

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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For the Religio-Philosophical Journal.

### English "Free Thinkers" Trial and Imprisonment.

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 blasphemous 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 prosecution; "The production which he would place before 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 desuetude. People might hold views strongly adverse to the religious world, but it was not necessary that they should 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. Happily, 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 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 sort. 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 necessary 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 thoroughfare. 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 left alone. He quite agreed that in dragging obscenity from its den and prosecuting it mischief might be done; at the same time, when people claim-

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

One of the defendants, Foote, just from jail, where he had laid since his former trial a few days before, then addressed the jury. He said: "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 suggestive 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 splendid 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 applied to since the prosecution of the Rev. Robert Taylor....

"Who had been outraged? Some one might well have been put into the box to prove outraged feeling. The prosecution had the wealth of the Corporation behind it, and it could have manufactured any amount of outraged feeling. It had not done so. There was nothing surreptitious in the *Free Thinker*; it bore its name upon its front; it could only be obtained on payment; those who purchased it must want it; no *Free Thinker* showed 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 outraged, they were not to be 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 about in the constitution of the House of Commons, in which he said they now had Jews, who were certainly not Christians, engaged with others making the law of the land, a part of which was said to be Christianity 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 disbelief 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 malignant motives in their minds. The matters were merely matters of controversy. After quoting opinions adverse to blasphemy prosecutions from Jeremy Bentham and Buckle, he urged that Professor Hunter (Lecturer of Jurisprudence at the University College) 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 address, 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 publishing 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 prostitute 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 before me, in every way whatever. The sentence I now pass upon you is that you be im-

prisoned 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 publishers of newspapers for offending against the law and against public decency, by inserting what are called 'blasphemous libels,' are a very not common event in our country. As a general rule, the style of controversy adopted in this country on religious subjects affords a welcome contrast to the spirit in which the same topics are habitually 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. These 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 letters, containing the grossest possible insults 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 publication lacked in wit it made up in profanity. There can be no shadow of doubt that the offence 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 philosophy are suffered to write on with impunity, while such as he are made the targets 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 buffoonery 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 Christian belief, and turn texts of Scripture into occasions for indecent parodies and shocking illustrations? There is all the difference in the world between honestly stating 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 *Free Thinker*, 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 revived Tom Paine school of anti-religious thought.... The law distinctly prohibits all scandalous attacks on Christianity, 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 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 vilification would therefore be legally justifiable.... The defendants have been given a sharp and a salutary lesson, which, we hope, will have its due effect upon those who are disposed to trade in indecency and profanity for the sake of 'rithy 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."

Our readers can see, from these extracts, 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 plainly 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 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 imprisonment 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 as bad. But it is plain enough that they stopped 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 free thinkers we have at home as well 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 clear-souled persons of whatever opinions. The cruelty of bigots helps to inflame this coarseness, for it is true in the nature of things that 'Oppression maketh 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.

### Barbarism of Modern Christian Civilization.

Alas for the rarity of Christian charity under the sun.—*Thomas Hood.*  
By their works ye shall know them.—*Matthew.*

Cleveland, Ohio, is just now moved to its depths by the following facts of recent inhuman barbarism:

Mrs. J. M. Hill, an estimable lady whose husband was for many years chief of the Cleveland 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 so-called Christian sisters in a style of such cold-blooded inhumanity as to be almost incredible. These are the bold facts as narrated in the public press:

Some ten years ago, Mrs. Hill was in prosperous circumstances, and noted for her large-hearted sympathy and aid to all suffering that fell in her way. She was an active member of St. Paul's Church, whose congregation is of the wealthiest of the Episcopal denomination, a leading spirit in the Bureau 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 amputate one of her legs, and soon afterward a portion of one hand. The culmination of this poor lady's sufferings and inhuman treatment cannot be better told than in her own words to a *Press* reporter:

"Oh, I do not like to speak of this matter; I do not wish to blame any one. But my life is a hard one. The first five months 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 replied: '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 Physician.

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

year, and had been a co-worker in the very committee that thus coolly bade her go out into the world to die, the peculiar barbarism of the act will appear in its true light.

A hovel of his share of the business, Dr. Olmstead explained: "Yes, I wrote the notice, but it was at the dictation of the executive 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, as 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. I was out of the city at the time of her removal, or I should have tried to prevent such a piece of base ingratitude. Oh, it was heartless, 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 at 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 Job.' When I went to the hospital, I learned that 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. Ah! 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 live more than a few months at most."

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." Said, indeed, "To show the utter want of excuse for this shameful ingratitude and lack of ordinary humanity, it may be added, that receipts from donations and other sources to the hospital during 1882, were \$20,618.00."

And now we reach the peculiar features of this case that especially bear 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 part and lot in that wealthy institution. When the pastor, the Rev. Mr. Rushton, was spoken to in regard to it, he claimed to have no knowledge of Mrs. Hill; he said if she had been a member her name must have been accidentally omitted from the list handed to him when he took charge.

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 life 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 she was a member of his church; and then, like that other paragon 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. Hardy, is one of Cleveland's wealthiest bankers and very prominent man in church matters; and yet no help of his came to aid this crippled, broken down Christian sister. Hundreds of thousands of dollars spent in extravagantly built churches, and still more in aid of 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 into 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 benefit, 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 Christian-like 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 following are pouring into the *Daily Press*?

"Editor *Press*: Who are the inhuman persons who sat on that executive committee doing out orders to that very bashful doctor who 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 ostentation and outside fashionable show, heedless of the want and suffering of impoverished helplessness.  
Cleveland, Ohio. W. WHITWORTH.

No man ever offended his own conscience, but first or last it was revenged upon him for it.—*Fuller.*

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 hereditary, 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 attributes. There should be no break in conscious life, no loss of soul force, and a spirit birth which makes immediate progress possible. There are many gradations leading up to what we call a transition, as there are different souls, gradations due to the constitutional, intellectual and spiritual condition of the individual.

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 those conditions. 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 atom of matter 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 those 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 conscious 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 a reach of divine love, for each is a unit of a great whole. If one atom of matter could be 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, set we trust that somehow good Will be the final goal of ill. That nothing walks with aimless feet, That not one life is so despised, Nor cast as rubbish to the void, 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 physicians 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 incorporation 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 incorporation of the United States Medical College. 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 decision 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 forty-eight, and the acts amendatory thereof,

and to realize the incorporation of certain societies organized thereunder, and to regulate the same. The people of the State of New York, represented in Senate and Assembly, do enact as follows: 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 said acts. 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 to the same control and visitation of said regents, 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 immediately.

The Supreme Court, however, having declared in the face of the express intention of the Legislature, that this Act "is not broad enough to admit a medical college," the officers and trustees of the United States Medical 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. As to 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 shut out the darkness and the want entirely from the lives of the poor, let us at least convey a little brightness and beauty, a little taste and sentiment, which may bear good 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."

Olle 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 strings—a 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 Ströbeckers. 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. CUTLER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."

KIDNEY-WORT HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES. Does a lame back or disordered urine indicate that you are a victim of KIDNEY DOZOR? HESITATE; use Kidney-Wort at once, (Druggists recommend it) and it will speedily cure the disease and restore healthy action. For complaints peculiar to Ladies: to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely. Either Sex: Incontinence, retention of urine, brick dust or rocky deposits, and dull dragging pains, all speedily yield to its curative power. 42c. SOLD BY ALL DRUGGISTS. Price \$1.

"Mr. Ethan Lawrence, my towns man," says Dr. Philip C. Ballou of Monkton, Vt., "was bleated from kidney disease. The skin of his legs shone like glass. Kidney-Wort cured him. Age 26-32."

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on the most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge. If you are suffering from Malaria, jaundice, dyspepsia, or constipation, Kidney-Wort will speedily relieve you, and quickly cure. In the Spring to cleanse the System, every one should take a thorough course of it. 42c. SOLD BY DRUGGISTS. Price \$1.

"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and all others, too, that Kidney-Wort cured my 26 years liver disorder. Publish it, please, in St. Louis Globe-Democrat."

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it. PILES. THIS distressing complaint is speedily cured by the use of this medicine. It strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have failed. 42c. If you have either of these troubles PRICE \$1. USE Druggists Sell KIDNEY-WORT.

Another Bank Cashier escapes. Geo. H. Hunt, Cashier of Myerstown (Pa.) Bank, said, recently: Kidney-Wort cured my bleeding piles."

KIDNEY-WORT THE GREAT CURE FOR RHEUMATISM. As it cures all the painful diseases of the KIDNEYS, LIVER and BOWELS. It cleanses the system of the acid poison that causes the dreadful suffering which only the victims of rheumatism can realize. THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED. PRICE \$1. USE Druggists Sell KIDNEY-WORT.

"Kidney-Wort has given immediate relief, in many cases of rheumatism, falling under my notice."—Dr. Philip C. Ballou, Monkton, Vt. Apr. 20-82.

AYER'S HAIR VIGOR restores 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, thin 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 VIGOR 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 (Ohio) Engraving, 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 satisfaction." MRS. O. A. PRESCOTT, writing from 18 Elm Street, Charlestown, Mass., April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It came very rapidly, and I was fast growing bald. On using Ayer'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 occasionally as a dressing." We have hundreds of similar testimonials of the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value.

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FARADAY PAMPHLETS No. 1. The Relation of the Spiritual to the Material Universe: The Law of Control. Price 10 cents. No. 2. Origin of Life; or where man comes from. The Evolution of the Spirit from Matter, through Organic Processes; or how the body grows. Price 10 cents. No. 3. The Development of the Spirit after Transition. The Origin of Religions, and their influence upon the mental development of the Human Race. Price 10 cents. No. 4. The Process of Mental Action, or How We Think. Price 15 cents. These pamphlets were written through the mediumship of Carrie E. S. Zwing, the spirit control purporting to be the late Professor M. Faraday of England. They are clear, thoughtful and popular. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

ON HOMEWARD WING.

From the soft south the constant bird comes back, Faithful, to find the welcome of the spring...

The summary given below from the New York Star, 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.

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 Albany Free Academy. Some years afterward, when the question of the education of women was mooted in Plymouth, Mass., the townsmen solemnly discussed the dangers of allowing girls to learn how to spell.

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.

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.

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.

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.

BOOK REVIEWS. [All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.] THIRD BIENNIAL REPORT OF THE STATE Board of Agriculture, to the Legislature of the State of Kansas, for the years 1881-82.

ment 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 women to examinations on the same terms as men; but none has gone so far as Cambridge in giving university certificates.

Higher education is not desired solely for those women who are able to pay for it themselves. 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 journeys to and from their out-of-town homes.

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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 13th and 14th Chapters, by Edward Gibbon, Esq.

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.

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.

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.

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.

THE HEARTHSTONE, OR LIFE AT HOME. A Household Manual. By Laura C. Holloway, Philadelphia: Bradley & Co. Cloth, gilt, 52c pp.

Those who have enjoyed the pleasant introduction to "Ladies' of the White House," which Laura C. Holloway gives in her entertaining book of that title, will gladly welcome another book from her pen.

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 practical. As a whole the book is better than most of its class.

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

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.

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."

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 one."

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.

Dr. Franklin, speaking of education, says: "If a man empties his purse into his head, no man can take it away from him. An investment of knowledge always pays the best interest."

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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 best way to economize. 10 cents, at all drug-gists.

Look not mournfully into the past, it cannot come back again; wisely improve the present. It is thine; go forth to meet the shadowy future without fear and with a manly heart.

Tightness in the chest is a forerunner of disease. Samaritan Nerve is the antidote. \$1.50.

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. Benson's Skin Cure cured me." F. P. Lavelle, Merced, Cal.

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

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

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

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-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

AGENTS WANTED TO SELL THE AMERICAN FARMER'S PICTORIAL CYCLOPEDIA OF LIVE-STOCK AND COMPLETE STOCK-DOCTOR! HORSES, CATTLE, SHEEP, SWINE, POULTRY, BEES AND DOGS.

PARSONS' PURGATIVE PILLS. MAKE NEW RICH BLOOD. Each night from one to twelve pills, may be restored to sound health, if such a thing is possible.

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.

Hotel Goldsmith, 1126 Tremont Street, Boston. April 25, 1883.

A BAGGAGE-MASTER'S PRAISE.

Mr. H. BARRY, baggage-master on Eastern Railroad, Boston, says: "I have used Hunt's Remedy, the great kidney and liver medicine, in my family for months. It was recommended by friends in Portsmouth who have been cured of kidney troubles, and I find it just as represented and worth its weight in gold."

OSGOOD & RIGGLE, LAWYERS. 12 and 13 Times Building, 170 Washington Street, Chicago. Elevator on 5th Avenue.

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LONDON AGENCY OF THE Religio-Philosophical Journal. ARE DEAD? YOU

RHYTHMICAL EXPRESSIONS. By Dr. D. Ambrose Davis.

REMARKABLE SPIRITUAL VISITATION. An astounding revelation, entitled MR. HEAPHY'S GHOST.

Charles Dickens and Mr. Heaphy. The statements presented in this pamphlet are so well authenticated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them.

WHAT WAS HE? OR JESUS IN THE LIGHT OF THE NINETEENTH CENTURY. BY WILLIAM DEFTON.

AGENTS WANTED TO SELL THE AMERICAN FARMER'S PICTORIAL CYCLOPEDIA OF LIVE-STOCK AND COMPLETE STOCK-DOCTOR! HORSES, CATTLE, SHEEP, SWINE, POULTRY, BEES AND DOGS.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, 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.

The Poesasset Tragedy—Idiocy 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 a feeble glimmer of intelligence.

Take, for example, Freeman, of Poesasset, Mass., who cruelly murdered his child. A reporter who went to Poesasset at the time of the terrible tragedy, four years ago, revisited the scene on Sunday, May 6th.

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 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?

Requiring only an exceedingly low order of intellect to believe, accounts for the superlative ignorance of the masses of the Roman Catholic 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.

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.

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. S. Wheeler writing from Philadelphia says: "We have started a new Spiritual Association in this city named the Spiritual Temple Association, located at Broad and Columbia Avenues, in Hans Hall.

Spirit of the Age.

The following extracts from the Address of Hon. J. M. Wanzor upon the occasion of the installation of a new minister for the Third Unitarian Church of this city, are worth the attention of the JOURNAL's readers.

"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.

"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 outcry against modern skepticism and infidelity, and that men's minds were never more deeply engaged on religious questions than now.

"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.

No objection being made the pastor was duly installed.

Whistling Superstitions.

T. F. Thiselton Dyer, in the Popular Science 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 generally attracted considerable attention.

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.

"Dispensations from Above."

It is certainly astonishing that in this enlightened day and age of the world, that a leading Presbyterian divine should still entertain 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.

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.

This is certainly cool on the part of this eminent divine, to charge God with causing a diseased brain, resulting in the suicide of this worthy man, who had been instrumental in doing a great deal of good in the world.

QUAKERISM.

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 is something pathetic in the sight of this old falling church, composed almost wholly of old and failing people who watch their children go from them and make feeble, useless efforts to keep them and make feeble, useless efforts to keep them.

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 holding meetings near Yale College.

J. C. Peffingill lectured in Temple of Honor 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 interesting 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 removed her residence from Manchester, N. H., to Bridgeport, Ct., and may be addressed at 686 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 cards 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 seances 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 yearling for Chicago becomes so strong they cannot resist it, when, of course, they 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 just 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 15th; at Bolyar, 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. Y., 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, Iowa, 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 forbidden. 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.



Voices from the People.

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;

Alah glorious! Allah Good!
Now thy world is understood!
Now the long, long wonder ends!

Be ye certain all seems lost.
View I from Allah's throne above!

Jean Frederick Oberlin.

Mrs. Josephine E. Butler, of Liverpool, England,
whose name is so well known in connection with
the movement for the repeal of the Inhumanities

Liberal Sentiment in the West.

The liberal sentiment of the West is to a great
extent unvoiced, unrepresented, and therefore
unfelt, unknown.

H. M. Arnold writes: The JOURNAL is always
a welcome visitor.

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

The Brooklyn Spiritual Fraternity.

A large and attentive audience listened with great
interest to a lecture on Ireland, delivered by Mr. J.

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.

When Mary assumed the throne, she was known
as bloody queen. Mary on account of her religious
sincerity and faith was called the "Bloody" because it
was on her death that the Protestants were driven
out of Ireland.

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 the living."

Can the Mean Duration of Human Life
be Prolonged?

A most important deduction has recently been
made regarding the possibility of extending the
duration of human life.

The Boston Sunday Globe shows how many
new avenues of employment have been opened to
women and girls during the last thirty years, particu-
larly in Massachusetts.

H. C. Shall writes: I still appreciate the JOURNAL
and consider it worth many times its value; in fact
dollars and cents cannot measure the price of your
paper.

Phenomena.

To the Editor of the Religio-Philosophical Journal:
Having witnessed some interesting phenomena
late, I present some facts for the readers of the
JOURNAL.

Reputation Redeemed by a "Spirit."
The Carson (Nev.) Appeal says a gentleman em-
ployed at a Government institution in that city, a
few months ago, was no less an eminent man than
Springfield, later, the following incident: "In 1853 his
father, while Treasurer of a local railroad in Massa-
chusetts, died. After his demise the Directors of
the company found a deficiency in the accounts of
deceased amounting to eighteen hundred and fifty
dollars.

A subscriber writes: The JOURNAL is good
and commands the respect of all advanced people.
Sessions 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
a peculiarly receptive organization, being tenaciously
clinging to orthodoxy. She admits there is something
she can not understand, but is afraid to read and in-
vestigate.

S. A. Green writes: The JOURNAL is the best
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
interest for truth as the JOURNAL. May heaven's
blessings rest on you and good angels guard you.

J. M. Lunderback writes: I think the old
JOURNAL gets better all the time. My last number,
April 25, has a communication from O. S. Poston,
"The Magnetic Cure," that surely is valuable to every
one.

Notes and Extracts.

A mind quite vacant is a mind distressed.—Cooper.
The progressive thought of the age is spiritual
thought.
—Baird.
They who forgive most shall be most forgiven.
—Baird.

"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 the living."

"This is our first and most important work—to set
forth the phenomena which must be the basis of all
science and philosophy. The deductions from these
facts, and the opinions and teachings of human
spirits enjoying the wider ranges of a supernatural
existence will occupy a lesser space, but will, we trust,
have an elevating and uplifting influence;
but the fundamental facts, which would be the
usefulness of our work will be the presentation of
the facts, which must be the foundation of all real
knowledge."

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

Ayer's Cherry Pectoral.
No other complaints are so insidious in their attack as those
affecting the throat and lungs; none so fraught with the
probability of ruin. The ordinary cough or cold, resulting
from a mere trifling and unobtrusive exposure, is often
but the beginning of a fatal sickness.

VOICES FROM THE PEOPLE.
A Poem Translated from the Arabic.
Mrs. Josephine E. Butler, of Liverpool, England,
whose name is so well known in connection with
the movement for the repeal of the Inhumanities
constituted by the Fugitive Slave Act, has lately published
in a neat volume of 24 pages, a life of Jean Frederick Oberlin,
a French Calvinist, a native of the Ban de la Roche, a
rural and mountainous district of France, southwest of
Strasbourg. 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 valleys are filled with
a thriving, industrious people, busy in manufacturing
and agriculture, with its schools, 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 life so full of lofty incentives as this life
of a man who contemplated 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 looked
to her for wise counsel and support at every step
in his life. She died after sixteen years of married
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 upon
her as his guardian angel; and this was no mere
poetical form of speech with him. In his dreams at
night she visited him, sensibly, visibly, and held con-
ference with him. When he was meditating 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 color and another? It is
natural, therefore, to find him writing in his
old age, "I have a profound reverence for women."—
Woman's Journal.
Liberal Sentiment in the West.
The liberal sentiment of the West is to a great
extent unvoiced, unrepresented, and therefore
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 water-drink. There is, therefore, 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
day.
Another grave lack is the providing of fitting in-
struction and help for the young. In large parts,
the minds of the children and the youths are neglected.
Things are left here, as so much elsewhere, to
drift. And the drift may be often seized and turned
into channels of orthodoxy. It is all-important that
the mind in the young and impressionable years be
guided and furnished, at least be guarded and fortified
against false impressions in religion. These become
often in after years like a piece of machinery or
incutaneous 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
are they doing for them to open before them the
right views, and insure as far as possible the true
attention 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, nothing.
To the discerning eye looking over the field at this
hour there is nothing to depress or incite, to nerve
or remove in after years like a piece of machinery
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 trickerers in Spiritualism.
Clark Appleby writes: The JOURNAL has
been a weekly visitor at my house for the past five
years and will continue to be such as long as I am
able to read it.



