the wedding

eards of Mr. Eugene E. Ellis and Miss Edith L. Martin of Cairo, Illinois. The happy couple will be "at home" after June 1st. May they live long and prosper.

The railroad and steamboat lines generally offer half-fare to Burlington and return. June 1st, thus affording every citizen an opportunity to visit Iowa's birth-place on the occasion of its fiftieth anniversary.

The Chinese Government forbids the introduction of the electric light into the empire, and yet by its orders the iron clad now being built in Germany is to be supplied with all the latest improvements in this line.

Helen C. Berry, who is said to be an excellent physical medium, will, after the first week in June, occupy a cottage on West Central Avenue at Onset Bay. She will be assisted in her scances by her sister, Miss E. Gertrude Berry.

Seventy-five thousand copies of The Union Signal of May 17th, edited by Mary B. Willard, late of the Chicago Post, have been issued. It contains communications from John G. Whittier, Frances E. Willard, Hon. Samuel D. Hastings, and others.

Dr. George B. Nichols and family have arrived safely at their Eastern home. East Montpelier, Vt., where they will remain until the yearning for Chicago becomes so strong they cannot resist it, when, of course. will return.

Mr. James Sargent, of Rochester, New York, whose reputation is world wide as an inventor, and who considers the JOURNAL the most trustworthy Spiritualist paper in the country, enlivened our sanctum with his genial presence on the 17th.

The tenth edition of those sparkling poems 'The Voices," by Warren Sumner Barlow, has iust been issued. These poems abound with valuable thoughts, and should be in the hands of every liberal thinker. Price, cloth \$1,00: gilt edge, \$1.25.

Lyman C. Howe spoke at the funeral of Mrs. Harriet King at Corning, N. Y., May 18th; at Bolivar, N. Y., Sunday May 20th; at Friendship, N. Y., May 21st and speaks at Farmersville, Cattaraugus Co., N. Y., Sunday May 27th and at Clarendon, Orleans Co., N. ., June 10th.

Henry Slade spent last Saturday in Chicago on his way to Kalamazoo, where he had an engagement for the following day. He says he will be at Lake Pleasant in August, and that he commends the JOURNAL wherever he travels as a paper which demands the truth, and should be supported in its demands.

The movement inaugurated at Burlington, Iowa, for the celebration of the semi-centennial anniversary of the occupation of Iowa soil by the United States, which occurs on the first of June next, is receiving general attention, and a lively co-operation from the citizens of Iowa of all classes. It will undoubtedly be a magnificent affair.

Old Zion Church at Burlington, Ioa., where the early territorial legislature met so many years, is no longer standing, but visitors at the approaching semi-centennial celebration who visit the magnificent opera house, eclipsing in its architectural design and artistic finish any thing of its kind in the west, and equaling any thing in the country, will be interested to know that it stands upon the identical site of the old church, whose venerable walls were removed to make place for the gorgeous temple of Thespis.

In the country of Lubuku, or Friendship, in Africa, where enmity is prohibited, the eccentric savages do not approve of privacy. As in ancient Sparta, the individual lives in public. Doors are scarcely known, and the use of bars and bolts is strictly forbilden. To inhale the intoxicating vapors of hemp is a pleasure invested with the sanctity of a religious rite by this amiable tribe, who indulge in the weed to an extent unknown in the rest of the Dark Continent. Another curious custom mentioned by Lieut. Wiseman, a recent traveler, is, that the natives adore speechifying to such a degree that each word passing an orator's lips is repeated by the whole audience.

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PART II.

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A temperance movement has opposed itself to Sabbatarianism in Washington by a dist Episcopal Church, not long ago gave all demand for the opening of the National Mu- his property to the Syracuse University, preseum, the Congressional Library, the United ferring to dispose of it during his own life. States Botanical Garden, the conservatories of the Agricultural Department, and the out any thing, for I am going where I shall Medical Museum on Sundays, because "it is have infinite riches of a kind that will suit a shame there is no place open for visitors on | me better than any of these material things." Sundays except barrooms."

New York Press Club spent last week in Chicago. Mr. Khapp is, with his family, on the ervise the distribution and thus save all way to California, and Eastern papers will soon contain fine descriptions of Western life | money has gone where it will do the most and scenery from his facile pen. He made | good. the Journal office a fraternal eall and expressed himself as greatly pleased with Chi-

Mr. J. T. Lillie whose versatile talents and accommodating disposition has added so largely to the success of Spiritualist meetings in different parts of the country, spent a few days in Chicago last week, visiting his numerous friends. He is about to do, as thousands of others have this spring, take up a land claim in Dakota. He reports that Mrs. Lillie is well and lecturing this month in Philadelphia.

Lilv B. Armor, a sweet little girl aged five vears, passed to spirit life in this city, a short time ago. Her parents resided for some time with the medium, Mrs. Bromwell, who says that Lily was a wonderful medium. She could see and converse with spirits, saw spirit lights in which would often appear a face. Before her final departure she wanted to know if the angels would let her "fly to earth with her sister Stella."

Capt. H. H. Brown closed his engagement at Ashtabula, Ohio, Sunday, May 13th, amid many expressions of regret from his audience and the society. He spoke at Geneva, Ohio, May 19th; at Plymouth, May 16th; at Ashtabula Harbor, April 28th and May 5th. He speaks at Alliance, May 20th and 27th, and would like week-day work in that vicinity till June 2nd. Address him at Alliance,

Dr. Niemeyer's recent work on "Sunday Rest." claims that modern science has completely confirmed the ancient theory that the variations in the physical equilibrium follow a law of cycles seven days in length. Rest on the seventh day thus becomes a physical necessity to recuperate the body for the coming eyele, and neglect or alteration of this important law of nature is followed by a gradual prostration of the mental and physical forces.

The death of Gen. Grant's mother calls to mind a letter which he wrote to her forty-four years ago, when he was a West Point cadet. expressing a hope that has been wonderfully fulfilled. "Your kind words of admonition," he wrote, "are ever present with me. How well do they strengthen me in every good word and work! Should I become a soldier for my country, I look forward with hope to have you spared to share with me in any advancement I may gain, and I trust my future conduct will prove me worthy of the patriotic instruction you and father have given me."

Sherman Platt, a young man belonging to a respected family in Newton, Conn., has slept almost continually since Christmas. In the mean time he has not once spoken. He sits in a rocking-chair, with his eyes closed, all day long. Twice a day he rouses and in a half-dazed fashion enters an adjoining room where meals are served. He eats very little. Doctors admit they do not understand the case. Platt was bright and active until attacked by malarial fever last fall, after suffering a sunstroke. He was to have been married this spring, but does not recognize his intended bride.

A letter from Dr. Samuel Watson informs us that he has been lecturing in one of the churches at Memphis. On Friday evening, the 17th, he spoke at Iuka, Miss., and on the following four days at Knoxville, Tenn., taking part in the dedication of a Spiritualist hall. We are greatly pleased to learn that Brother Watson contemplates attending the National Conference at Sturgis, Mich., next month. He has promised to spend a day in Chicago on his way, and this will delight a host of friends here who will want to meet him once more.

Mr. H. L. Green writes as follows: "The Free Thinkers of the City of Rochester, N. Y., have raised \$150 with which to pay for the finest hall in that city for the Free Thinkers' Convention, and also money sufficient to pay a quartette of singers for the occasion. The following local committee has been appointed to take charge of all the local arrangements, viz: Moses Hayes, chairman; C. F. Farlin, M. D., secretary; E. H. Gault, treasurer; Anson C. Allen, Mrs. C. Austin, Mrs. E. H. Gault, Mrs. Palmer, Mrs. A. C. Allen, Mrs. Dr. Butterfield. The hall is to be decorated with flags, evergreens, house plants and flowers."

"Dr. Shea." A city reader calls the attention of, and asks the Journal's interference with, the flagrant, barefaced frauds practiced by a burly Irishman on West Madison Street, where for years he has baited his hook for suckers, and with good success. This fellow, who now calls himself "Dr. Shea," traveled the country in his adolescent days under the name of "Dr. Mathew" and with an ancient woman who went as "Madame Maynard." drove a thriving trade. The JOURNAL gave its opinion of this man years ago and has not cared to advertise him of late, as notorlety is the capital of such mountebanks. Whether he has or has not any medial power is of no consequence, for he is an incorrigible nuisance and swindler, and should be avoided by all sensible people-fools supply his fodder, and the world is full of them.

The venerable Bishop Peck of the Metho-"I have an ambition," he said, "to die with-His example is commended to rich Spiritual-Horace Greeley Knapp connected with the ists of whom there are many. After providing liberally for their families, let them supcontests of wills, and be certain that the

Lydia Pinkham, whose features and patent medicine advertisements are familiar to every newspaper in the country, died in Lynn, Mass., May 17th, of paralysis, She was of Quaker parentage, was born in Lynn in 1819, and has lived there nearly all her life. She began the manufacture of the medicines which have made her famous some sixteen years ago from a recipe left with her by a lady, and from a humble beginning her business grew until it aggregated \$300,000 a year. Her newspaper advertising alone amounted to \$180,000 a year. She possessed remarkable business tact, prudence and energy, and was a Spiritualist. She leaves a husband, one son and a daughter.

According to the prophets this is to be a year of wonders, despite the failure of Wiggins. German astronomers predict the reappearance in this month of the Star of Bethlehem. Tycho Brahé discovered a star in Cassiopeia which flamed up equal in size and and brilliancy to Venus, and then disappeared. There was a tradition that such an appearance had been seen in the same constellation in A. D., 1264. Going backward by successive leaps of 310 years would reach the date of the Savior's birth, at least nearly enough for the purposes of this class of seers. Another prediction is that the cholera will appear in England and later in this country during the coming summer. B. G. Jenkins, F. R. S., has discovered that cholera visits Europe at precise intervals of sixteen or seventeen years, beginning with A.D., 1817. and ending with 1866. Seventeenyears added to the last would make 1883. Mr. Jenkins, not content with this cheerful prophec), adds that these great epidemics have invariably been succeeded by minor attacks, recurring precisely six years after the first.

The Diakka, and their Earthly Victims, by A. J. Davis. Being an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, who is a resident of the Summer-Land. For sale at this office. Cloth 50 cents, paper 25 cents.

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CURES EVERY CASE OF PILES.

National Conference of Spiritualists at Sturgis, Mich., June 15, 16 and 17.

The National Convention held at Detroit, October, 1882, directed their Committee to call a Conference in or near May, 1883, at such place as might be best.

That National Conference will be teld at Sturgis, Mich., at the spacious Free Church of the sturgis society, June 15th to 17th, three days. Societies of Spiritualists in all parts of the United States, or in Canada, are invited to send delegates, and Spiritualists are invited to attend as individuals. The best method of National organization will be discussed and arranged, and of local societies and personal effort for the sacred cause of Spiritualism. The Yearly Meeting calways large and valuable 1 of the Sturgls Harmonial Association, will be held at the same time and place, each adding to the excellence of the other. The "Elliott House" and our friends will entertain as many as possible. Sturgls is on the Michigan Southern Railroad, and the Grand Rapids and Indiana Railroad crosses it there, giving easy access from all directions.

G. B. STEBBINS, for the Committee.

Spiritual Meeting in Central New York.

The 6th Annual Meeting of the Spiritualists of Central New York will be held in the Universalist Church at Lee Center, Onelda Co., on Saturday and Sunday, the 9th and 10th of June, commencing on Saturday at 2 o'clock p. M., and closing Sunday evening,
Mr. J. Frank Baxter, of Chelsea, Mass., the test medium,
singer and speaker, is engaged, and other good speakers will

he secured. Good hotel accommodations at \$1.00 per day, and friends in Lee Center will accommodate all possible.

The Hall in the basement of the Church will be used for a bunch room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy agond social lunch.

Parties wishing to be carried from Rome are requested to send in their names to H. J. Hitchcock, Lee Center, before the 5th of June.

the 5th of June.

We hope to see all of the Spritualists and Lib rais present, and extend a cardial invitation to all, to this Feast of Reuson, for we will spare no palus to make this Meeting one of the best since our Society was organized.

MRS. WM. H. HICKS, Secretary.

Spiritual Meetings in Brooklyn and New York.

At Steek Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association Andrew Jockson Davis, President and regular speaker, hold a public meeting every Sunday moening, at 11 octock, to which everybody is most cordially invited. These meetings continue without in-termission until June 10th, 1883. Services commence and conclude with music.

THE PRIST SOCIETY OF SPIRITUALISTS halds services at Republican Hall, No. 58 West Bard St., (near Breadway) were Suraky at helf-past ten. A. M. and helf-past seven P. M. Children's Progressive Lyceum meets at B P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION. Chulon below Myrtle Ave., Branklyn, N. Y. Inspirational practition by Walter Howell every Sunday at 3 and at 7:39 p. M. Sunday shapl for old and young, 16:30 A. M. Ladies AM Society every Wednesday at 2 and the Young People's Sociable at 7:30 p. M. The Feschic Fraterally meets every Saturday at 7:30. All meet at the Church and seats free.

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Magnetism is identical with the life principle. It is evident that man acting with intelligence, should seek for a reinforcement of this power, when weakened or lost. It is well known that the animal kingdom can supply magnetic force and one person can impart, or give off; this vital sile ment to the benefit of another. But no thinking milividual will claim, that animal magnetism can compare with mineral magnetism for power of a half dozen aragnetizer will not equal the force which is constantly given off from one of our Magnetic Jacket. The concentrated magnetic power of a half dozen aragnetizer will not equal the force which is constantly given off from one of our Magnetic Jacket. This Jacket is worn upon the holy constantly and unlike animal magnetism exerts its wonderful healing influence all the firms and a naturally and regularly as our breathing. It does not magnetize the bloud for one hour and then bove it to apsorback into the old condition; but it constantly evert its charaling influence and magnetic power upon the blood and between the release of our lives. For full information on this grand subject and for our new book free to all.

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A Poem Translated from the Arabic.

He who died at Azim sends This to comfort all his friends.

Faithful friends! It lies, I know. Pale and white, and cold as snow; And ye say, "Abdallah's dead." Weeping at the feet and head! Yet I smile and whisper this— I am not the thing you kiss: Cease your tears and let it lie, It was mine, it is not L.

Sweet friends!, what the women lave, For the last sleep of the grave, Is a hut which I am quitting— Is a garment no more fitting-Is a cage from which at last, Like a bird my soul has passed. Love the inmate, not the room, The wearer, not the garb; the plume Of the eagle—not the bars That kept him from thosesplendid stars

Loving friends, he wise and dry Straightway every weeping eye: What ye lift upon the bier Is not worth a single tear: Tis an empty sea shell—one out of which the pearl has gone; The shell is broken—it lies there, The pearl, the all, the soul, is here. Tis an earthen jar whose lid Allah sealed, the while it hid That treasure of the treasury, A mind that loved him—let it lie! Let the shard be earth's once more, Since the gold is in his store.

Allah glorious! Allah Good! Now thy world is understood! Now the long, long wonder ends! Yet ye weep, my erring friends, While the man whom ye call dead, In unspoken bliss; instead, Lives and loves you; lost 'tis true For the light that shines for you. But, in the light ye cannot see, Of undisturbed felicity, In a perfect Paradise, And a life that nover dies.

Farewell, friends! But not farewell! Where I am, ye, too, shall dwell.
I am gone before your face.
A moment's worth, a little space.
When ye come where I have When ye come where I have slept, Ye will wonder why ye wept. Ye will know by true love taught. That here is all, and there is naught. Weep awhile, if ye are fain—° sunshine still must follow rain; Only not at death, for death, Now, we know is that first breath Which our souls draw when we enter Life, which is all of life center.

Be ye certain all seems love. Viewe I from Allah's throne above! Be ye ston! of heart and come Bravely onward to your home! L2-I! Allah! Allah la! O love divine! O love always!

He who died at Azim gave This to those who made his grave.

Foress Errollerents Oberruss.

Mrs. Josephine E. Butler, of Liverpool, England. whose name is so well known in connection with the movement for the repeal of the initialities conragious Diseases Acts, has lately published, in a near volume of 240 pages, a life of Jean Frederick Ober-lin, for nearly sixty years the pastor of the Ban de la Roche, a rule and mountainous district of France, in manufacturing and agricultural pursuits, with schools, and churches, and other accompaniments of civilized life.

This transformation has been due almost wholly to the wonderful labors of the saintly Oberlin, the record of which reads like a romance. We have rarely met with a little volume so full of lofty incentive as this life of a man who consecrated himself utterly and entirely to his fellow-creatures, shrinking from no peril, or hardship, or sacrifice, and never daunted or discouraged by the innumerable obstacles against which he had to contend. Not only did he regard the mental and spiritual needs of his people, but he taught them by personal leadership and example how to build roads and bridges, to wring the utmost from the scanty soil, to practice the trades, and to lead worthy lives.

His wife was a rare helpmate to him, and he look-

ed to her for wise counsel and support at every step in his work. She died after sixteen years of married in his work. She died after sixteen years of marror life. "He outlived her forty-two years, but he felt that he was never separated from her. He continued to live in her society. Every day from the day of her death to the last of his own life, he devoted an hour to holding communion with her, in drawing near to her (a se rapprocher d'elle). He looked up-on her as his guardian augel; and this was no mere poetical form of speech with him. In his dreams at night she visited him, sensibly, visibly, and held con-verse with him. When he was meditating some verse with finit. When he was meanating some practical scheme for the people, she would encourage or hold him back from it, as knowing more clearly than he what was wise. These dreams were to him a reality. When asked, 'How do you distinguish between these dreams which are to you a revelation and ordinary dreams?' he only replied, 'How do you distinguish between one calculated and methage?'

distinguish between one color and another?"

It is natural, therefore, to find him writing in his old are, "I have a profound reverence for women."— Woman's Journal.

Liberal Sentiment in the West.

The liberal sentiment of the West is ton great excent unvoiced, unrepresented, and therefore mostly unfelt, unknown. There is next to no organization of any kind, no banding together, and there is little disposition to do in that direction. There is a great congregation, but it is ungathered; a large army, but uncollected, unmarshalled, the men scattered and unknown even to each other. They have not yet even a common watchword. Hence, for such a material and constituency as there is, there is great waste, little accomplished. A serious defect in this regard obtains everywhere; it is one that must be remedied ere we can see the inauguration of the new

Another grave lack is the providing of fitting in-struction and helps for the young. In large part, the minds of the children and the youths are neglect-ed. Things are left here, as so much elsewhere, to drift. And the drift may be often seized and turned into channels of ortholoxy. It is all-important that the mind in the young and impressible years be guid-ed and furnished, at least be guarded and fortified against false impressions in religion. These become often in after years like a piece of jugglery or sorcery an incantation hard to break, the growing out of them painful, tragic in the experience. I look upon the children in the families of liberals, and others, too, that they might easily reach, and I ask, What they doing for them to open before them the right views, and insure as far as possible the true direction for life, at least to give them opportunity to come into possession of that which has so refreshed and enriched themselves? As a general thing, noth-

To the discerning eye looking over the field at this hour there is nothing to depress or dishearten; there is much to encourage, yet more to incite, to nerve to renewed effort in this never-ending battle for the enfranchisement of man.—C. D. B. Mills in Index.

H. M. Arnold writes: The Journal, is always a welcome visitor. You are deserving of much praise for the high stand you have taken, showing no quarter to tricksters in Spiritualism.

Clark Appleby writes: The Journal has been a weekly visitor at my house for the past live years and will continue to be such as long as I am able to read it.

For the Religio-Philosopical Journal. The Brooklyn Spiritual Fraternity.

A large and attentive audience listened with great A large and alternate and ence astened with great interest to a lecture on Ireland, delivered by Mr. f. Clegg Wright, under the control of Thos. L'Arcy McGee, an Irish patriot. A brief synopsis of what was said is all that can be given in this communication:

SYNOPSIS OF ADDRESS.

Ireland, a land of poetry, affection, hospitality and patriotism, yet a land depressed, crushed and poor; a land of darkness, storms and bigotry, torn by conflicting religious and political questions. But Ireland was not always so, for in the beginning of the Christian era she was noted for have beauting and the Christian era she was noted for her learning and advanced civilization; her sons filled the chairs of professors in the colleges of Europe, and when Christianity was planted in Canterbury, Ireland's piety, goodness and charity stood higher than England's; but in those early days of civilization in Waster Europe, when ways followed ways and na-Western Europe when wars followed wars and na-tions rose and fell, Ireland suffered from the constant changes that conquering nations brought about. When the Norman conquerors triumphed in England, Henry II. invaded Ireland under the au-

It is a noticeable fact that during those days and It is a noticeable fact that during those days and for centuries afterwards, whenever deeds of darkness and tyranny were to be undertaken some pale-faced priest was to be found at the bottom of them, pulling the strings that set the nations at war. The collection of Peter's pence was the cause of letting loose the dogs of war on Ireland, and for the first time Ireland's independence was endangered, yet only part of her was conquered, such as the cities on the coast. It was divided, and was known as Ireland within the pale and Ireland without the pale, and Ireland without the pale, and Ireland without the pale could not be conquered. England under Henry VIII., became Protestant; the nation turned with her king, but Ireland would not turn; she would not how the knee to Henry's Protestantism, so he attempted her subjugation to English dominion and Protestantism, subjugation to English dominion and Protestantism, but failed. It is a noticeable fact that no nation has ever turned Protestant since Luther's time; what Protestantism gained over nations, it gained at once; but Ireland loved Catholicism and showed her characteristic devotion by refusing to accept Protestantism, so Protestantism could not pass the sea coast.

When Mary ascended the throne, she was known

as bloody Queen Mary on account of her religious persecutions. Ireland had rest because it was Cath-olic; but when Elizabeth succeeded Mary, bloodshed and hatred succeeded the quiet of Mary's Teign in Ireland. Sir Walter Raleigh was commissioned to subjugate the Irish. He drew a red line across the history of Ireland, yet the people were unconquered; their devotion to country, religion and liberty was unconquerable. But Cromwell came, determined to unconquerable. But Cromwell came, determined to subdue, and with his soldiers drew another red line across Irish history; by his iron heel he crushed the people and drove them west; his name inspired horror wherever it was heard. He declared Ireland conquered; and there arose a state of things wonderful even in the history of nations, citizens of a country deprived of the right of citizenship. Ireland was Roman Catholic, England Protestant, but England deprived the Catholic of all the preregatives of citizenship, and he could hold no office, either civil. giand approved the Catholic of an ene free gardes of citizenship, and he could hold no office, either civil or military; he was entirely deprived of citizenship in his own land. William III. came, Prince of orange, who by war and violence depleted the Roman Catholics and crushed their chivalrous spirit beneath the feet of the military and the tax gatherers. Darket the feet of the different and former stalled. the feet of the military and the tax gatherers. Dark-ness began to reign; postilence and famine stalked through the land; the people discouraged and brok-en in spirit, became indolent, poor and ignorant. Ireland had become psychologized by England, and so completely under the power of England that in-tense hatred was the result, and it does seem that a child born of frish parents in a forest, and who had never heard of England or the English would on leting brought in contact with an Englishman show a hatred and bifferness towards him. A great onesa harrel and bitterness towards him. A great question arises in reviewing the transactions of William HI, he seized on the property of the people and con-fiscated all their lands and gave then to his Prot-estant followers. It is a common thing to call a man a thief if he steals anything from his neighbor. tagious Diseases Acts, has lately published, in a near volume of 240 pages, a life of Jean Frederick Oberin, for nearly sixty years the pastor of the Ban de la Roche, a rule and mountainous district of France, southwest of Strasburg. A little more than a century ago, this district was wild and uncultivated, inhabited by a sparse population whose condition was little better than that of savages. To-day its valieys are filled with a thriving, industrious people, insy in manufacturing and agricultural pursuits, with confiscated three times, changes owners by nothing less than high handed robbery. We find from time of Henry VIII, down it was a religious war, Protestant against Catholic. Ireland had as much right to her Catholicism as Eugland had to her Protestantism, but up to about 50 years ago the Irish Roman Catholic had no rights that the Protestant was bound to respect. According to English law the eldest son in a family is heir to the estate, but if that eldest son was a Catholic and the youngest was Protestant, the title passed over the Catholic and descended to the youngest. A Catholic father could not teach his own children, nor hive a Catholic teacher for them: he must hire a Protestant. He could hold no civil

office, either by uppointment or by election; could hold no commission in the army or navy.

Daniel O'Connell, a man beloved by the people, was elected to parliament, but he could not take his seat there because he was a Catholic. A similar piece of persecution is now enacted in the case of Mr. Bradlaugh; it is this spirit of religious bigotry in Ireland, that has made her what she is, poor, degraded and ignorant. But there were in the last century and beginning of this, statesmen who fought hard for liberty of conscience until victory was gained. In the year 1829 the oppressive law against Roman Catholics was repealed, and O'Connell was enabled to take his seat in Parliament. But religious bigotry sown in Ireland by England, fostered by British gold, influence and bayonets, the Irish people became divided and quarrelled among themselves, so that England has succeeded in a great measure in stamping out the Irish characteristic and depopulation is going on to such an extent that Ire-land can never gain her independence by force or bloodshed; her only hope is in intellectual culture, liberty of thought, freedom of conscience and the right to think to investigate and search after truth. Intolerance, bigotry, ignorance and superstition must be overthrown, and liberty, the divine gift to man, must be cultivated, the mind improved and moral force succeed brute force, and then as Ireland rises in intellectual power she will appear again, like Columbia, as the gem of the ocean and the pride of

JOHN JEFFREY, Sec. Brooklyn, N. Y., May 4, 1883.

Another Pioneer Gone.

Mrs. Ellen Coburn Wellington, who died at this place on the 25th ult., was an old settler in these parts and was well known to many of Ida and Woodoury county people as an energetic, hard-working woman who had passed through many hardships, trials and tribulation necessary to the building up of a home in the early days of Iowa. After a long, lingering, incurable disease, she died on the 25th of April, 1883, at Battle Creek, leaving three children, all of whom were with her during her sickness and death. In her youngest days she was a member of death. In her younger days she was a member of the Eaptist church, until about twenty-five years ago she became a Spiritualist and healing medium, in which she was a firm believer until death,—Battle Creek, (Iowa) Times.

The Boston Sunday Globs shows how many new avenues of employment have been opened to women and girls during the last thirty years, particularly in Massachusetts. In 1840, when Harriet Martineau visited this country, she showed that only seven vocations were open to women who wanted work. These were keeping boarders, setting type, teaching, needle-work, labor in cotton mills, and folding and stitching in book-binderies. Now there are 281 occupations opened to women in Massachu-setts, and 251,158 members of the gentler sex in that State alone earn their own living, receiving from ×150 to \$3,000 each per annum. This does not include amateurs, or mothers and daughters in the household. As there are 70,000 surplus women in Massachusetts, these new avenues of employment are widely appreciated.

II. C. Shull writes: I still appreciate the Jour-NAL and consider it worth many times its price; in fact dollars and cents cannot measure the value of your paper. In exposing frauls you have, no doubt, done a noble work, yet no one is so perfect but that sometimes mistakes will occur, and he may be in

Phenomeus.

To the Editor of the Religio Philosophical Journal:

Having witnessed some interesting phenomena lately, I present some facts for the readers of the JOURNAL. The lady in whose presence these phenomena occur is a resident of Quincy. At present, she does not wish her name to be known. In due time, however, the public may become better acquainted with her and her mediumship, which is truly accounted to the public may be to be the public may be the public may be to be the public may b

quainted with her and her mediumship, which is truly remarkable. By express promise not to mention her name I obtained her permission to present the readers of the JOURNAL the following facts:

To-day, this lady and her family visited at my home. After retiring from dinner, we (four of us) had a sitting with her around a plain, unpainted, pine stand. The sun was shining brightly, and the room was as light as three common windows could make it. One shawl not being large enough to cover the stand and reach to the shor on all sides, we used two—her own and Mrs. Cook's. On the carpet, under the stand, I placed a piece of an old broken slate we had in the house, laying on it a slate pencil about two inches long. I also placed a sheet of paper and a short piece of lead pencil by its side. We all then placed our hands, in full view, palm downward on the stand, the medium with the rest. In less than one minute, I heard something—the pencil as I supthe stand, the medium with the rest. In less than one minute, I heard something—the pencil as I supposed—drop on the slate. On lifting the shawl, there laid six small stones, three of them crystals from the inside of a geode. Removing them, I dropped the shawl in position again, and we soon heard writing on the slate. When we heard the pancil drop, I looked at the slate and found the name of a friend in spirit-life, written on it. The medium had lover had slate or 'nepoil in her bands, which were never had slate or pencil in her hands, which were both lying all the while in full view on the stand. Some time since a brother of a gentleman who

boards in her family, was visiting him from Keokuk, Iowa. On the day that he was to start for home, he brought from the laundry a fresh shirt, which he left lying on the bed in the room he had occupied It was folded in a little square package of paper. The house they occupy was formerly a story-and-a-half frame. The roof has been elevated, to make a two-story house, the upper portion being still unfinished. When the chambermaid did the work, she tossed this package from the bed to a chair, and slipping off, it went between two studding down to the lower or ground floor of the house where it rested between the plastering and the siding. They attempted to draw it out by means of fish-hooks and lines, but were unsuccessful. Some one suggested that they have a sitting and see if the spirits would not bring it. Accordingly, in the evening, they sat around a stand arranged similarily to the one I have already described. They soon heard the rustling of paper, and at a given signal, an examination revealed the package lying under the stand.

On another occasion, a workman was doing some painting in this upper room, when he accidentally dropped his dusting-brush and it went down between the studding. No use to try and fish that out. So they again had recourse to the spirits and the brush was brought in the same way as were the

ckage and the little stones. Now, though the room was light on each of these occasions, no one saw these articles being brought into the room or placed under the stand. How were they gotten there? In each case, they came almost instantaneously. Newton discovered some important laws by observing, and thinking about, the fail of an apple and the play of light on soap bubbles. His discoveries revolutionized the science of his day. Who is the Newton among us to discover the laws by which these things are done? Simple is the fall-ing of an apple. Simple these facts may be. Both are equally facts, though the latter seem not so frequent as the former. There are instances in this lady's mediumship where articles have been brought long distances. If man out of the body can do this man in the body can when he shall learn the law and its application. Who will discover it? If a pelible can be passed through a solid wall and through the textile fabrics, can it not be passed through the solid earth, when sufficient power is

If a pile of German moss can be deposited, as it has been, under this lady's stand, why, when man nes neen, under this may's stand, way, when man learns how, can he not deposit any article he wishes in any place he desires by similar means? The felegraph has supplanted the carrier pigeon, the palace car the lumbering stage coach, and steam the draft horse and male! Will the products of the world be yet transported by the same force which, under incolleast articles. telligent guidance, now so mysteriously deposits various articles under our stands? Mysteriously, did I say? Ah! many things, simple to the learned, are gnorant. The universe Man is small. How ignorant we still are! Who will be the Kepler and the Newton in this psychic realm? Quincy, Ill.

"The Spiritual Record,"

From the prospectus of this proposed publication we extract the essential points as follows:

"To give a concise statement of the most striking and important facts which demonstrate the existence of spirits, and their power to manifest themselves to and communicate with men, we propose to publish a monthly magazine, entitled *The Spiritual Record*. which is not intended to interfere with the work of other periodicals, but will differ from them some what in its method, in accordance with our views of the most important objects and pressing needs of the spiritual movement.

"We shall devote at least two-thirds of The Snirit uat Record to concise and accurate statements of facts by competent witnesses, making each successive number as complete a demonstration of the "One Great Truth" as human testimony can give. These facts will be gathered from the whole range of scientinc observation—the old and the new—facts which show the powers of the human soul—facts which prove its continued existence.

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knowledge.
"If a sufficient number of subscribers come for ward, The Spiritual Record will appear monthly, on and from June, 1883, in a handsome demy octavo of

64 pages, price 6d. "The trade will be supplied by E. W. Ailen, 4 Ave Maria Lane, London, E. C. By post to America \$2.00 per annum (or for any term at 20 cents a number), of Hay Nisbet & Co., 38 Stockwell Street, Glasgow. "HAY NISBET & Co. "38 Stockwell Street, Glasgow."

Can the Mean Duration of Human Lite be Prolonged?

A most important deduction has recently been made regarding the possibility of extending the duration of human life. In a paper read before the London Statistical Society Mr. Noel A. Humphreys discussed the question: Has the duration of life in England increased during the last thirty years? It is now nearly thirty years since the late Dr. Farr published his "Life Tables," based on statistics covering a period from 1838 to 1854. His conclusions were that the mean after-life-time of males at birth was 39.9 years, and that of females 41.9 years. According to the new tables presented by Mr. Hum-phreys, covering the period from 1876 to 1880, this life-period is now for males 41:9 years, for females 45.3 years, representing a prolongation of life of about two years, or a 5 per cent, increase.

The statistics, when further analyzed, show also that over two-thirds of this prolonged life is for the working period between the ages of 20 and 60 years, thus apparently refuting an assertion which has been widely circulated, that the improvement effect-ed by science consists "in the prolongation of the passive endurance of life rather than an extension of the power of true vitality or any increase of the opportunity for good work and for intellectual en-

joyment,"
These conclusions are, as is remarked by the Brit-ish Medical Journal, well calculated to encourage sanitarians, and to give a fresh impetus to the propa-

gation of the gospel of prophylaxis.

It would be interesting to learn, however, how much of this increase is due to preventing zymotic mathematical stream of the stream diseases and how much to an actually greater vital stamina. We suspect that the zymotic factor is the chief one in securing the present favorable results.— Reputation Redcemed by a "Spirit."

The Carson (Nev.) Appeal says a gentleman employed at a Government institution in that city, a man who has no leaving whatever toward Spiritualism, relates the following incident: "In 1858 his father, while Treasurer of a local railroad in Massachusetts, died. After his demise the Directors of the company found a deficiency in the accounts of deceased amounting to eighteen hundred and fifty odd dollars. The fact was communicated to the family of the late Treasurer, and the apparent de-falcation caused them much grief and shame. In 1861 a noted Boston medium named Mansfield visited San Francisco, creating great excitement by reason of his wonderful performances, and he was called on by some of the best people of that city. One ed on by some of the best people of that city. One day the gentleman above referred to, accompanied by the late Rev. Thomas Starr King, visited Mansfield purely out of curiosity. The former was requested by the medium to write upon a slip of paper the name of any one in the Spirit-world with whom he desired to communicate. He wrote the name of his father, and without exhibiting it to Mansfield, placed it in a small tin tube which the latter handed him, and scaled it in such a manner, with a private him, and sealed it in such a manner, with a private seal, that any tampering could be easily detected. Mansfield requested that the tube and the contents be left in his possession for twenty-four hours, after which the gentleman might call for a letter from the Spirit-world. On the following day the gentle-man in question again called on the medium and substantially received this communication from his deceased father: He informed his son that he was cognitate of the grief which his apparent defalca-tion hid caused the family, but that he was entirely innocent of any wrong, further stating that if a certain book would be examined, which could be found at a stated spot, and opened at a given page, it would be found that the date of the year had erroneously been placed in the dollar column and added up as eash, which would account for the apparent deficiency in his account. Although remaining ent deficiency in his accounts. Although reposing but little faith in the matter, the son wrote East about it, and when he received a reply it was to the purport that the book mentioned was in the indicated place, and on the stated page it was found that \$1.858, the amount of the supposed defalcation, had been added to the cash account by mistake."

A subscriber writes: The Journal is good and commands the respect of all advanced people. Scances were held in my house last March, with my wife, my brother-in-law and his wife in the circle, my sister-in-law being the medium. She possesses great powers but dwarfs them by tenaciously clinging to orthodoxy. She admits there is something she can not understand, but is afraid to read and investigate. However, we had strong physical manifestations, and at our last sitting a sister of hers and our father-in-law materialized to the medium. The materialization was so unexpected that the medium was very much affected, so much so that I never mentioned the matter to her during her visit, and I could not say whether she is more convinced or not.

S. A. Green writes: The Journal is the hist spiritual paper that I have seen. I have sent for specimen copies of others, and find none that is so well calculated to inspire the mind with a devout nterest for truth as the Journal. May heaven's blessings rest on you and good angels guard you.

J. M. Louderback writes: I think the old Journal gets better all the time. My last number, April 21st, has a communication from O. S. Poston, 'The Magnetic Cure," that surely is valuable to every

A. B. Arnold writes: My mind is at last made up to forward the "needful," and secure the Jour-NAL's weekly visits; must economize in other ways, for I can't think of the loneliness of my days without its company.

S. I. Hixon writes: I desire to say that I do most sincerely thank you for the noble manner in which you conduct the JOURNAL and defend Spiritudism against fraud. D. II. Setchel writes: The JOURNAL is worth

all you ask for it. I cannot remember a number that did not have an article worth the price of the

V. Speed writes: Am sorry that I am not able to send more new subscribers. The Journal is a good paper and should receive encouragement and support of all intelligent Spiritualists.

Notes and Extracts.

A mind quite vacant is a mind distressed .- Comper. The progressive thought of the age is spiritual

Early and provident fear is the mother of safety.

They who forgive most shall be most forgiven.

False face must hide what the false heart doth now.—Shakespeare. Of all thieves fools are the worst; they rob you of

ime and temper.—Goethe.

A cheerful face is nearly as good for an invalid as realthy weather.—Franklin. Mesmer's theory was that life is caused by the rays of the sun and planetary influence.

If Satan ever laughs, it must be at hypocrites;

they are the greatest dupes he has.—Colton.

Flowers are the sweetest things that God ever made and forgot to put a soul into.—Beccher. The best education in the world is that got by

truggling to get a living.—Wendell Phillips. Envy is a passion so full of cowardice and shame hat nobody ever has the confidence to own it.

Rochester.

Fate is the friend of the good, the guide of the vise, the tyrant of the foolish, the enemy of the bad.

-W: R. Alger.

Poetry is far more effective in moulding religious sentiment than logic. There is not a person so debased but what can be reached by song, while you may pour into their ears all the logic the mind of man can conceive and yet fail to move them.

The Chinese have no word that is equivalent to hell and no conception of such a place. A missionary in an agricultural district of China states that when he tried to explain it the people asked if it was anything that could be raised. He might have answered that it was-very often.

Persons claiming falsely to be Spiritualists, who are only spirit brokers and know nothing of psychic law, are bringing the philosophy of Spiritu-alism into reproach. But soon we shall know its true science and be able to practically read its monitions. Twenty years ago, the present telophonic system would have been scouted by every profession and every pulpit in the world. Twenty years hence the gulf to the Spirit world may not be bridged for every warfarer to come and go, but the corporeal and perpetual existence of the soul may be as fixed a fact in science as anything else.

A Dangerous Condition. The London Telegraph, in speaking of the danger of uncovering the head at the grave on the occasion of a funeral, says: "Many of the distinguished and more elderly mounters at the interment of the Duke of York died from bronchitis within a few weeks of the obsequies; the Marquis of Londonderry's funeral in Westminster Abbey in 1822 was equally disastrous to the aged or delicate among those who gathered round his tomb; and the funeral in Pere Lachaise of the celebrated jurisconsult, M. Robert de St. Vincent, is said to have decimated the senior ranks of the Paris bar, one of the victims being Brilat Savarin, the au-thor of the 'Physiologie du Gout."

"Mankind divested of religious bias when moved to action by thoughts or ideas instinctively asks from whence these thoughts and ideas come; but could they penetrate the mystic vell, they would discover who was their inspiring genius, but this knowledge is not granted to every one, for all have not inherited from mother nature that degree of spirituality, enabling them to look beyond the boundaries of material things; but that some have this gift proves that there is something beyond, something to proves that there is something beyond, something to attract attention, and looking through what seems a mist to others, living forms are seen as plainly visible as mortal man is to his fellow men; but those who cannot thus see through these mists, are dependent cannot thus see through these mists, are dependent upon the truthfulness and veracity of those who can see, and if truthful in other matters, why discredit them in this—to do so, would be to lose confidence in the whole human family, but we are not left to depend wholly upon sight, messages are given which carry conviction that disputes all opposition—we are forced to admit their reality."—Olice Branch.

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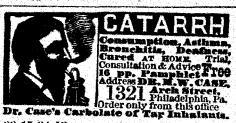
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The Trance Condition in Surgery. The New York Tribune gives the following: The boy with the black eyes was placed in a chair to be operated upon. His right nostril was entirely closed by the thickening of the septum, superinduced by chronic catarrh. He was mesmerized by Prof. Thwing. Dr. Jarvis then ran a long sharp needle through the thickened membrane of the septum. The subject did not give the slightest movement either voluntary or involuntary; he said afterward that he did not know that the needle had been introduced. A loop of thin wire was then inserted in the nostril and drawn around the base and point of the needle and made to cut through the membrane by the gradual reduction of the circumference of the loop. As the membrane of the nose is highly sensithis under the usual conditions is an extremely painful operation. The great pain produced by the tension on the wire aroused the subject, but he did not fully recover consciousness. He talked and acted very much as if he had been under the influence of ether. When the pieces of membrane grasped by the loop had been entirely cut off, the boy was brought out of the trance condition.

Atheists. Lord Randolph Churchill is preparing a bill to disqualify atheists from sitting in Parliament in England. Herbert Spencer, Profs. Huxley and Tyndail, John Moreley, and about 200 of the leading literary and scientific men of England have signed a memorial to be presented to the Home Secretary protesting against the continuance of the Imprisonment of Mr. Foote, the editor of the Free-Thinker, for blasphemy, and asking for his release. Sir William Harcourt, it is understood, will refuse the nettion. Public feeling against atheism is strong. the petition. Public feeling against atheism is strong, the petition. Public feeling against atheism is syonly, and it is occasionally shown by acts of persecution. For instance, during the present week Miss Besant, the partner of Charles Bradlaugh and Miss Bradlaugh, his daughter, were refused admission as students to the Women's Botally Class of the London University. The research of the page. University. The reason given was that their presence might induce a disturbance in the harmony at present existing in the class. Miss Besant appealed to the Council of the University, which is composed of persons of all shades of religious opinion. The Council, however, confirmed the refusal.

The most extraordinary and interesting subject brought before a Vienna clinic for many years was that of a little girl living in the city, Kleinmuller by name, and 18 months old. The Vienna New Frete Presse reports the case with such evident fidelity that its truth must be accepted. The girl had shown for several days an utter aversion to food, and her mother finally took her to the general clinic for examination. The professors, perceiving that it was no common disorder, and ascertaining from the mother that the child the night of March 13 had awakened suddenly with a loud scream from sleep, and continued in great pain for fourteen hours thereafter determined to employ the gastroscope and exafter, determined to employ the gastroscope and explore her stomach with the aid of electricity. Not to enter into rather unpleasant details, they soon found the cause of disturbance, and extracted a mouse, minus the tail, which was subsequently removed. The only possible conclusion is that the mouse ran into the open mouth of the sleeping child and down her gullet. Her immediate recovery was confidently expected.

Adventures of a Spirit. The Morning Journal of New York City, says: There is a curious story extant on Fifth Avenue. Servants have been found who are ready to swear that in a huge building on that thoroughfare, now tenanted at odd in-tervals by his widow, they have seen on three different occasions the counterfeit presentiment of their dead master gliding up the marble staircase and vanishing at the door of the bed-room in which he died. The ghost stoops and has the same red beard that distinguished him in life. He carries some-thing in his hand which they take for a rubber hag. As a singular corollary of his apparition is the story of the coachman who avers that one night last week as he was about driving out of the stable to go for his mistress, who was at a party, he saw the same figure sitting on the back seat and motioning him to go on. When he started back in terror, the apparition glided out toward the house, and as it passed the horses they became wildly agitated, reared and endeavored to break away.

A Court Altar When Francis Joseph of Austria travels he takes a court chaplain and court altar with him wherever he goes. The altar is an old one. It was made for Rudolph II., and was used also by Ferdinand I., by Joseph I., while he was warring with the Turks, and by the ill-fated Maxi-milian of Mexico. It consists of a substantial woodpicture of the Lord's Supper. When opened the two sides are turned up to give the altar due length, and four feet which are hidden in the case are lowered. The consecrated alter-stone is then but in the middle of the mensa, the three altar cloths are laid on, and the cross and wax lights are fixed. The altar accompanied the present Emperor on his jour-ney to Jerusalem in 1869 and to the opening of the Suez Canal. Dr. Bedar Dudid, traveling chaplain and historiographer, read mass before this altar on

The Death-bed of a Grand-Duke, The Grand-Duke Frederick Francis of Mecklenberg Schwerin kept full consciousness to the last, and took an affectionate farewell of his mother (sister of the Emperor William, and now 80 years of age), his wife, his personal attendants, Ministers, and others present. Profs. Theirfelder of Rostock; Winders present. ternitz, of Vienna; and Mattenheimer, of Schwerin, had stated that there was no hope of recovery, and the Grand Duke asked his physicians to tell him plainly the truth, adding that he as an old soldier was not afraid of death, which he had faced often enough in battle. Having received their reply he took the holy communion together with his wife and mother and expired at 10:30 A. M., amidst the sounds of Bach's beautiful choral, "If I depart from life depart not Thou from me," sung by the choir of the cathedral at the express desire of the dying Grand Duke.

Losing Caste. At the sacrifice of her caste Mrs. Anandibal Joshee, a Brahim of high social standing, will study medicine in the Woman's Med-ical College of Philadelphia. She is only 19 years of age, and has determined on her self-imposed ostracism in order that in the future she may contribute to the elevation of her sex. Before leaving Calcutta, Mrs. Joshee made a speech in the Serampool College, giving her reasons for coming to this coun-

Sale of Relics. Pope Pius the Ninth's personal effects have been sold by auction in Rome, much to the annoyance of the faithful, who consider that the late Pope's family ought to have preserved every atom of his belongings as a relic. There was a miscellaneous collection of crucifixes, sacred pictures and images, portraits of crowned heads and celebrities, missals, etc., but the public was not very eager to buy, and in many cases the things fetched even less than their intrinsic value.

The Irish. There were thousands of Irish in this country prior to the Revolutionary War, but not 5 per cent were Roman Catholics. Nearly all were intensely Protestant. In rural New England a Roman Catholic was a rarity half a century ago.-New York Sun.

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Dr. J. W. J. Englar, of Baltimore, says: "Dr. Benson's Pills—an important addition to materia medica." PROF. TICE'S.

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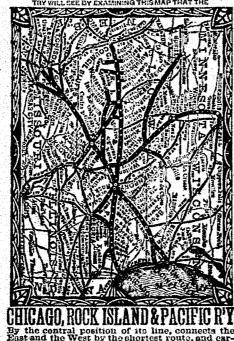
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It may be that gentlemen opposite have something to bias them toward a particular course which brings them political profit. I make no accusation. [Oh.] I say it may be that they have something to bias them in that direction. But what could we have to bias us in the direction we have taken? [Ministerial cheers.] Do you suppose that we are ignorant that in every contested election which has happened since the case of Mr. Bradiaugh came up you have gained votes and we have lost them? [Opposition cheers and counter cheers.] You are perfectly aware of it. We are not less aware of it. But if you are perfectly aware of it, is not some credit to be given to us—we giving you the same under circumstances rather more difficult-for some presumptive integrity and purity of motive? [Cheers.] Sir, the Liberal party has suffered and is suffering on this account. It is not for the first time in its history. It is the old story over again. In every controversy that has risen about the extension of religious toleration and about the abatement and removal of disqualification [a laugh] -I must claim the indulgence of the House [cheers] -on every question relating to religious toleration and to religious disabilities the Liberal party has suffered before, and is now suffering again, and yet it has not been the party which upon the whole has had during the last half century the smallest or the feeblest hold upon the affections and the approval of the people. [Ministeral cheers.] Who suffered for the Profestantism of the country? It was that Protestantism of the country? It was that party, with valuable aid from individuals, but only from individuals, who forfeited their popularity on that account -it was that party which fought the battle of freedom in the case of the great Roman Catholic controversy, when the name of Protestantism was invoked with quite as great an effect, and when the petitions poured in quite as freely, as the name of Theism is now. Protestantism stood the shock of the act of 1829. Then came on the battle of Christianity, and the Christianity of the country was sacrificed by the Liberal party; and there are gentlemen on the opiosite side who seem to have totally forgotten all this [loud cheers], and who rather plume themselves on the admission of Jews to Parliament, as if they had not resisted it— with perfect honesty. I make no charge against their honor, and I impute no unworthy motives—as if they had not resisted it with quite as much resolution as they are exhibiting upon the present occasion. Sir, what I hope is this, that the Liberal party will not be deterred by fear or favor from walking steadily onward in the path which it believes to be the path to equity and just-ice. [Cheers.] There is no greater honor to a man than to suffer for the sake of what he thinks to be righteons; and there is no greater honor to a party than to suffer in the endeavor to give effect to principles which they believe to be just....

THE TRUE AND WISE COURSE.

I am convinced that upon every religious, as well as political ground, the true and wise course is not to deal out the religious liberty by halves, by quarters, and by frac-tions, but to deal it out entire, and to leave no distinction between man and man on the ground of religious differences from one end the principle which evoked such fervid cheers from the honorable gentlemen opposite. distinction a real religious distinction at all? What distinction to you make? Where do you draw your line? You draw your line at the point where abstract denial of the Deity is severed from abstract admission of theological sense as the atheism beyond your tinctions, let them by rational distinctions. of a Lieity, but the idea of responsibility to the Delty. Is that your present rule? No, six, you know well that from ancient times there have been sects and schools that have admitted in the abstract just as largely as the Christians the existence of a Delty. The Deity exists, but practical relations between him and man there can be none.

THE REAL CHARACTER OF AN OATH.

My reasons for supporting this bill may be summed up in a very ew words. If I were asked to put a construction on this wath as it stands, probably I should give it a higher meaning than most gentlemen opposite. It is my opinion, so far as I may presume to offer it, that the oath has in it a very large flavor of Christianity. I am well aware that the doctrine of my honorable and learned friend, the Attorney General is, as I believe, that other forms of positive aftestation, according to other systems of religion, might enable the oath to be taken by the removal of the words "So help me God," and the substitution of some other word or symbolical act which should go to integrate the proceeding of taking an oath by introducing the idea of Deity, and responsibility to Deity; but the real character of the oath, according to the intention of the Legislature, is that it does not consist of spoken words alone, but of words accompanied by the corporal act—that of kissing the New Testament. What is the meaning of that kissing the New Testament? It implies the acceptance of the Divine revelation contained in that book. There have been other forms in other countries; in Scotland, I believe, the form still exists of holding up the hand instead of kissing the New Testament, which is, or was, also the form in France. In Spain, I believe, the form was that of kissing the cross. In Italy, I think, at one time the form was that of laying the hands on the Gospels.

NO MORE THAN A THEISTIC TEST NOW.

All this, it seems to me, according to the original intentions, is a recognition of Christianity. You do not of yourselves venture to say that the law either is or can be applied in that sense. A law of this kind is like a coin that comes forth spick and span new from the mint, carrying with it all its richness, freshness and sharpness of its edges, but all this wears down in passing from h, ad to hand, and though there is a residue, yet the distinctive features have disappeared. Whatever my opinion may be on the original vitality of this oath, there is, I think, very little difference of opinion as to what it now is. It has become, as the honorable member for Portsmouth says, a Theistic test, and it is taken as no more than a Theistic test, and especially if, as I think it does, it involves a reference to Christianity that the consciences of portunity to investigate sufficiently to enable some gentlemen in this and the other House them to form an opinion, express but one, have been for the most part pronounced by of practice."

of Parliament undoubtedly do not recognize. It is not good for any of us that we should force this test, so flavored, or even not so flavored, on men, who cannot take it with a full and cordial acceptance. [Hear, hear.] It is bad to do it; it is demoralizing. It is all very well to say, "It is on their own responsibility," but that is not, in my view, a satisfactory answer. A seat in this house is to an ordinary Englishman in early life, or perhaps in middle or mature age, when he has reached his position or advanced his career, the highest prize of his ambition, but if we place between him and that prize the necessity not only of conforming to certain civil conditions, but also the adoption of certain religious words-if these words are not justly measured with the condition of his conscience and his conviction, you give him an inducement-nay, I do not go too far when I say that you offer him a bribe-to tamper with those convictions, and to do violence to his conscience, in order that he may not be stigmatized by being shut out from the no-blest privilege, of representing his fellow-citizens. [Hear, hear.]

THE MORAL EFFECT OF THIS TEST.

Therefore, further, I say that besides vindicating the principle of civil and religious liberty, it is most important for the House itself to consider the moral effect of this test which is allowed to be applied. It is not a satisfactory process when we press on the mind of an individual that which his intellect, and his heart, and his religious belief fully abhor, in order that he may satisfy the necessary form which is required of him before he can take his seat in this House. must own that, whatever other gentleman may think. I am strongly of opinion that this particular Bradlaugh controversy should come to a close. [Loud Ministerial cheers.] I have no fear of atheism in this house. Truth is the expression of the Divine mind, and however little in our feeble vision we may be able to discern the means, God will provide for its preservation: we may leave that matter in his hands. [Hear, hear]; and we may be quite sure that the firm and courageous application of every principle of justice and truth is the best way for its preservation and maintenance. [Hear, hear.] I must painfully record my opinion that great mischief has been done to religion in many minds -of course I do not mean in well-instructed minds, but it is the ill instructed and partially instructed, for whom, in these times, we ought to have especial care. [Ironical Opposition cheers.] Great mischief has, I say, been done to religion in many minds by resistance offered to the man elected by the constituency of Northampton, which that port on believe to be an injustice when they see the profession of religion and the interests of religion ost usibly associated with what they are deeply convinced is injustice. Then, Sir, I believe it leads them to questions about religion itself which commonly end in the impairment of those convictions and that religious belief, the loss of which I consider to be the most inexpressible calamity which can fall upon a man or a nation. [Lond and protracted cheering.]

> Farth Religio Philosophical Journal. Letter from Mexico.

> > NUMBER TWO.

Chihuahua, Mexico, May 7th, 1883. Although the month of May is called here of the land to another. [Cheers.] But, sir, I go a little further in endeavoring to test and to probe this great religious contention as to can never be neglected—i.e., "El cinco de Mayo" (the 5th of May) the anniversary of the victory of the Liberals over the French, What is its real meaning? Is your religious and a national holiday, celebrated by high and low, rich and poor alike, military march ing, bands of music playing, and at night the air filled with rockets.

It is. I believe, not customary in any Span ish country to hold public meetings for the Deliy. My proposition is that your line speeches detailing the history of the day be is worthless. There is much on this side of ing celebrated, and pointing the youth and ing celebrated, and pointing the youth and your line which is just as objectionable in a uneducated to the instruction sought thus to be conveyed. In fact, there are no public line. If you call upon us to draw these dis- halls; it is quite probable that wherever the Catholic Church has full sway, opposition [Hear, hear.] I do not say let them be Christon, but that you should frame your oath in against any attempt on the part of the pubsuch a way that its terms should require not lie, to discuss any question. That right they merely the acknowledgement of the existence reserve to the church to direct in an ex parte manner, but in Mexico the church is allowed the fullest liberty in religious matters, though absolutely prohibited from interference in matters secular. This generation have been educated under old methods, and though they learn rapidly, it is not to be expected that all the points of public interest will at once receive sufficient attention to overturn every custom descended from their ancestry. They are doing very well. In the higher classes, the men are generally free thinkers; the women, as is natural to the female mind, hold more closely to the education of their youth. Foreigners are coming in daily in great numbers, chiefly Americans, and it is very amusing to stand on the platform at the depot on the arrival of a frain from the United States and notice the expressions of surprise which are shown upon the faces of those arriving for the first time, as they observe the line of American omnibuses and hacks ranged along for the conveyance of travelers, and hear the calls in their native tougue, "First bus for the American House." "Second bus for the United States Hotel!" "Third bus for the National!" "Carriages to any part of the city!" etc. I heard one exclaim, "Why, where are the Spaniards?" This suffices to illustrate the ease with which an American may travel here, and but little difficulty is had in being understood by the Mexicans, for they pay the strictest attention to every word which is spoken in their hearing by an American whose appearance denotes good breedin and education, and though our language is rather difficult for them to speak, they understand very quickly, and even the French are not more courteous and polite, than the educated Mexicans, especially so, to those whom they have reason to bolieve are their peers in in-

telligence and fine manners. The old Spanish race was one of great ability as is continually evidenced to the observer here; to the better class of Mexicans, has been transmitted this intelligence and astuteness, without the haughty arrogance and cruel vindictiveness which they possessed. The municipal regulations here are ex-tremely good. The cities are quiet at all times; less of crime is known here than in similar cities with us, and everywhere a disposition to oblige is manifested that is refreshing to one accustomed to the selfishness

of American people. Not only is this country inviting Americans, but people from other countries and localities. The writer with his limited acquaintance has met gentlemen here, with whom he has had business or acquaintance in the West India Islands, in Columbia and Venezuela of South America, and from Can-

which is that, so great are the inducements for intelligent immigration here, Mexico must in the nature of things, for many years, be the coming country. From Europe immigration will likely continue to the United States, but will fill places made vacant by the removal of Americans to this Republic. I would not be understood that this is an Eden, or that the millennium reigns herenot at all—the lessons of life will be taught here as elsewhere, and if one can believe here as elsewhere, and if one can believe that "sweet are the lessons of adversity" he cannot wish for uninterrupted prosperity and happiness; but he who comes here with the right motives, with health and strength (and as elsewhere all the better if he has a little money), need blame no one but him-self, if he does not succeed both in a business and social way, and such as cannot endure the rigors of a northern winter or the effects of a tropical sun, may here regain the greatest blessing to man, though perhaps least appreciated, good health, for certainly this climate is all that can be seen.

A stroll about the city a few evenings since, brought us to the old Monastery buildings which are being taken down, that a handsome block of stores may take their place, and what sights are there presented, what reflections produced! These buildings were erected during the 17th century and occupied by the Jesuits. Whose imagination is sufficiently vivid to conceive of the crimes, religious and political, which have been conceived or perpetrated within those immense old walls? Those long, serpentine, subter-raneous passages lead out to—where? and for what good (?) purpose could they have been made? Who were the occupants of those dismal upper rooms constructed without light or ventilation? What concealments have taken place, and now forever sealed from the knowledge of the world, beneath the roof or within those walls? Were the instruments of torture and the methods of the Inquisition employed here?

We can only judge by what we now see. knowing the time when people were tortured into lying for Christ's sake. What further developments may be made during the re-moval will be noticed in future letters, if of interest. Let us hope for the sake of our little remaining confidence in the justice possible to be used by religious bigots, that the story of that place has been told, and the actors in those scenes, now live to educate their posterity in the true science of life by means at that time to them unknown.

In those old days, the laws of this country forbade the entrance of a foreigner under penalties, discretionary with the executive power. Upon the stones of the building inside the yard, may still be seen traces of names cut into the stone by prisoners, evidently desiring that some day, the reason of their long silence might be known. Few are now intelligible. A. Allen, from New York, September 28th, 1912, is deeply and beautifully cut beside a door; on another J. Baird from St. Louis, and in another place simply the name Samuel Chambers, can be seen.

Tradition says these persons were trappers. A local paper referring to it, says: cares now, or what need we care what trans-pired within those walls?" It seems to me its lessons should not be lost by closing our eyes to history in connection with such in-stitutions, and if we have outgrown the ideas of those people and of those days, we still should not forget that in religion as in politics, "eternal vigilance is the price of liberty." CAROL.

"Curing Disease by Spirit Power."

Since my last communication was published in the Journal of April 14th, letters have come pouring in on me from all parts of the country, from the East, West, North and South, which looks as though the JOURNAL had a pretty wide field of circulation. Twentythree States, two Territories and the District of Columbia are represented in these letters. All manner of diseases I am asked to cure by aid of spirit power: The lame, the halt, blind and deaf; the dyspeptic, rheumatic and consumptive; chronic diseases of long years standing and those of recent date; and pa-tients of all ages from the child of three years to the aged person of near eighty tottering on the verge of the beyond. I most certainly desire and earnestly hope to give them all the relief they ask for. But of myself I have not the power. I am only the instrument, and as such can only do what the open way points me to. The inscrutable wisdom, love and power of the Infinite Intelligence will do the rest.

There seems to be considerable misappre hension in regard to some points of import ance concerning the nature of the spiritual work to be done; therefore, in order to set all these matters right before the thousands of readers of the Journal, I will make as clear and full a statement as I can give in the limits of a Journal communication, and content myself with saying that a more complete statement of the principles and methods of curing disease by spirit power may be given in another form.

First then, in this New Dispensation which we are about entering, the preservation of health and the cure of disease is to play an important part; because all disease is abnormal, unnatural and the result of violated law, through ignorance generally, and, in the new order of things, law is to be better understood and obeyed, and abnormal condi tions are to be done away to a great extent

A beginning is now being made in this very important department of human progress by many who are studying, learning and progressing as fast as they can by sci entific and external methods; and by equally scientific internal or spiritual methods. The external scientific methods are well known in our best and most advanced **schools**, but unfortunately the most important, the internal scientific methods, are too often ignored either wholly or in part. But there are a few faithful ones who are carnestly looking for and studying into the diviner internal and spiritual methods also, and I am glad to know with good results, which will doubtless soon be made more apparent to the world and abundantly bless humanity.

The peculiar method of curing disease now indicated, is begun under quite favorable circumstances and good results are already being made manifest. Answers have been made to the very large number of letters received by me and directions given, and a number of replies have been sent me expressing satisfaction as to the benefits re called on her last Saturday and found her well.' But she and her mother could hardly realize the coveted change for the better." I is too soon to look for positive or permanent cures yet. In nearly all the cases submitted thus far, several weeks must probably pass before cures ought reasonably to be expect

the resident physicians to be incurable. It is not unlikely, however, that many of these incurable diseases are only so to the physician, and that they may be made to yield readily to spirit power through human agen-

But it is obviously unfair and not at all safe to allow a disease to run on until it becomes deeply seated and unmanageable by a physician, who may not understand either the nature of the disease or the proper remedies to give; and who at the last, coolly says the case is incurable; and then in the last extremity to turn to a healing medium and ask for the spirits to come and effect a cure at once. This is done in most of the cases mediums are asked to take in hand. And this is about the way it is with many of the cases that are submitted to me to be cured. If it is desirable to seek for spirit aid it should be done in all cases as soon as disease is manifested and before the system is poisoned by the improper use of drugs.

I do not wish it to be understood from this that I object in the slightest degree to having the very worst forms of disease, whether re-cent or of long standing; whether simple, complex or chronic; whether of a mild form or of the most virulent and terrible imaginable; for all must yield to spirit power where conditions are favorable; therefore my desire is that all who suffer from any form of disease whatever will consult me freely if they wish to do so-for I am instructed that in every case where the "directions" I give are sincerely and faithfully followed, relief will most surely be given to the suffering one, if not a cure; for it must be understood that where the vital organs are seriously impaired, either by wasting away of the life forces, or by persistent drug poisoning, as in the case of the lamented Garfield, all that can be reasonably hoped for, is relief from suffering, and this can be given by spirit power more surely and more effectually than by any other possible means.

CONDITIONS AND TERMS OF TREATMENT. When I stated that I was willing to do all I could to relieve the suffering, I supposed that the few applications made could be at: tended to evenings; but it was soon found that this could not be done. Letters came to me in such large numbers that it has taken all my time to answer them properly. Therefore, while it is true that I am not permitted to make a definite charge for my services, it will be impossible and manifestly unjust, for me to be expected to continue to give all my time and services to benefit others with out some benefit myself.

I am a poor man, and it is absolutely necessary that I have some compensation for my time. Thus far I did not expect it and have not had it, not even to the paying of postage expenses in all cases. Some have paid more than enough for this; others have sent nothing. Therefore I feel that I must require from those who desire to write to me for consultation and treatment, that they remit at least one or two dollars or more according to the ability of the patient, for there will be some who will not be able to send anything more than enough stamps for expense of writing and mailing return letters. And I cannot refuse to do all in my power for any who apply to me for relief though they pay me nothing. I trust that all will receive enough benefit through me to feel that the little they send will be as nothing to the good done them.

Further, I desire all who write and receive instructions to carry them out faithfully just as they are given. This is more important in spirit healing than by any other method. Further, I ask as a favor that every one who receives directions will report to me the result as soon as convenient. Write plainly as possible so as not to take my time in deciphering illegible manuscript. Give name, age, sex of patient and symptoms of disease as fully as expedient. This is not absolutely necessary but it is often better.

To the many inquiries concerning the possibility of curing disease, as I have indicated, at a long distance, I will simply say that wherever a letter from me can go, there will the healing influence be felt, and disease can just as easily be cured in this way in England or Australia as near by. This is my instruction as well as positive experience. But don't expect a miracle of cure suddenly after getting directions. It may take considerable time for restoration to health as in my own case when first cured. It may also be needful to give some external remedies in some cases. If so, it will be clearly stated in the "directions" given.

This whole subject of curing disease by spirit power is assuming a more definite and mportant form than ever before, and will doubtless soon be placed upon a scientific basis that no amount of cavil or superficial criticism can move. It will be found to involve the whole science of living; physical, social, mental, spiritual.

Thus it seems as though the way is opening for a more definite knowledge of the laws of curing disease, and for a more beneficial and practical work being done by able and efficient workers of both sexes, in this most important field of usefulness, where the highest benevolence can find full scope for action, and where the aid of the most exalted, the powerful, the good and the loving, who have passed on into higher states of existence, may be had as co-workers in a great and noble cause. MILTON ALLEY.

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