

RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

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

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The Thirty-Fifth Anniversary of Modern Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The Thirty-fifth Anniversary of Modern Spiritualism was celebrated with much enthusiasm in New York City, Sunday, April 1st, in Republican Hall. The large audience present was unusually interested, the music and addresses lively and scholarly, and the good effect was manifest in a three-hour's devotion to speech and song, poetry, wit and argument. Prof. Watson and his talented young son won deserved applause. The sturdy speech of Col. Bundy awoke the apathetic, and in fact the entire proceedings were worthy the theme. Prof. Watson handled a violin made in 1616, owned by Ole Bull, used by him for 43 years, and presented to the Professor. One of the compositions rendered by him and son was composed by the great player. At the Fifth Avenue Hotel one evening, Ole Bull performed "divinely" before several honorables. It was remarked that such music must have come from the spheres. The honorables made merry, but the giant arose, flushed, and exclaimed, "Gentlemen, I am a Spiritualist." There was no more laughter.

The walls of the hall were decorated with pictures, the tints all fresh, the stage ornamented with lilies, grasses, creepers, and cut flowers.

Henry J. Newton, the chairman, opened with a sharp castigation of the *New York Herald*. Space will not allow full reproduction of any of the able addresses, but in effect he said, that whether Spiritualism had been in the world 35 or more years, was not the important thing, for the fact that it is present, and true, is more important. It is claimed by many that even Modern Spiritualism existed in different places and in different families long prior to the first anniversary. It is a well recognized fact among thinking people that Spiritualism is here, and as a distinguished Episcopal clergyman said in a discourse on this subject a few months ago, "it has come to stay."

The efforts made to stay its progress are known, but he would refer to one which was supremely ridiculous, showing the simple-mindedness and ignorance of some people. The *New York Herald* has conceived the notion of stopping the progress of Spiritualism by excluding the advertisements of spiritual meetings as "Religious" matter. It seeks to pose before the public as having great concern for the morals of its readers. They will put us under the head of "Amusements." But this is in just keeping with its ideas of morals, as displayed in its column of "Personals," which crowd the "Religious" below them. It is simple to suppose that such little acts will stop the onward march of progress. One might as well try to row a bark-canoë up Niagara Falls, as to attempt to stem the tide of Spiritualism.

And what is the matter with Rev. Dr. Dix? He has been looking around, trying to find a place for woman, and he thinks he has found it in missionary work. The English language cannot picture a darker condition of religious sentiment in the civilized world than he does, especially in England, Germany, France and America. But he will not say the tendency of the age is away from the Church, and the restraints of ecclesiasticism. So says Dr. Manning, of England. So says the Society of Christian Philosophy, of New York, composed of 15 to 20 of the most eminent clergymen in the Protestant churches, whose object it is to devise some way by which to stem the current of skepticism. If I should call around me a few of my friends, and organize a Society to prevent the grass from growing, and the leaves from

coming out this spring, it would amount to as much as the edicts, resolutions and anathemas of the clergy. Spiritualism came because the human race needs it, and Nature provides for her offspring. Dr. Newman and Dr. Heber Newton have some of the preliminary symptoms of Spiritualism, like so many others, not counting the Nicodemuses. I would like to report progress of this disease, but will only say they are not convalescent.

After a solo by Mrs. DeWeir, accompanied on the piano by her husband, a lengthy but scholarly address was delivered by Mr. Henry Kiddle, in part as follows. Subject: "The Present Position of Spiritualism before the World." By the term Spiritualism I do not mean simply the facts and phenomena, or the various doctrines that are comprehended under the name, but the great spiritual movement of this time, the object of which seems to be conversion of mankind to a new system of thought and belief, not only in regard to spiritual things, but to scientific, ethical, political and social principles. The manifestation from which this movement started, as you all know, commenced at Hylesville, March 31st, 1848, and it is that event which we this afternoon celebrate as the beginning of modern Spiritualism; and it is right to do so; for, though spirit manifestations are as old as the world, modern thought had become almost entirely estranged from them previous to this revival; and this movement is to be distinguished from all others of the kind, although the phenomena are doubtless governed by the same laws that have controlled similar phenomena in the past.

For more than a generation have these demonstrations been given to the world, making converts by the million, and establishing the truth of spirit intercourse by evidence as strong as any facts accepted by the scientific schools.

You are familiar with the methods of the earlier years, with the persecutions to which the mediums were exposed, and not only the mediums, but all who dared to defend them. If the injustice and cruelties done them could be recounted in full, they would make a record of the same kind, if not quite so horrible, as that contained in Fox's famous "Book of Martyrs."

The Church, when compelled to acknowledge the verity of the phenomena, has usually advanced the Beelzebub theory, and this is now the settled position of Roman Catholic priests. Protestant clergymen see the danger of this position, for as says Dr. Buckley, of the *Christian Advocate*, "Let the Christian Church acknowledge the supernatural origin of these phenomena, and the Spiritualists then have two-thirds of the battle."

How prone is human nature to generalize rashly and irrationally! The mind that has accepted perhaps a hundred well-attested, thoroughly proven facts, supporting the reality of spirit power, often gives them all up, on reading some newspaper account of a so-called exposure of a medium. And the medium whose honesty has been proved in a hundred test seances, is often condemned *in toto* as a fraud, on account of the incidents of a single occasion, at which perhaps the conditions were totally unfavorable to genuine manifestations.

Recently the well known medium Mrs. Miller, has been exposed, and the Rev. Dr. Watson has been compelled to write a vindication, as Alfred W. Wallace was obliged to do in England, in relation to Mrs. Wood, and as several of us have done in justice to others here. And this injudicious course of certain Spiritualists in rashly condemning some of the strongest and best mediums in the country has, I think, been injurious to the progress of the movement.

It is not strange that among the ignorant and sometimes depraved who have been drawn into the movement, low and debasing practices should exist. Such things were common among the Christians of St. Paul's time, and have disgraced Christianity at every period of its history. The excesses and licentiousness of the Anabaptists are an instructive example. These illustrate certain phases of weak human nature, and show themselves among the adherents of every system, however pure and good.

The profitable use of spirit communion requires the elimination of the selfish spirit, that looks only to the gratification of earthly desires, pride or ambition, the spirit of marvellousness or curiosity, ever craving wonders, and the dogmatic, skeptical spirit, that looks upon every medium as a "fraud." The elements indispensable to a true and profitable study of spirit phenomena are an unselfish, self-sacrificing spirit, that is willing to dare all, and endure all for the truth, that it may be the means of uplifting mankind. The chairman next introduced Col. John C. Bundy.

ADDRESS BY COL. BUNDY.

Friends: This providence about which Bro. Newton speaks in his introduction seems to have had me in tow for the last day or two, and I shall have a very large bill against the absent speaker. I congratulate myself, indeed, upon the opportunity of meeting so many of my old friends, and looking so many happy, smiling people in the face, and, as I hope, of greeting many of you personally. I trust you will excuse me for explaining a personal allusion by your chairman. I have often deplored the proneness of Spiritualists to titles. If a man gets to be a Spiritualist, the next thing he gets to be is a Professor, or a Doctor, or something of that sort, and as to the title of Colonel (not that I care anything about it) I would simply say

to you, I earned it on the field of battle, fighting for freedom, when I was a boy down in the swamps of Arkansas, and I can show you the commission, two of them, if you wish to see them.

Yesterday and to-day throughout this country, from one end of it to the other, these meetings are being held, and Spiritualism has been glorified. That is well. I appreciate its beauties and its glories, and the stupendous responsibilities of Spiritualists as much as any one, but for some reason upon such an occasion as this I always feel, with an over-shadowing force, the responsibility which the knowledge of Spiritualism brings with it. Unless Spiritualism shall make of us better men and better women, enable us to lead better lives here, do greater good for humanity, and prepare us for the future life, as well as, or better than, it can be done in other directions, then it is all useless. It depends wholly on the individual whether it shall be to him a saving power, or whether it shall lead him down to degradation. It can be the one, or it can be the other. We have seen examples of both. Hence it should be handled with care. It should be pursued with that reverence and that sacredness which such a tremendous subject demands.

I have listened with a great deal of pleasure to my friend Prof. Kiddle. The gentleman and myself differ radically in many things, and upon some we agree. We hear considerable talk about the very great amount of opposition and persecution which Spiritualists have experienced. Now by comparison with the observed opposition and persecution which reformers in other fields experience, what Spiritualists have met with sink into insignificance. For instance, what is there in the history of Spiritualism that can begin to compare with the persecutions of the anti-slavery movement, even within my own recollection? My experience may be very different from that of some Spiritualists, but I have not found the average man among outsiders whom I could not approach, and who would not treat with respect my views. I know of no paper in the United States, of the secular press, which does not respect the RELIGIO-PHILOSOPHICAL JOURNAL, not one. There is as much bigotry and want of toleration among Spiritualists as there is wholly. It is possible such remarks are not wholly opportune, but it does seem to me that if we have that grand thing which we have, upon such an occasion as this we should renew our vows of devotion to the cause, that we should agree to be more tolerant, and entertain a greater respect for the views of those in opposition to us, instead of considering them as so many enemies whom we have got to knock down and drag in, and that we should treat them decently and respectfully.

Now with regard to this question of mediumship and phenomena, those who read my paper, and those who read the papers which comment upon it, know pretty well what my position is. Every science and every experiment for spirit phenomena, must stand entirely upon its own merits. The fact that genuine manifestations were given in the presence of a medium last night, is no positive evidence that the manifestation of tonight will be genuine. Hence the necessity of demanding that each experiment shall stand on its own merits, and when, as is often the case, fraud has been detected, (whether it be on the part of the spirit, or of the medium I will not discuss) and a seance is held the next night, and is called a vindication, that has nothing whatever to do with what has transpired before, or with what is to come in the future.

The name of Mrs. Miller has been mentioned here. Mrs. Miller is a medium for genuine, marked and distinctive phenomena. That she is a medium for materialization, for slate writing, and for other phases, there is no possible doubt. Dr. Watson has been quoted in this connection. Bless his old heart, he is a grand and noble man. Many of you know him. He stands up for the truth wherever it may lead. He told me repeatedly that the spirit controlling Mrs. Miller was the biggest liar he ever knew! Let us follow the truth wherever it leads. Truth needs no defense; it will take care of itself every time. I see no other way but that every person connected with the spiritualistic movement, be he medium or not, must be responsible for his own acts.

We talk about the non-responsibility of mediums when under mysterious influence. They are just as much responsible for their acts as is the man who drinks whisky, and goes out and commits crime. At the moment of committing the crime he may be insane, but he brought the insanity on himself, by his environment, by his own acts. Now if we take this whole subject from a common-sense stand-point, claiming only that which we can prove, avoiding all sectarian spirit, I am sure we shall get along a great deal better than we have done. I am sure if such a course be pursued, when the 70th Anniversary of Spiritualism shall come around, and much sooner than that, I might say the 40th, instead of seeing a little audience of three hundred people gathered together in the great, magnificent metropolis of the country, with a million of people in it, the largest hall in this city shall not hold them.

As I move up and down the world, associating with business men in every walk of life, from the highest to the lowest, I find that, with very few exceptions, we can get into the hearts of men or women and find a kindly, friendly feeling towards Spiritualism *per se*. Of course they frankly bring out an "if" and a "but." There never was a reform movement, political, social or religious, but what

has had its cranks. We are getting rid of them. We do not see so many short-haired women and long-haired men among us as we used to. They are very scarce, and they are getting scarcer. All that is required on our part is wear!

The address was frequently interrupted by applause.

Warren S. Barlow, author of the "Voices," etc., was introduced, and delivered a telling original poem, subject, "The Raps," which are "shaking the world from the centre to the circumference to-day, shaking down the walls of superstition, toppling over creeds, and rearing instead the temples of Truth, Philosophy and Religion, which Time can never destroy."

Mr. Charles Partridge followed with an earnest speech, citing his experience thirty-five years ago as a skeptic, and his conversion. Until the 11th September 1850 he was a most determined scoffer, denied the things he saw with his own eyes, but he dated his conviction to certain facts announced as occurring on the Pacific coast, through a medium, which he thought could not possibly be true, but the spirit of his brother declared that letters coming to him that day would confirm the intelligence, which they did. He had also seen materialized hands as far as the wrist, and had seen them disappear as mysteriously, by what is termed dematerialization.

Mrs. Nellie Brigham concluded the addresses by a very graceful reference to the various flowers of thought which had just been scattered around them, recalled the names of many workers who had been called away during the year, and closed the services with a rhythmical benediction, after which the audience gathered about the platform, and in groups, greeting the speakers, the musical artists, and each other. J. F. SNIPES.

Celebration of the Thirty-Fifth Anniversary by the Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The celebration of this important event in the world's history by our church, comprised a series of meetings, commencing Friday evening, March 30th, and continuing until Sunday evening, April 1st. Owing to the crowded state of the JOURNAL'S columns, my report of so many sessions must be only a brief synopsis. Our programme was quite elaborate and was enlivened by vocal and instrumental music. Friday evening, March 30th, the opening address was given by Hon. A. H. Dailey, President of the Society, his subject being "Believing, therefore, I Speak." Judge D. is an earnest and effective speaker and his whole heart and soul is devoted to the cause. The line of argument was that there is a need on the part of every man and woman to know of the life that is to come; that science and theology fail to demonstrate the facts proving the continuity of life, and that the phenomena of Spiritualism is what the race needs to lift it out of agnostic materialism. The speaker urged upon all Spiritualists to unite their efforts, and cooperate by active and earnest work, to aid the world to know what we had to give, and show that Spiritualism combined a science, a philosophy and a religion, that was not only reasonable, but made every one who accepted and lived it, nobler and better.

Mr. D. M. Cole was the next speaker, and the subject of his discourse was, "Spiritualism or materialism, which will ye choose?" His argument was that the church could not meet the skepticism and materialism of the age. Theology was impotent to meet the argument of the agnostic, and the church must accept Spiritualism or the people would drift into the rapidly increasing ranks of Materialism. He showed by able and convincing arguments that Spiritualism in its highest and best aspects meets this demand.

Rev. C. P. McCarthy spoke upon the "Leaven of Spiritualism." For the last 35 years Spiritualism had been penetrating the dark realms of a dogmatic church and a false theology, fermenting and disturbing the death like apathy which existed there, and it will continue to be a disturbing element in the religions of the world. He had become a believer through phenomena in his own home, and in his own study his daughter in the Spirit-world had demonstrated by the raps her loving presence, and brought joy and gladness to him. He urged upon all present to receive this leaven of Spiritualism as one of God's best gifts to the race.

Saturday, March 31st, Mrs. Milton Rathbun of New York City, gave the opening address upon, "How to aid, develop, and sustain true mediumship." This thoughtful and well prepared essay began with the argument that phenomena were the basis of our faith. There was a need of preparation upon the part of those who accepted its responsibilities. The speaker showed how in many homes the spirit-visitants were unwelcome guests, and it required the most persistent efforts on their part to obtain a hearing, and when they had once obtained control of a medium the instrument failed to aid, but often retarded their own development. She argued that mediumship, while being the alphabet of Spiritualism, upon it rested and devolved all that was to follow in the unfoldment and spiritual advancement of the race. No Spiritualist can ever get beyond mediumship. Like every thing else in nature, it is subject to law, and it behooves every one to learn by careful study what these laws are. We could aid and sustain mediumship by sympathy and love, by right action and right living.

Our mediums know almost nothing of the subtle laws that are acting upon them. The speaker argued that mediumship had often been retarded by unwise zeal on the part of persons who were skeptical and looking for frauds, and advised caution and patience on this point by every one who would aid in its development.

Mrs. Mary F. Lovering, of East Boston, Mass., also read a paper on mediumship, giving some practical ideas.

Mr. Henry J. Newton, of New York City, said: "This question is one of magnitude, and is surrounded with difficulties, as we can not always determine what is spirit and what is matter. We all should study carefully the phenomena resulting from mediumship, and I would urge caution on the part of all persons in witnessing the same, and would also urge upon all a careful analysis of such facts before pronouncing a medium a fraud." 2:30 P. M. "Organization" as applied to our local work was the subject for consideration at this session. Hon. A. H. Dailey gave an outline of the work of the church, and its various Fraternities. He stated what had been accomplished by the Fraternity; of aid and counsel in relieving the wants of the poor, the sick and sorrowing; of the work already accomplished by the Psychic Fraternity in developing mediumship. Classes were already formed in psychometry, for physical, mental and spiritual development, and quite a number of mediums had already been developed. He urged upon all present to unite with us in making Spiritualism a power for good in our city.

Henry J. Newton came forward and said he could not add much to what had already been given. He could not see how effective work in the cause could be accomplished except through our organized effort; he was glad to see such efforts begun, and that the cry of persons losing their individuality by associating with other persons of like faith, was simply absurd.

Mrs. Julia Hindley who occupied the platform at each session and through whose mediumship the raps were heard from the platform, by request gave an account of her mediumship. She was in a Catholic Orphan Asylum in Philadelphia, and when only 13 years old she was taken to her in her room. She also saw the spirit form of one of the Sisters who had passed to the other world. She told the Sisters, and they said that she imagined it or it was the devil. Her spirit mother directed her to go and see a lady with whom she was intimate on earth, and on going to her house a shower of raps were heard. From that time her development was rapid. Mrs. Hindley stated that in her presence a sheet of paper without pencil, laid under a small table and a cloth thrown over it, a spirit communication would be often written in the hand-writing of the spirit.

A lady in deep mourning went upon the platform, and the raps came loud and clear. Mrs. Hindley said it was the spirit of one who had been a minister, and she gave the name of this spirit to the lady, which apparently pleased her very much.

7:30 P. M. A veteran and pioneer meeting was held, singing of an anniversary ode written by Mrs. F. O. Hyzer. Mrs. Amanda M. Spence who was to give the opening address was detained by sickness, and Col. J. C. Bundy, editor of RELIGIO-PHILOSOPHICAL JOURNAL, made an able address filled with practical thoughts. He said as an editor he came into relations with many people who were not publicly known as Spiritualists, but who had been quietly investigating our phenomena and had accepted them as true, and had become believers in our philosophy. He thought that the spiritual cause as a distinct movement had less of vitality and force than it had ten or twelve years ago, but the truth of philosophy was rapidly being accepted by the best and most intelligent people all over the country. He said he was pleased to see in the audience such a large proportion of young people, which argued well for the success of our organization and he hoped that we would become an influence for great good in this city.

Mr. Charles Partridge gave some very interesting experiences in his early investigations. He told of going to Rochester to hear the "knockings," and how his skepticism gave way to the astounding facts revealed through them, coming through the mediumship of Kate and Margaret Fox. He eloquently related what Spiritualism had done in liberalizing human thought, and prophesied a much greater result for good in the near future.

Dr. J. V. Mansfield, the great spirit postmaster, through whose mediumship 276,000 spirit communications had been written, sat at a table on the platform and wrote down some of the names of spirits that passed before him; a list of 214 names were read by him, and he said he was not able to write down a quarter of them; at least fifty of these names were recognized by persons in the audience as friends in the Spirit-world, many of the old time workers coming in spirit to give their blessing to our exercises. Dr. Mansfield gave some absorbing experiences in his early mediumship, which riveted the attention of the large audience.

The closing address was given by Mrs. Nellie J. T. Brigham, abounding in pure inspiration, noble thought, and words of love and cheer. She closed with a very beautiful improvised poem, typical of the blending of the two worlds in a harmonious unity. The services closed with the congregation singing "And Lang Syne."

Sunday, April 1st, 10:30 A. M., Prof. S. Chase

Continued on Eighth Page.

For the Religio-Philosophical Journal. Curing Disease by Spirit Power.

Many readers of the JOURNAL will remember that a communication was written by me about two years ago detailing the circumstances of the remarkable restoration of myself to good health after being an invalid, as you are aware, for several years. This remarkable cure, it will be remembered, was effected through and by the agency of our spirit guide, who my wife and myself have learned to know by indubitable evidence is Jesus of Nazareth.

Now, at this late day, I wish to make an acknowledgment, tardy, though it be, of a very remarkable circumstance that occurred immediately after the publication of that communication of mine in the JOURNAL. A lady living in Georgia, near it, wrote me a letter imploring us—my wife and myself—to ask our guide to cure her son, a young man, of a very serious illness from which it was thought he would die. My impression is that the disease was consumption. Of course we determined to do all we could and laid the matter before our guide at our next seance, which happened to be the same day on which the letter was received. We received a very beautiful and important communication from our guide concerning the laws of the cure of disease by spirit agency and power; finishing with saying that we must write to and "comfort the mourning mother."

I wrote to the lady the next day, but with a misgiving as to whether we would hear from her again as I thought it quite probable from the tone of her letter that the son would die before my letter reached them or soon after, particularly as our guide said, "Comfort the mourning mother." We inferred that it was too late to restore the son to health, as it was likely the vital organs were too much affected. Several weeks afterwards we received another letter from the lady, saying that her son began to recover immediately after receiving my letter and that he was soon restored to health and returned to his business in a neighboring town.

We were much gratified at the result, especially as it was almost entirely unexpected to us.

My attention has been particularly recalled to this case at this time on account of another almost equally remarkable cure, of myself, of a very severe attack of acute rheumatism. The circumstances are these: About the middle of last December I took a severe cold from which I was confined to the house most of the time for six weeks and nearly all that time suffering with a painfully swollen hip, the form rheumatism usually takes with me. After I had about recovered I went on a business trip to New York, Albany and Troy. While at Troy I took additional cold and the rheumatism, which had not entirely left me, began to be very serious and painful again, and all the symptoms indicated that I was about to be laid up for several weeks, which was not at all pleasant to contemplate as I was among strangers and at a hotel under heavy expense. The second morning after taking the cold the difficulty had increased to such an alarming degree and my hip was inflamed and swollen so much that I could with great difficulty dress myself and could scarcely walk across the room. As it was necessary for me to go to the post office I determined to do so and tried to put on my overcoat for that purpose but found it utterly impossible to do so. I sat down awhile to consider what was best to do, and directly felt a spirit influence coming over me and pretty soon I recognized a familiar internal voice directing me to lie down on the bed. I did so, having first put down the curtain of the only window of my room. After laying a few minutes in earnest prayer to God that I might be cured, the spirit influence at once became quite powerful and yet gentle, calm and inspiring. Presently it appeared to be very light in the room and I opened my eyes to see if the sun was shining into the room in any way, but it was quite dark, the curtain was down, and it was storming as it had been all the morning. I again closed my eyes and again it became light all about me as before, and I then knew it was the effect of spirit influence on my brain. I soon fell asleep and awoke about two hours afterwards feeling still the calm and gentle spirit influence, but the pain had entirely left me!

I arose and walked across the room as well as ever. The swelling in my hip was gone, and the cold in my head had disappeared! I thanked God for his goodness and mercy, put on my boots and coat and was going out, but the internal voice said, "Not to-day. Stay in the house to-day." I did so and felt no more of the rheumatism.

The next morning, Feb. 24th, was very cold, one of the coldest of the winter. I felt a little of the rheumatism after getting up, but it soon passed away and I went out into the city, and attended to my business and felt nothing of the difficulty all the day and have experienced no trouble in this direction since.

No medicine of any kind was taken. Spirit power, under the direction of the highest intelligence I believe, was the only remedial agency at work in the case.

But more than this, as though to make a more marked and distinctive case and to give more positive or striking evidence of spirit power and agency in the healing of disease, I asked my guide if he would restore my wife's health and especially to cure her of a painful affection of one of her eyes from which she has been suffering for about a year. He replied that he would. I asked if she would be cured soon?

The voice answered, "Yes." I felt confident that it would be as promised. I returned home to Philadelphia in less than two weeks and found, as I expected, that my wife's health was much improved, in fact quite good, better than for over a year, and that her eye was so much improved she could use it pretty well. Here was a marked change.

The affection of her eye was brought on by a severe cold about a year ago and was at first inflamed, but as this subsided it gradually weakened until she could scarcely bear any light upon it at all and was not able to use it to read or sew or for hardly any other purpose. Professed healers had operated on it but with very little effect; and one of the ablest oculists of our city, a professor in one of the medical institutions here was consulted, but with no good result, so that it was really a wonderful cure performed by the spirit agency. She is now at this writing sitting near me and reading by a strong gas light. She could not have done this three weeks ago for a million of dollars.

I have not the shadow of a doubt that, under proper condition of mediumship, advanced spirits who have attained to a high degree of knowledge and power can, acting in the will of the Infinite Ruler, and in accordance with his laws, heal all kinds of diseases to which mankind is liable.

I do not mean to say that every case of disease can be cured; for, where a vital organ is destroyed, it is extremely doubtful if even spirit power can effect a cure. But I boldly undertake to say that there is not a disease

or malady from which a human being is suffering which may not be made to yield and utterly disappear by the direct agency of spirit power. Providing it is even in the remotest degree curable. Distance between medium and patient need not make any material difference; for, judging from the curative effects produced on the son of the lady in Georgia, and on my wife, the one about a thousand miles away and the other over two hundred miles distant, and from what I understand are the laws controlling in such cases, I am led to believe that distance is not of much importance, and that by spirit agency disease can be cured whether the patient be near or far away from the medium.

But, it may be asked, can you affirm that disease can or will be cured through your mediumship in this way? No! I cannot so affirm. I only state what has been done, with my full belief in what can be done under favorable conditions. I fear that my own mediumship is not of a sufficiently high order to have disease cured through me in the way indicated.

It may be asked further, are there any mediums through whose agency disease can be cured in this way? I am not aware that there is one. It requires a very high order of mediumship to do this, and a long course of training seems to be necessary to prepare a medium for this work. Some very wonderful cures have been effected and may probably continue to be through those who are called magnetic healers. But there is a lack of knowledge as well as of right conditions necessary to make curing of disease by magnetic influences, or more properly by spirit power, the kind of sure success it ought to be, and will be in the near future I think; for if we are to have progress in this as well as in other directions, and who can doubt it, then we shall do well to look for something higher and more certain in the curing of disease.

It may still further be asked, whether, with my present knowledge and state of mediumship, I am willing to try to relieve suffering and the cure of disease? Most certainly I am. But I am not authorized to say that, with my present imperfect mediumship success will be always assured. I am only permitted to try, and this I am willing and ready to do. I only ask that those who may write me will not forget to enclose stamps sufficient to defray expense of writing and postage on return letters. I cannot afford to be to any expense. I am not permitted to make any charge; but if cures are effected parties may or may not remit to me something for my time and attention. Those who feel like doing so may address as below.

MILTON ALLEN, 1041 Mt. Vernon St., Philadelphia, Pa.

Another Exposure.

Flowers Supposed to be Distributed by Deceased Friends Found Concealed Upon the Person of the Medium.

An amusing exposure has just taken place in Spiritualist circles in this city, dashing the hopes and staggering the faith of some of the believers, and delighting others, whose creed is so firmly based as to be beyond the influence of such trifles as the unveiling of one ingenious party after another. This class of adepts admit the existence of fraud, and, to do them justice, are quite as ready to recognize it as the most stubborn of skeptics could be. "But," say they, "shall the dishonesty of a few invalidate the testimony of many? Nay, truly! So they rejoice over the exposure, excommunicate the exposed and go ahead experimenting and investigating.

The parties concerned in this case are a Mr. and Mrs. George D. Allen, who for some weeks in the city promised to emulate Mr. and Mrs. James Bliss, though, with modesty and caution highly creditable to them they had not ventured to aspire beyond materializing flowers. Forms were still a touch above their mediumistic powers when the exposure came, and now it seems probable that they will ever remain so.

Mr. Allen, who is a painter by trade, found that the profession of a medium was much easier and more genteel than wedding the color brush, and accordingly had seizures, was possessed, obsessed and entranced, while Mrs. Allen was favored by her guides with rare hot house flowers brought from the vales of Paradise. She appeared at various houses, favoring, among others, the residence of Mr. Samuel Wheeler, on Francis street, above Ridge avenue; of President Champion, at No. 300 South Tenth street, and of a personal friend on North Twelfth street, near Berks, not to mention the elegant home of President S. P. Kase, of the Lehigh and Eastern Railroad.

The scances were always dark ones, and as Mr. Allen, through the combination, radiation and conservation of his magnetic force, was of great assistance to his spirit guides in bringing the flowers from the tropics, or from some point still more distant, the husband and wife were accustomed to occupy a sofa, while the "circle" sat in a semi-circle some distance in front of them. Mrs. Allen's hands were always left free; but her husband, to show that the lady received no aid from him, was accustomed to put his left hand on his next neighbor's right, and then his right hand on his next neighbor's left, and so on very much after the fashion of children at play. The "condition" being thus in readiness, flowers began to drop from the ceiling or somewhere else, into the laps, on the heads, into the hands, and down at the feet of the members of the circle.

The most singular feature of the exhibition was the profusion of flowers, a point which failed to be urged against the cavils and doubts of skepticism, for when anybody else approached the sofa he or she was warned away, less the magnetic influence should be interfered with and the current broken. To demonstrate the genuineness of the manifestation the clothing of the new flower medium was subjected always before the scance to a close and careful search by a jury of matrons, who failed on several occasions to find any flowers concealed, and who, when the floral tokens were subsequently distributed among the audience in the dark, vouchered enthusiastically for the genuineness of the manifestations.

Some of the scenes were very affecting, as tokens from dear ones beyond the tomb were received by one and another of the company, and so things might have gone on had not the jury that assembled on the last evening at the residence of Mr. Champion been rather more inquisitive than their predecessors. The consequence was that they did discover, it is alleged, a cunningly concealed India rubber bag, tightly packed with dew-sprinkled flowers in surprising quantity. The announcement of the find was a thunderbolt to the assembled company, and the whole story has just leaked out through a conference which was held the other evening at Ninth and Spring Garden streets.

Not satisfied with this defeat Mr. and Mrs. Allen declared that they had been the victims

of evil spirits, and urged their friends to give them another opportunity of proving the genuineness of the lady's mediumship. Mr. Champion's justice and generosity yielded to their importunity, and the same party that had gathered on the previous occasion again assembled. Mr. Allen, who had offered to submit to any test, proved obstinate that evening, and failed to make good his own offers, and his wife when taken into a private apartment by seven ladies, permitted the examination of all her clothing except her boots, the first few buttons of which it was noticed were unfastened. When one of the ladies attempted to examine these the fair medium threw her dress over them in such a way as to conceal them, at the same time trying to kick something under a bureau or other article of furniture near which she was standing. The ladies, however, were too quick for her, and some very pretty rosebuds, neatly done up in craps, were found reposing snugly inside the leather. There was no chance that evening.—Philadelphia Inquirer.

Address by Miss E. W. Gleason, of Geneva, Ohio.

INVOCATION. Oh, thou overshadowing principle of all life, open our interior souls, and impart knowledge from the great fountain of truth. Oh, inspire us from heaven where light doth dwell, and where thy ministering spirits impart thy sublime truths to every mind. That we may learn thy infinite laws, that our souls may be filled with a better knowledge of the grand facts thou hast revealed to us. Angels of love, aid us to dispel the gloom and despair of this life, that we may become teachers of truth and interlinked with those who are in earnest in this work, a gospel that shall bless all and make better men and women, and the earth more beautiful.

SUBJECT: WHAT GOD IS SPIRITUALISM TO MAN?

The thought we would give to you this morning, is that of the growth and progress of Spiritualism. It is not so much the growth of our experiences, but that growth that belongs to the larger and better principles of man. Spiritualism has grown from a very small beginning. We find it steadily increasing beneath all the sarcasm and censure that surround it. What have we to do after these 35 years of active experience in the spiritual field? We have but to look over that class that are called Spiritualists to-day and see the literature, the speakers and workers in the cause, and the anxious and earnest ones who still seek to investigate this subject, and we find we are not yet satisfied with our work. It is but an outgrowth of the past. This work is not especially our own, belonging to our day and age, but that which belongs to humanity itself. We say the cause of Spiritualism is a great theme. It has the power of bringing to every man and woman a better knowledge of themselves. It comes to us not merely to satisfy our curiosity alone, but to give us the light and knowledge of spirituality. Man to grow and develop must keep up with his thoughts. Our intelligence and work must go together. We can tell how much we are improving by our work and by the application of the principles which we understand to be true. Our work is a progressive one. Many things have been connected with this movement that have not been satisfactory. There have been draw-backs. Some persons have been held up as examples, who have not done just right. You must look higher than them. Man will not work with his brother man, because there is something of the real element of selfishness within. We must work unselfishly. Our intelligence increases by our investigation; as Spiritualism has come to us as an educator, we have grown into new thoughts regarding the future state of man. We have a greater work to do than to tear down old investigations without building anew.

The first question to be asked, is Spiritualism true? If it be proved to be a fact, then follows, what good can it do? and what good will it do for you or me? Do we not see that it will do us the amount of good we do to it? It has freed our minds from the thought of an angry God, and taught us many things we never thought of, and by mistakes we learn where we have erred. We are learners, and we see by mistakes and conditions of human life, that the fault is with humanity, and not with Spiritualism. These things will depart as we become familiar with present conditions, and it will not be so difficult for us to work together upon the broad platform of universal benevolence. Every man and woman are a portion of this infinite truth manifested, and each in some way are reflecting it. It is our duty so far as we can to remove all obstacles and reach out for that goal so long desired. If we have a practical thought or knowledge of this educator we should make use of it immediately. Because we are not all alike, because we are not working in the same sphere of life, is no reason why we should try to build ourselves up by tearing others down. We have one, two, or three beautiful thoughts, let us rally round this flag of progress and help one another rise in our own way. There will then be no difficulty, and we will see that the spirit of knowledge and growth is manifested in our land. A man grows skeptical because he does not have that power within him of knowing spiritual truth; but let man become enlightened and the clouds of darkness, fear and skepticism will disappear. He will not be satisfied with the conditions already reached, but will go on step by step. Spiritualism embraces the most beautiful principle of human life, that of the immortal principle of love, justice and beauty within the soul. We can make it a grand source of education and be filled with higher light, or we can make it the opposite. It depends upon the motive. If we pray for that spiritual light, that which shall come noble and pure, we need not fear; our prayer will be answered. We should always seek communication with the Spirit-world to obtain knowledge that will lead us on to a better life. Then we shall feel and know that Spiritualism has been a power that has come into our lives, and has been the means of salvation and goodness. All belong to us, and we belong to all others. This is the way the angels are teaching us. Let us say we have faith in Spiritualism and it will not fail to teach us goodness. There are degrees of spirituality in every church, and many motives are pure and good. When man learns and lives up to Spiritualism we shall find that instead of the might of the past, we shall have equal rights; man will not need prisons in which to punish his brother man.

We are growing and thinking; we are working and struggling, and it is all for grand and noble purposes. Then angels help us and inspire us to work with greater energy, feeling that there will be something for us in the Spirit-world.

Soul and Body.

To the Editor of the Religio-Philosophical Journal:

Your correspondent, Mr. Murray Case, in his article entitled, "Is the soul, like the body, capable of separation into parts, or is it elastic?" calls for an answer from one able to clear away the mists from what at first seems so strange a query.

The strongest question brought out in the expression of his thought, is not whether the soul is elastic, but whether it is inside or outside the body. One theory is—and it is the one usually accepted—that the spirit or soul is the core—the nucleus—of the body; the other, that it is a creation of the body, as fruit is of the plant, and like the plant as it ripens and grows to perfection, the stock or body decays and dies; in other words that we are plants of a higher growth. When I first read this latter thought, the harmony of God's plan throughout all created nature, flashed across my mind, and coupling with it the idea that the spirit controls, by acting upon the aura of the medium, I felt that I might say with him of old, "Eureka, I have found it!" but, then, looking deeper into the matter, I find that I can best reconcile that great "trinity" of body, spirit and soul in the light of the first statement, thus: We come into life an uneducated intelligence or will, uncivilized, untrained; that we may have power or force for this intelligence or will to direct and use, we have a spirit or magnetism—a vital force; that we may both receive impressions from external surroundings and express our will by means of the spirit, we have an organized body.

The words, soul and spirit, areas much confounded as the words of the Bible: "Lord, Lord God, and God." One explanation I have heard given is, that "the soul is a spiritual unit"—a unit of the Infinite Spirit. That which I would give is: the spirit is the soul of the body—the core or nucleus.

That an aura surrounds and radiates from us we must admit, for does not even a stove, when active combustion is going on within it, radiate a glow and warmth, cheering to all, and are not we more than stoves with all the power, life, even combustion going on within us. Without this life—this magnetic fire—we are no more than the empty stove—a lifeless shell. But that this radiation, inspiring as it is from some, is the thing itself; that the semblance is the thing itself, we must deny; for separate it from the body and it can still return to shed a radiance of love, of divine magnetism, over the loved ones left behind.

Taking up the thought so beautifully expressed by the present speaker of "The Church of the New Spiritual Dispensation," we may say, that at death the soul gathers its magnetism about it as a mantle, and soars aloft by virtue of its own specific gravity, an educated intelligence, to the degree of its experience on the earth plane. As to the elasticity of the soul, I could quote cases where men have lost an arm or leg and still seem to feel that there is an arm or leg there—a spirit one—the core if not the shell. If the Infinite Spirit can be divided and individualized in separate incarnations in the form of man, cannot that same spirit in the form of a spiritual unit be again subdivided when a head is severed from the body, and in the effort to free itself from that head, cause some motion or expression in eyes, lips or face? I think it can. That it ultimately rejoins the main body of spirit, by virtue of the laws of attraction, I have no doubt, and then mounts aloft as I have previously described to seek a new home and development in the natural element of the spirit.

What we all need to realize is the necessity of training the will, for it is the divine, the immortal part of man. To quote the words of one, "For many years a teacher of the young; the thorough education of the will is that which renders the pupil, first, civilized; second, moral; third, religious."

1. If educated into a civilized being one learns to subject his own natural or unregulated—his savage will—to the customs and habits of civilized society.

2. If educated into a moral being one learns to subject his will, not to the idea of what is agreeable or useful, but to what is simply right.

3. If educated into a religious being, one learns to subject his will to the Divine will; and in his relation to God, he first becomes freed from the bonds of all finite and transitory things, and attains to the region where perfect obedience and freedom coincide. We might call the first stage politeness; the second conscientiousness; the third, humbleness. One who is all these may be said to have been thoroughly educated as to his or her will. The culture of the will then may be social, moral and religious.

I feel that I have not made it perfectly plain, but trust to have shed some light on the matter, and at a future time may be able to draw the line still closer, so that soul and spirit will be seen to be one and the same—an uneducated force when we come into the world—an intelligent or educated one when we leave, and the amount of such intelligence dependent upon our organization first, and next upon our experience in this, the earth life. W. J. CRISHING, Brooklyn, N. Y., March 26th, 1883.

It has recently been discovered that the pericarp or seed vessel of oats contains a certain substance which has a peculiar stimulating effect upon the nervous system, this effect never lasting more than an hour, and varying, in intensity according to the kind of oats, being more rapid and transitory in its action if the oats have been ground. The new substance is an alkaloid, and has received the name of avenine. Its discovery may suggest some valuable points to the owners and drivers of racehorses.

The Japanese fruit kaki (diospyros) has been successfully cultivated in France during the last year, and why can it not be introduced into this country, thus adding to the fruits on sale in our markets one that is said to compare favorably with the best English apricots? It belongs to the same family as the persimmon, and is universally raised and highly prized in both Japan and China.

Some curious facts were lately related regarding hydrophobia before the Academy of Sciences, Paris, by M. Bert. It seems that inoculation with mucus from the respiratory passages of a mad dog causes rabies, but that with the salivary liquids did not. Reciprocal transfusion of the blood between a healthy and a mad dog caused no rabies in the former.

Horsford's Acid Phosphate IN SICK HEADACHE.

DR. FRED HORNER, JR., Salem, Va., says: "I know of nothing comparable to it to relieve the most agonizing and so-called sick headache, and mental depression incident to certain stages of rheumatism."

FROM THE OLD WORLD.

From the great London (Eng.) Times.

Among the many specifics introduced to the public for the cure of dyspepsia, indigestion, derangements of various kinds, and as a general family medicine, none have met with such genuine appreciation as Hop Bitters. Introduced to the country but a comparatively short time since, to meet this great demand for a pure, safe and perfect family medicine, they have rapidly increased in favor, until they are without question, the most popular and valuable medicinal known. Its world-wide renown is not due to the advertising it has received; it is famous by reason of its inherent virtues. It does all that is claimed for it. It discharges its curative powers without any of the evil effects of other bitters or medicine, being perfectly safe and harmless for the most frail woman, smallest child, and weakest invalid to use. Few are the homes indeed where the great discovery has not already been hailed as a deliverer and welcomed as a friend. It does what others affect to do. Composed of simple materials, it is a marvel of delicate and successful combination. Nothing is wanting. Every ingredient goes straight to the mark at which it is aimed, and never fails. Pleasant to the palate, agreeable to the stomach, and thoroughly effective as a cure, it has won for itself the confidence of all.—Times, London, Eng.

A Few Unsolicited Letters From Thousands Received.

Feb. 9, 1882. I have tried experiments on myself and others with Hop Bitters, and can easily recommend them as a pleasant and efficacious medicine. I have found them especially useful in cases of congestion of the kidneys, as well as in bilious derangements.

REV. W. MILLNER, M. A., Rector to the Duke of Edinburgh.

M. A. CONSULTANT, MANCHESTER, ENGL., Nov. 8, 1882. Gentlemen—Since writing you of the great benefit I had derived from taking Hop Bitters, I gave a friend a bottle, who had been suffering much from dyspepsia and sluggish liver, and the change was marvellous; he appeared another being altogether. He had tried several other remedies without any benefit. I could name over a dozen other marvellous cures.

ARTHUR C. HALL, Consul-General.

LONDON, ENGL., Sept. 1, 1882. I am pleased to testify to the good effects of your "Hop Bitters." Have been suffering a long time with congestion in the left side and across the loins, and, having tried a number of so-called remedies without any benefit, I am glad to acknowledge the great relief I have obtained from your medicine.

CHARLES WARDEN.

COLCHESTER, ENGL., Aug. 18, 1882. Gentlemen—I was troubled with a very bad form of indigestion for a long time, and tried many things in vain until I got some "Hop Bitters," and on taking was quite cured, and remains so till this time. It is now three months ago since I was bad.

F. BELL.

From Rev. J. C. BOYCE, M. A. Oct. 30, 1882. Dear Sirs—I have lately finished my first bottle of "Hop Bitters." After having for many years suffered terribly from rheumatic gout (inherited) I feel so much better, and can walk so much more freely, should like to continue the use of it. I write to ask how many bottles you will let me have for £1, so that I may always have some in stock.

From Ould Ireland.

DUBLIN, ENGL., Nov. 23, 1882. Hop Bitters Co. Gentlemen—You may be interested to learn that one of the most eminent Judges on the Irish Bench (a customer of mine) highly approves of your Hop Bitters, having received great benefit from their use.

T. T. HOLMES, CHIEF CLERK.

ALEXANDRIA PALACE, LONDON, ENGL., April 16, 1882. I find Hop Bitters a most wonderful medical combination, healthful, blood-purifying, and strengthening. I can, from analysis as well as from medical knowledge, highly recommend them as a valuable family medicine.

BARBARA WALLACE, GOTHAED, SUPT.

LONDON, ENGL., Feb. 4, 1882. Gentlemen—For years I have been a sufferer from kidney complaint, and from using your Hop Bitters am entirely cured, and can recommend them to all suffering from such disease.

WILLIAM HARRIS.

SHEFFIELD, ENGL., June 7, 1882. Sir—Having suffered from extreme nervous debility for four years, and having tried all kinds of medicine and change of scene and air without deriving any benefit whatever, I was persuaded by a friend to try Hop Bitters, and the effect, I am happy to say, was most marvellous. Under these circumstances I feel it my duty to give this testimonial for the benefit of others, as I may say I am now entirely well; therefore I can justly and with confidence give personal testimony to any one wishing to call upon me.

Yours truly, HENRY HALL.

NORWICH, ENGL., June 20, 1882. Gentlemen—Having suffered for many years from biliousness accompanied with sickness and dreadful headache, being greatly fatigued with overwork and long hours at business, I lost all energy, strength and appetite. I was advised by a friend in whom I had seen such beneficial effects to try Hop Bitters, and a few bottles have quite altered and restored me to better health than ever. I have also recommended it to other friends, and am pleased to add with the like result. Every claim you make for it I can fully endorse, and recommend it as an incomparable tonic.

Yours faithfully, S. W. FITZ.

From Germany. KATZENBACHHOFF, GERMANY, Aug. 28, 1881.

Dear Sirs—I have taken your most precious essence Hop Bitters—and I can already, after so short a time, assure you that I feel much better than I have felt for months. I have had, during the course of four years, three times an inflammation of the kidneys. The last, in January, 1880, was the worst; and I took a lot of medicine to cure the same, in consequence of which my stomach got terribly weakened. I suffered from enormous pains, had to bear great torments when taking nourishment, had sleepless nights, but none of the medicine was of the least use. I was almost unable to do anything but lie in bed, and this almost every hour. I shall think it my duty to recommend the Bitters to all who suffer. For I am sure I cannot thank the Lord enough for what I have received, and I hope He will maintain you a long time to come for the welfare of suffering mankind.

Yours very truly, PAULINE HANSEN, Gebr. Mosler.

From Portugal and Spain. Gentlemen—Though not in the habit of praising patent medicines, which for the most part are not only useless but injurious, I have constantly used Hop Bitters for the past four years in cases of indigestion, debility, febrile or colic states, and in all diseases caused by poor or bad ventilation, want of air and exercise, overwork and want of appetite, with the most perfect success.

I am the first who introduced your Hop Bitters in Portugal and Spain, where they are now used very extensively.

Yours very truly, BARON DE FORTES BELLA.

Professeur de Chemie et de Pharmacie, Coimbra university, Coimbra, Portugal.

THE CROSS AND THE STEEPLE.

By HUBERT TUTTLE.

In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

COMMON SENSE THEOLOGY; OR, NAKED TRUTHS, IN BROWN SERMONS, ABOUT HUMAN NATURE AND HUMAN LIFE.

With a critique upon the creeds in four parts. BY D. HOWLAND HAMILTON.

Thirty years a Practical Theologian.

Cloth bound, 100 pp.; containing Photograph and Autograph of the Author. Price, \$1.00. Sent by mail, for sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Woman and the Household.

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

EARLY SPRING.

O trees, all a-throb and a-quiver With the stirring pulse of the spring...

Like the first faint streak of the dawn, Which tells that the day is nigh; Like the first dear kiss of the maiden...

I can feel the delicate pulses— That stir in each restless fold Of leaflets and bunches of blossoms—

PERSONALS.

Mrs. Agassiz, widow of the naturalist, is trying to raise \$100,000 for the Harvard Annex.

Miss Anna Dawes, daughter of the Senator from Massachusetts, is about to take an editorial position on the Evening Journal of Pittsfield.

Eliza Cook, the poetess, is still living in England, though infirm and blind. Her poem, "The Old Arm Chair," will always keep her memory fresh in the hearts of those who cherish loving thoughts of a mother's affection.

Mrs. John Jacob Astor's diamonds are kept in a safe so big that to rob it part of the house must be knocked down, and when she wears them she is accompanied by detectives who are said to be "splendid fac-similes of the society gentlemen of the period."

Queen Victoria has entered upon the forty-sixth year of her reign. Only three sovereigns have exceeded this, Henry III, Edward III, and George III.

Elizabeth, Queen of Roumania, has lately given her third book to the public. It is entitled "Thoughts of a Queen," and, spite of the pretentious title, they are very good thoughts.

"Husband and wife should never cease to make love to each other a little." Of happiness and unhappiness she tells us: "True happiness is duty. It takes hundreds of sweet-smelling leaves to make a rose and hundreds of purest joys to complete our happiness."

"A too exacting housewife is in continual despair. One would often be glad to find a little less scrubbing and more repose in the home."

Rev. Anna Oliver of Brooklyn, has withdrawn her resignation on being refused admission to the Methodist Conference, and will continue her ministrations there.

Miss Parlon's cooking school in New York, is weekly reported in the Tribune, being now a recognized institution of the city.

To Mrs. Egbert Guernsey is due, in a large measure, the great improvements in the State Reformatory for Young Women in New York.

Illinois journals are testifying to the efficiency of the women who act as County Superintendents in that State.

Mrs. Lita B. Sayles has been greatly active among women's associations in New Orleans during her stay in that city.

Mrs. Mary L. Carpenter of Winnebago county, who held the office for nine years, has recently turned over the archives to her successor.

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schools of every grade, and women teachers held only very subordinate positions. The ladies who hold such an important commission are well calculated to closely observe and report whatever is worthy to be copied.

The Tribune has the following account of the work of a wealthy woman in England: "The Countess of Breadalbane is making a singularly well conceived and well carried out effort in the way of practical benevolence."

Lady Florence Dixie, whose exploits are the subject of so much comment, comes of a remarkable family. She is not twenty-eight years old, and is noted as a great traveler, an accomplished horsewoman, a good shot and a piquant writer.

On her return, Lady Florence took up the cause of her native Ireland, with much ardor, and has been a voluminous contributor to papers and reviews in regard to the Land League, which she boldly attacked, accusing the leaders of not accounting for the money which had been raised for their use.

Miss Frances E. Willard's third tour in the South in the interest of temperance, began in early winter in Virginia, where she visited most of its large towns.

The author has presented this office with a copy of his "Poems and Rhythmic Expressions," and we have read them with great pleasure and profit.

Harmonious lyre strings interlace All God's created things; And never an orb that rolls in space But like an angel sings.

"Hark, hark, O friends!" says a sprightly child Some thirty-four years ago; "Oh, what in the world is this wonderful thing That comes to startle us so?"

"Some little, strange, mysterious sounds, Like echoes from over the sea; What things to us can such things bring, What can their meaning be?"

"And vocal is all our home here now, Even cupboard, and table, and chair; Ah, yes, and the wonderful voices come Sometimes in the vacant air!"

"Coming, and coming, and coming again, Like the wave of the restless sea; Oh, how can we ever attempt to explain This wonderful mystery?"

"And how shall we ever the problem solve, Unless their come in some other form Their purpose to disclose?"

If they might be consciously able to count In numbers from one to three. And, lo! the response is quick and clear As the tones of a silver bell.

HOW TO INVESTIGATE SPIRITUALISM, by John S. Farmer. Pamphlet 25 pages. London, Psychological Press Association; Religio Philosophical Publishing House, Chicago.

A new application of the electrical transmission of power has lately been made in the Transalpine galleries, Forest of Dean, England. From the surface a dynamo-electric machine sends, a distance of 500 feet down the shaft and doing the workings, by means of two wires, electricity for an electric motor.

Hall's Vegetable Sicilian Hair Renewer is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

The Lancet says: "It is high time that attention were directed to the subject of narcotics generally, and the use of chloral and bromide of potassium in particular. Incurable injury is being done, and public opinion is being grievously misled by the tolerance given to the use of sleeping draughts, falsely so called."

If you experience bad taste in mouth, saltness or yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious" and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's "Golden Medical Discovery."

A favorite antidote for rattlesnake poison in Mexico is a strong solution of iodine in potassium-iodide. Mr. H. H. Croft has tested some of the poison itself with this solution, and finds that a light brown amorphous precipitate is formed, the insolubility of which explains the beneficial action of the antidote.

"Enjoy Your Life" is good philosophy, but to do so you must have health. If bilious and constipated, or blood is out of order, use Dr. Pierce's "Pleasant Purgative Pellets," which are mild, yet certain in their operation.

The German Scientist Koch disputes Pasteur's application of the microbious system, as he claims that the microbious of small-pox and scarlet fever are identical, consequently vaccination is a dangerous experiment.

Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10 cents.

Manganese bronze is growing rapidly in favor as a material for screw propeller blades. It is very strong, and its durability far exceeds that of steel, the life of which in a propeller averages about three years.

Priority in photographing with the electric light is claimed by M. Lewitzki, who took pictures by its means on the occasion of the coronation at Moscow in 1856 of the Czar Alexander II.

A freight-wagon has been patented in Germany that can be drawn on rails or on ordinary roads to the water's edge, when by unscrewing four nuts, the body of the wagon is freed from the wheels, and can be towed to any distance, being thus transformed into a stout boat.

Paper pulp strengthened with cotton or woolen fibres is now used to make a neat and sufficiently durable stocking costing much less than the price of laundering a pair of cotton or woolen stockings.

Celebration of the Thirty-fifth Anniversary of Modern Spiritualism in Cleveland, Ohio.

The two greatest events in the world's history were the birth of Jesus of Nazareth, and the advent of Modern Spiritualism. The first gave to oppressed humanity the grand man who was to oppose the rule of brute force by the beautiful law of brotherly love; the last brought two worlds so closely together, that the living can join hands in loving communion with the spirits of the dead.

In Cleveland the celebration was opened on the morning of Sunday, April 1st, in Weisberger's Hall, where a large assemblage of spiritual brethren early gathered to listen to the eloquent speaker, O. P. Kellog, the orator of the day.

"Oh! Willie, my son! do not go away from me!" But the dying boy, lifting his arms on high, responded: "I must! there is a bright light in the window, and mother beckons me to come!"

"The pope set up a rock called infallibility, and said to the world, 'Here is the final stand; if you step one foot beyond you will fall into the bottomless pit, and be tormented by devils forever and ever.'"

At the conclusion, not one of the large assemblage but felt it had been good to be there. In the evening the Children's Progressive Lyceum gave a unique exhibition, to a packed hall of delighted people.

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Hear what one member of the profession testifies regarding the scientific preparation of a brother member.

Mrs. DAWLEY has been in the drug business in the city of Providence twenty-five years as clerk and proprietor in good standing and knows whereof she affirms.—E.B.

Mr. D. says: "For many years I have suffered, intensely at times, with what is generally called rheumatism. When first attacked I was confined to my bed and could not walk a step. I could not bear the weight of the bedclothes, so excruciating was the agony I endured."

After taking one bottle I found myself very much improved, and after taking the second I was feeling better than I had after any previous attacks. During many months previous to taking the Remedy my hands and fingers would be much swollen and stiff every morning; my left side, in the region of stomach and spleen, was very lame and sensitive; at times I would be taken with severe cramps over the spleen, and be obliged to apply mustard or cayenne for temporary relief.

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OSGOD & BIGGLE, LAWYERS. 12 and 13 Times Building, 179 Washington Street, Elevator on 5th Avenue. CHICAGO.

LONDON AGENCY OF THE Religio-Philosophical Journal.

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BY WM. BAKER FAIRBANKS, LL. D. The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before.

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Religio-Philosophical Journal

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

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, April 14, 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 distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

To a Sorrowing Mother.

A lady who is a regular reader of The Christian Union is in great sorrow and trouble of mind from the death of a little boy ten years of age. She has been taught to believe that no one can enter heaven without a "change of heart."

This sorrowing mother has probably been instructed by, and lived under the influence of, those who by nature, education and feelings are incapable of appreciating or understanding the true intents or purposes of Providence, or who choose to remain in ignorance notwithstanding the excellent opportunities everywhere presented whereby their minds can become illuminated with the true relationship existing between God and man, and the real character of the spiritual realms towards which all humanity are tending.

This sorrowing mother does not stop for a moment to consider that a God who would close the golden gates of the Celestial City against the entrance of her child, could be no less than a fiend, possessing all the attributes of a cruel, heartless monster, and under no consideration worthy of worship or even common respect.

When E. C. Beller, of England, was thrown into a condition analogous to death, his eyes lost their lustre, a beautiful smile played joyously upon his pale emaciated countenance, and he said: "I see spirits—the spirits of our friends are standing around me, about me, near me. I see my sister; she is happy!"

"O change! O wondrous change! But are the prison bars This moment be so low, So agonized—and now Beyond the stars! O change! Stupendous change! There lies the restless dead; The sun eternal breaks; The new immortal wakes— Wakes with his God!"

Rev. C. Ware well asserts that "death is a

simple transition, a natural change, an event taking place in the order of nature, and in analogy with what we see taking place in the lower forms of organic life—such as the dropping of the husk from the ripened fruit, the liberation of the beautiful butterfly from its chrysalis form.

Had this sorrowing mother been a careful student of the Harmonial Philosophy, she would now fully realize the sublime fact that her son had only cast off his outer physical dress, and is now enjoying all the beauty and grandeur of the spiritual realms, and can return to earth and hold sweet communion with those he loves whenever he so desires.

A true understanding of the relationship existing between the material and spiritual realms, can only emanate from those who have sojourned on earth, and carefully studied its mysterious laws, and who now are denizens of one of many spheres of the Celestial City, and who, desiring to benefit humanity, return with messages containing information with reference to matters completely hidden from this sorrowing orthodox mother, because her surroundings, education, prejudice and doctrinal belief lead her to prefer darkness rather than enjoy the exhilarating influence that can only emanate from a knowledge of the truth.

Iconoclasticism.

At the time when Spiritualism first appeared, when those who received it scarcely knew to what it was to grow, it rested more upon feeling and impression than upon reason; not that the opinions or deductions were unreasonable, but they did not know the reasons. To these formulated impressions, often clumsily expressed—to these weak defences of truth; nay, to these false utterances of true thought (though the utterance was as true as they were able to make it), were opposed, in the beginning of modern Spiritualism, all the teachings of the learned, all the authority of the churches, all the social laws of the world. Hated by the priest, scorned by the scientist, feared by society generally, Spiritualists were every where spoken against, the pariahs of the community.

There are many (not so many as of old) among us to-day, who exult in the memory of that time, and rehearse the sharp utterances of their favorites with infinite gusto, and think the constructive tendency now discoverable in Spiritualism a thing to be deprecated, a confession of weakness. They deem nothing active that is not aggressive, believe strong negation the best form of affirmation, always harp on the need of tearing down before rebuilding is possible.

We respect the opinion of the battle-scarred veterans of the past—the thing they did was the wisest thing they were able to do in their time; but as we look over the field to-day, it seems to us that gentler counsels, less yielding to passion, more reliance on reason and less on impulse, would have had wider, more lasting results.

But we have not to do with the past, only the present, and to protest as best

we may, against Spiritualism dwelling in the past, acting on the traditions of the past, acting as if the past, with its bitterness of denunciation and persecution were here now, when certainly it is not. Now, here and there, one attacks (and that one only, because he knows nothing of the matter) when of old the Spiritualist was completely surrounded with enemies.

Negation without affirmation, destruction without any purpose of reconstruction, denouncing old faiths rather than proclaiming the new and better one, if it were ever wise, is not so now. Be it our task to lead men from wrong thought and practice by showing "a more excellent way," overcoming them by reason, not overwhelming them by abuse.

It is hard, however, to keep within moderate bounds when denouncing fraudulent mediums. We can respect those who, honestly differing in opinion, oppose us, but to feel that these traders in our holiest affections, those who stab Spiritualism in the dark while professing to be its apostles—to know they are held up as the highest exponents of Spiritualism, while they are its most deadly foes, and not utter some of the scorn that every honest man and woman must feel, is a task indeed.

"Give me an ounce of civet, good apothecary, to sweeten my imagination." We may sometimes in urging our opinions seem less kind to others than we might be, and if we only knew when we had unnecessarily offended, would apologize, not for the truth, but for the way we said it; but for frauds in Spiritualism, those living lies, these profaners of holy things, our deepest scorn and sharpest denunciation will continue to be poured out.

Peter Cooper and the Episcopal Bishop.

Peter Cooper, who passed to spirit life a few days ago, once had a remarkable experience with an Episcopal Bishop. He gave the following account of it: "I have just had a curious caller; an Episcopal Bishop who came to see if I would not join 'some evangelical church,' so that, when I came to die, nobody should say that the Cooper Union was established by an atheist or infidel. I told him I was not an atheist or infidel; I was a Unitarian in belief; I knew no object of worship except the one living and true God; and I considered religion nothing more nor less than a science by which the movements of the material and moral world could be regulated; and that I knew no better teacher than the opinions of mankind. He politely said that he perceived that I was a scholar. This compliment I was obliged to decline, and I told him I had never been to school more than three or four months in all my life. If I had my way, I told him, the worst of the human race, the most depraved wretches, should wake up in another life, not in torment, but in the midst of loving friends and beautiful things. The good Bishop did not even try to convert me to any better theology, but he went away with every expression of kindness—kindness which I am sure he felt."

Thurlow Weed tells of a similar visit he had after he was 80 from a complacent young sprig from the divinity school, and how he received him. It was a very interesting interview indeed, but the venerable journalist did most of the talking, and the serious-minded youth retired more serious than ever. "How absurd and how incomprehensible it is," said Mr. Weed, "that clergymen should imagine that a thoughtful man can live to years of maturity amid death and suffering without having given grave attention to the puzzles of this life and the problems of the next."

"Preacher" Bell's Case.

A special to the Chicago Tribune from Tarboro, N. C., says that intelligence was received there of a terrible affair at Scotland Neck. It seems that a short time since Mrs. Bell died suddenly and was buried by her husband. Suspicions were aroused as to the cause of her death, and parties went to the grave to exhume the remains that an examination might be had. Bell met them at the grave with a shotgun, and threatened to shoot them if they attempted to open the grave. The crowd went off and got reinforcements, returned, took Bell's gun, and dug up the corpse. The neck had been broken. Bell has been arrested and lodged in the county jail. It is said that he killed his wife because she would not sign a deed he told her to sign, and upon her refusal he became so enraged that he assaulted her, with the result above stated. Bell has lived in that section many years and is known as "Preacher" Bell. He was formerly a member of the Primitive Baptist Church, but he has long since ceased to be a member of this church, from which he was expelled for his misconduct.

How Funerals should be Conducted from a Crematory Standpoint.

We learn from an exchange that the National Cremation Society was fully organized April 4th in Philadelphia, the preliminary meeting about a month ago having been attended by six gentlemen and one lady, who thought a popular move in favor of cremation could be better induced through an organization than by mere individual example. Otto Gautzer, who was one of the most active in advocating the idea, was made President, and after some rules had been drawn up, the official organization was completed by electing a full board of officers. The rules referred principally to the methods in which funerals should be conducted, and provided that the society should furnish a coffin, hearse and one carriage, and pay all other expenses of transporting the body from the late residence to the crematory. If the relations of the deceased wished to invite their friends or make any of the usual display of a funeral, they were to have the right to do so at their own expense. Communication with the owners of the crematory at Washington, Pa., brought back the answer that they would reduce bodies to ashes at the rate of \$45 a piece, and it was decided to make the Washington institution the active agent in carrying out the Society's work. To provide a fund for expenses, a classified entrance fee is provided, based on a similar expectation of life to that in use by life insurance companies, ranging from \$3 to \$10. Members over sixty-five years old will have to pay the full expenses, and a class of members who will not take active part in the society's affairs will also be charged full price.

Converted by Seances.

Under the above head a special dispatch from Cincinnati to the Chicago Tribune sets forth that nearly two hundred members of St. Francis' and St. John's Roman Catholic Churches there have suddenly developed into Spiritualists. Their action in attending the seances was severely denounced from the pulpits of both of these churches, and during the week active efforts have been made to persuade them to escape from the influence of the mediums. Families have been divided, and the region in and vicinity of the churches named is much wrought up over the matter. To yield to Spiritualistic teachings is considered a grave transgression by the Catholics. The Rev. Maximilian Shaeffer and Vicar General Otto Jair, who are in charge of the churches in which the strange doctrine has taken root, state "that those who have yielded to it have been as a rule the unstable members of their congregations, and they think that the class of people who can be affected by Spiritualism is nearly exhausted." Thus the good work goes on. The Catholic Church can not even withstand the illuminating influence of Spiritualism.

Richard Wagner's Belief.

No. 9 of Spiritualistische Blatter, contains an article by J. U. Caviezel, in memory of Richard Wagner, and concludes the same with the great master's own Confession of Faith, as follows: "I believe in God, Mozart, and Beethoven, and in their disciples and apostles. I believe in the truth of the one indivisible Art. I believe that this Art comes from God, and lives in the hearts of all enlightened people. I believe that whosoever indulged but once in the sublime pleasures of this grand Art, is bound to her in devotion for all eternity, and can never deny her. I believe that through this Art all will be blessed. "I believe in the damnation of all those who in this world dared to practice usury with the pure and noble Art, whom they disgraced and dishonored, because of the baseness of their hearts, and of their vile eagerness to gratify their lust. "On the other hand, I believe that the true disciples of Music will be glorified in a spiritually fine texture of sunlit, fragrant euphonies, and united with the Divine Source of all harmony in eternity."

Wong Chin Foo, the editor of The Chinese American, will publish in a short time his English translation of the greatest historical Chinese drama, "Fan Ton; or, The Royal Slave." The work of translating the play was begun about two years ago. "Fan Ton; or, The Royal Slave," ranks in Chinese literature as Homer's "Iliad" and "Odyssey" do in Greek, and Shakespeare's historical plays do in English literature. It was written twelve hundred years ago by Rung Ming, a direct descendant of Confucius. At that time civilization was at its highest point. Men and women studied at the same universities and competed for the same literary honors. Since that time the play has steadily held its place on the eastern stage.

The Christian Union says: "Co-education does not involve 'treating girls as if they were boys,' or boys as if they were girls. It involves opening the fountains of knowledge, and all fountains of all knowledge, to all comers, and leaving nature to assert herself and provide for her own wants. In other words, co-education and a wise optionalism must go together. Girls are educated in Cambridge University, England, to a limited extent, in 'the same place, from the same book, by the same teachers,' and are not unsexed by the process."

Mrs. Emma Harding-Britten lately delivered an eloquent address in England, in answer to one given by a dogmatical reverend on this subject: "Death blow to Spiritualism; nailing down the Coffin lid." Mrs. B's rejoinder was published in full in The Protestant Standard.

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 J.

H. J. Horn, a prominent Spiritualist of Saratoga, N. Y., is now in Nice, France.

G. H. Brooks is now lecturing at Eureka Springs, Ark. While there his address will be in care of J. H. Thatcher, box 650.

The Liberal Age, an independent journal of liberal literature, is published at Milwaukee, Wis.

C. B. Lynn's future engagements are as follows: April 15th-22nd, and 29th, Stafford, Conn.; during May, Brooklyn, N. Y.; June 9th and 10th, Cassadaga Lake, N. Y. Mr. Lynn will respond to calls in the West until the last of July.

Dr. J. Thorne, an eminent physician of Kansas City, Mo., gave us a call last week. Just before coming here he delivered an Anniversary address there in the Unitarian Church, on the subject, "What is Spiritualism?"

The JOURNAL learns from the New York and Brooklyn dailies that its editor-in-chief took part in the 35th Anniversary exercises in those cities. As nothing has been heard from him for several days, it is strongly surmised that he has gone Cod fishing with the editor of the Banner.

Warren Chase writes that he and family reached St. Louis March 22nd, from California. He lectured in St. Louis, March 25th, and in Terre Haute, Ind., April 1st; will speak in Toledo, O., the remaining Sundays of April. His address during April, 382 Adams street, Toledo, O.

Mr. Howe in his report of the celebration of the 35th Anniversary here in Chicago, neglects to mention that he was present, and was one of the principal factors in making it a success. His address and improvisation were well received, and made a lasting impression on those present.

On Tuesday evening of last week the editor helped to celebrate the birthday anniversary of Mrs. Judge Dailey in Brooklyn. Among the guests were Mr. and Mrs. S. B. Nichols, Miss A. M. Beecher, J. Clegg Wright, and Mrs. Elkton. Mr. Wright under control assisted Mrs. Dailey most effectively in entertaining the company.

A. B. French gave us a call last week having just finished a very successful engagement in Brooklyn, N. Y., before the First Society of Spiritualists. He was gone thirty days, and during the time rode over 1,800 miles, he having engagements to lecture at Troy, N. Y., Williamsville, Ct., in Eastern Ohio, and other places. His lectures excited widespread interest, and were instrumental in doing great good.

Dr. J. K. Bailey has been speaking during the month of March, at various places in Central Ohio. He reports that: "Where he can afford to advertise public lectures, he finds much interest and good attendance; that Spiritualists in many places, however, are lamentably lax in earnestness and practical effort for the promulgation of the philosophy they profess to love." He gave an anniversary address at Tiffin, O., on Sunday evening, April 1st.

We learn that Prof. H. D. Garrison of this city, has been engaged by the Peoria Scientific Association to lecture on Evolution, on the 11th, 12th and 13th, and that on the 16th, 17th and 18th he will lecture on the same subject in the Academy of Music, Milwaukee. The Professor is one of the ablest lecturers before the public; he is profound as well as eloquent, and it is really a feast to listen to one of his discourses.

Jonathan M. Roberts spent the 35th Anniversary of Modern American Spiritualism in Ludlow Street Jail, having been arrested the night before on arriving in New York City, upon a warrant issued in a suit begun against him for libel by Wm. R. Tice. On the Monday following he secured bail, and no doubt lived himself away to the City of Brotherly Love. One of his bondsmen is said to be engaged in retailing spirits—of corn and rye.

Dr. and Mrs. Joseph Beals, of Greenfield, Mass., entertained a few friends on the evening of March 25th, it being Mrs. Beals's birthday anniversary. Among the guests were Mr. and Mrs. M. V. Lincoln, of Boston, Ed. S. Wheeler and J. H. Altemus, of Philadelphia, Maj. S. M. Hale and Hon. J. G. Patton, of Towanda, Penn., W. R. Tice, of Brooklyn, M. H. Fletcher, of Lowell, Mrs. Frank Beals, of New York, Mrs. Mary Hawkes of Turners Falls, and John C. Bundy.

Mrs. M. C. Gale Knight writes as follows from Buffalo, N. Y.: "Permit me through the columns of the JOURNAL to say, that having completed my labors in the East for the present, I am desirous of corresponding with societies, or those contemplating holding grove or camp meetings, wishing engagements for the purpose of filling out a list of work for the season, as a lecturer. Next Sunday closes a five weeks' engagement with the friends here. Am happy to report the success of our cause in the East. Address me at 112 Niagara street, Buffalo, N. Y."

Every body has heard of color blindness, but it is a curious and little known fact that some persons are so constituted that the hearing of sound is always accompanied by a sensation of color. A German by the name of Nussbaumer made the discovery first, and numerous cases have been reported since attention was called to the matter. For instance, F major is yellow and A minor violet; a melody played on a tenor saxophone is yellow, on a clarinet red, on a piano blue, and the distinctness is proportionate to the intensity of the sound. This must be an illustration of what the scientists call the correlation of forces.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Ready.

BY C. H. M.

Ho! Cheon, land your gloomy harque, And ferry me across the stream...

What fear! If your boat be shewn With emblems indicating grief...

Upon its prow there is a hand That points to the eternal realm;

Wait not, stern pilot, on the brink Of this false world, but bear away.

Upon this shore, the upas grows - And drops its fruit of dread despair;

Here misty reigns, by want enthroned, And mocks the subjects of her state;

Here envy whispers merit done, And baits faith by subtle sneers;

Here hope's bright blossom withered lies, Struck down by disappointment's chill;

The soul by agony oppressed, In fierce acclaim regrets its birth;

Then, though the distant shore responds With beakers high or whiplow rage,

PRESENTMENTS.

A Couple of Curious Incidents - A Wife Saves Her Husband - A Sister Loses Her Life.

Washington Correspondence of the Philadelphia Times.

"It may not have been 60 years ago," said a gentleman whose years did not seem to warrant the belief that he was in life much longer than 50 years ago...

"I am reminded by this," said another of the company, "of what the Hon. N. P. Palmazra, many years a Senator from New York, and for a considerable time the colleague of Senator Wright, told me several years after he had retired from public life..."

Mediumship of Miss C. E. Wood.

"We are informed that Miss C. E. Wood, the well known medium, has been having some sances with a private circle at a private house in Newcastle, at which some excellent results have been obtained..."

For the Religio-Philosophical Journal. Brooklyn (N. Y.) Spiritual Fraternity.

A large, intelligent, and appreciative audience welcomed Mr. A. B. French, of Lyde, Ohio, to our platform Friday evening, March 23d, who listened with close attention...

"What does the spiritual philosophy affirm? By philosophy I define that power in the human mind that takes the facts in the objective world and therefrom deduces a system of thought..."

"This affirmation is in agreement with the intuitions and belief of all men, whether savage or civilized, that there is something controlling this world of matter and all systems that are whirling through space, and that man is to live in a superior condition after the change called death..."

"The spiritual philosophy is older than spiritism. By this latter term I define the external phenomena. The spiritism of our age affirms and prooves all that has preceded it..."

"The 35th Anniversary of Modern Spiritualism at Haverhill, Mass., March 31st, 1883." President, Daniel C. Davis; Vice President, W. W. Sprague; Secretary, J. Milton Young; Treasurer, Henry Ray.

"The 35th Anniversary of Modern Spiritualism at Haverhill, Mass., March 31st, 1883." Exercises: Instrumental music by Witham and Pierce, orchestra. Vocal music by the Association Quartette: Mrs. J. M. Young, Mrs. Charles Huntington, Mr. Lung, Mr. Tilton.

"The 35th Anniversary of Modern Spiritualism at Haverhill, Mass., March 31st, 1883." A beautiful supper was served from 6 P. M. until 8 o'clock. About three hundred persons availed themselves of the repast, and there were not twelve baskets full of crumbs gathered up when all were filled...

toil for them, for only by this life of self-sacrifice can we progress towards our highest destiny. It is the grandest and noblest philosophy of all the ages, and the ascent up the royal ladder of progress is by good deeds.

"I do not know when I have heard a lecture which I so heartily endorse as the one we have just listened to. Bro. Cole followed on the line of thought of the speaker of the evening in practical suggestions."

"The next day, at the same place, with three large windows in a small room, the curtains all up and the sun shining in, she sat at a sewing machine, her arms bare almost to the shoulder. She passed the slates with the goblet partly full of water in it, under the sewing machine..."

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Is the Soul Like the Body, Capable of Separation into Parts, or is it Elastic?

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of March 24th, is an article penned by J. Murray Case, of Columbus, Ohio, asking the above question. Our friend commences debate without as much as laying before the readers an idea of what he considers the soul to be.

All aggregations of matter are composed of living soul atoms in more or less undeveloped conditions. All aggregations of spirit or matter can be individualized to their primitive atom or soul condition, and each progressive soul entity can attract to itself less undeveloped atoms as a body-guard for self-defense...

The governing soul-atom I place within the brain center, which permeates and electrifies with its life, the spiritual and physical body. It is an ever living, self-supporting life entity, attitudinizing with infinite soul throughout the vast expanse of eternity.

Adrian, Mich. M. L. SHEDDEN, M. D.

Letter from a Venerable Shaker.

To the Editor of the Religio-Philosophical Journal:

My attention has been called to a message purporting to come from Ann Lee. My experience has been such that I place no confidence in the message, believing that it did not come from Mother Ann, it being so contrary to all the messages received by our noble Shakers from her; contrary to her own testimony which she was on the earth; contrary to the life she lived and taught, her testimony being the same as that taught by Jesus Christ.

"When I was between nine and ten years old, 1806, I went to live with the believers of Mother Ann's gospel. They had gathered into a community. Some had farms and other property, which they dedicated, as well as themselves, to build up one common interest, according to the Apostolic order. They allowed no selfish interest to operate among them. Those who had wives lived as though they had none, living as brothers and sisters. They were the first founders of this society; they were noble and worked hard to build comfortable homes. They laid a foundation for a new heaven and a new earth wherein naught should dwell but righteousness and peace; they prospered in their temporal and spiritual labors. They enjoyed the blessings which Jesus spoke of in his Sermon on the Mount: 'Blessed are the meek in heart, blessed are the peacemakers, etc.'"

"I am an old man, in my 87th year, and am now enjoying the fruits of my past labor, both spiritual and temporal. West Pittsfield, Mass. Jesus. To the Editor of the Religio-Philosophical Journal: I attended church yesterday, and the discourse was on the life, death and resurrection of Jesus Christ. Among other things said by the preacher was: 'The death and resurrection of Christ is as well authenticated as any other fact in history.'"

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PRE-NATAL CULTURE. Belief Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring before Birth. By A. E. NEWTON. "The best work ever written on the subject. Everybody should read it, and be guided by its valuable suggestions."

ABRAHAM LINCOLN. HISTORICAL ROMANCE. By EYDUS BLANCHARD. Author of "The History of the North West." This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels.

of the New York Tribune, gave a very valuable lecture upon the subject, "How to interest the young in Spiritualism." He took for his text a drawing of a tree with its foliage and roots, and showed by analogy how the young could be taught spiritual truths.

Mrs. A. E. Cooley, M. D., and Mr. Wm. C. Bowen made excellent practical addresses bearing upon the question.

2:30 P. M. The spirits through Mr. J. Clegg Wright, spoke in a very able manner on "The present and future outlook for Spiritualism from the spirit side of view." The closing addresses Sunday evening were on "Spiritualism, retrospective and prospective," by C. P. McCarthy, D. M. Cole, W. C. Bowen and J. Clegg Wright, all were able and were well received.

Mrs. Hindley was controlled by an Indian and sat at the table, and while unconscious the raps were given loud and clear so that they could be heard all through the large auditorium.

The meetings were all well attended and much interest was manifested. The daily papers gave full and fair reports, and the immediate result will be seen in the additional respect shown for our faith by the outside world. Hon. A. H. Dailey presided at most of the meetings, with dignity and grace. We were favored with fine vocal and instrumental music by the choir, and solos by Mrs. Mary F. Wheeler, Miss Ida Alberto, Mrs. Winters, Miss Minnie Smith and Prof. Noye. The ladies of the Society furnished refreshments to all who desired to stay from one meeting to the next. We take up the new year's work with increased zeal and hope, and the great interest evinced at all our Anniversary exercises prophesies well for Spiritualism in the city of churches.

S. B. NICHOLS.

Brooklyn, N. Y., April 2, 1883.

Sketch of Our Jubilee.

"Man though he heareth the brand of sin And the flesh and the devil have bound him Hath a spirit within to old Eden akin, Only nurture up Eden around him."—Masscy.

In commemorating the 35th Anniversary of the advent of Modern Spiritualism, the Second Society of Chicago Spiritualists realized the poet's ideal. Through the efforts of Mr. D. F. Trefrey, Secretary, assisted by others, Martine's Hall was beautifully decorated with evergreen wreaths studded with sparkling flowers gracefully suspended and woven through the air above, making a web of beauty; flags and pictures, interspersed with wreaths and mottoes graced the walls, among which were some of Mrs. Blair's trance paintings and a large picture of E. V. Wilson. It seemed like an enchanted spot, hallowed with beauty and lighted by the love of heaven. All who entered there seemed to feel the "Eden around," which evoked the heaven within them and made this day long to be remembered. The commemorative exercises commenced Saturday evening, March 31st, at the parlors of Dr. S. J. Avery (continuing over Sunday and Monday at 55 S. Ada street), and consisted in singing and recitations of a high order by James G. Clark, Prof. Dixon, and Dr. Avery; and an exquisite poem improvised by Mrs. Emma Nichols. The music throughout was the best that could be desired. The Home choir more than filled the bill. "Where are you going so fast old man?" rendered by Dr. Geo. B. Nichols, was impressive and instructive. The journey of life, its trials and triumphs, the valley of death and the glory beyond, inviting his trembling steps toward the shining strand, the deep pathos and tender cadences, all touched the sensitive soul as with the finger of prophecy.

The address of welcome, in the absence of the President was ably given by Dr. Thatcher, Vice President. He expressed deep regrets at the necessary absence of Col. John C. Bundy, our esteemed President, whose place he was called to fill. He gave eloquent as he advanced, urging us to live by the broad and holy principles of Spiritualism. It is not a religion to be ashamed of. He felt its exalting power and the world must grow better under its benign influence. Dr. G. H. Geer's address was vigorous, radical and brimming with sense, bristling with good points and made a marked impression. We have copious notes, but it would take too much room to use them here. He revered the office of mediumship, but criticised the extravagant pretensions of some. Where are our dead? how are they? were the absorbing questions which Spiritualism was to answer. If there is anything low about it its friends had made it so. It was not the fault of the facts. Let us abide by the facts, not try to force them to our theory. We are immortal by nature, not by miracle or any divine favoritism. We must live. We may abuse ourselves, but we cannot die. We must learn to make the best use of our lives. If Spiritualism was aggressive, it had been fighting in self-defense. It is to educate the world and must remove false impressions first. It is impossible to do any justice to this speech without a full report.

Mrs. Mary A. Fellows did nobly. She thought we might learn from the church and profit by all the good we find. We should correct our own errors by their mistakes. She seemed to impress all with the high character of her faith and the purifying influence of Spiritualism. Sunday evening the hall was well filled and good feeling and enthusiasm prevailed. The Chicago Quartette Club and Miss Cathoun Dixon, the elocutionist, and Mrs. Emma Nichols, being the chief attractions. This session was the climax. In the flowers of poetry and the breath of song the two worlds seemed to meet in mutual joy and congratulations. The music was perfect, Miss Dixon's elocution excellent and intensely touching, inspiring thoughts and emotions in which an age condensed into a moment. Mrs. Nichols improvised a poem, while entranced, which was received with hearty applause and was superior to most improvisations of the kind. It was an agreeable surprise to many.

The Monday meeting was well attended and devoted mostly to conference and mediumship. Excellent remarks were made by Mrs. Samuels-Shepard, Mrs. Fellows, Mrs. Simpson and others. Mrs. Nichols gave some interesting descriptions of what she saw, which were recognized as fine tests.

The ball and sociable on Monday evening was a pleasant affair and seemed to be enjoyed by all present. Much credit is due the Secretary, Mr. D. F. Trefrey, to whose earnest and persistent efforts in organizing this jubilee we are indebted.

Sunday was the royal day replete with inspiration and good feeling, and though the first day of April, no one was fooled by coming to our jubilee. Those who did not attend fooled themselves out of what they cannot supply in the whole year elsewhere. The music alone was sufficient to immortalize the day; the instrumental pieces by Mrs. Lizzie Moffatt, Prof. Geo. Lieberknecht, Miss Julia Lieberknecht and the Veit sisters being second to none in their department. The ex-

ercises were widely varied and constant interest maintained. Every part was well performed. All must have felt ennobled and strengthened who drank from this spiritual fountain and breathed the atmosphere of this heavenly pericost. Its memory must be a tonic and a salve when our weary feet shall press the valley of sorrow and sordid pursuits and spiritual apathy chill and darken the way of life before us. Let us never fail to repeat these annual renewals of our higher allegiance. LYMAN C. HOWE.

The 35th Anniversary at Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

From our small, quiet, winter abode we can send forth but a faint echo to join in the general rejoicings of the 35th Anniversary of Modern Spiritualism. When the bustle and turmoil of summer is past, we settle down to slumber, and as we yet have a great depth of snow upon the ground, and great banks are piled in many places, we find now as the sun is gaining in power, that we have to open the gutters and let the floods in miniature have free course, and be glorified. These terms we would also apply as of old to the spirit, and now and then it is verified among us. Quietly, but effectually, the heaven is quickening the whole lump, and the bitterness of opposition is passing away. Now and then, it is true, an individual whose religion is unsettled, manifests a little froth upon the surface, but as the evidence of both past and present is so easily made available, that which is pure and peaceable can quickly be chosen.

We expected to have public exercises here in commemoration of our 35th Anniversary, but speakers from abroad could not be had, so we had a private gathering of a few in a private parlor. About twenty-five of our little band of workers assembled on Sunday evening, April 1st, at the house of the writer, to take a little survey of the past and to plan for the future. Original poems and essays were called for, and with the mediums present who spoke under control, and by those who could see and describe the spirits, the small hours of the night were hastening upon us before they were welcome. We feel assured that we have made some progress since our last anniversary. Mrs. Brigham's ministrations have been of a character to command respect. We expect to be better accommodated for a hall than we have been. We hope also to have our lectures more frequently. Not having the financial strength that the fashionable organizations have, we must be content to be regarded in a worldly sense on a low plane. There is more vitality, however, in a few who work for conscience sake than in the many who may be influenced by other motives.

We have met with a great loss in the removal of the late Dr. Bedortha. Earnest and conscientious, eminently practical, his integrity and intelligence undisputed, and having so long occupied such high standing in the church, that when his conversion to the spiritual took place it made a profound impression. Mrs. Brigham gave a funeral discourse to which a large number of his former church brethren listened, most of them expressing enthusiasm of his mastery power. It is painful to see what efforts are put forth by the clergy to prevent church members hearing our spiritual lectures. Have we not Moses and the prophets? Have we not the church? What do we want more? Inasmuch, however, as the church has not brought life and immortality to light in the minds of all, it may be that the angels have made no mistake in their proffered assistance. We believe they have not. Saratoga Springs, N. Y. P. THOMPSON.

The Illiterate Cobbler.

He Cures a Disease that Learned Physicians Could not Master.

"There are stranger things in heaven and earth, Horatio, than are dreamt of in your philosophy." I have lived in the world for quite a respectable number of years. My origin and family do not concern the reader; nor would it interest him very much were I to enter into a minute description of them. It will not stretch the reader's credulity too much to inform him that during the course of my life I have met many things which I could neither explain nor understand. It is presumed that this is pretty much a common experience, as the prodigy who knows and understands all things has not yet visited these "glimpses of the moon."

I am now about to relate an incident in my experience which I cannot explain and must leave to the ingenuity of your readers. Doubtless there are some among them who may be able to give the explanation which is beyond my power. Among my acquaintances was a young and interesting gentleman, the son of well to do parents, around whose life wealth threw all luxuries and comforts. But the boy was the victim of an abscess, situated on the neck, which resisted the highest medical skill and threatened the lad's existence. Every species of medication had been tried; the most talented medical men on the whole continent had been visited; change of climate and scenery had been sought and money had been lavishly expended; but all in vain. The case grew worse and worse; the abscess persisted and the boy was reduced to the very extremity of life.

In the neighborhood there lived an old cobbler whom rumor represented as having been successful in performing many cures in cases that had failed the best medical talent. This man was a clairvoyant. Now most people pronounce clairvoyancy a humbug. It may be so; but it has given manifestation to certain facts which cannot be overborne even by the philosophic cry of "humbug." Nor have the disputers of its claims been able to show us how its phenomena have been produced. To cry "humbug" is about the easiest way of escaping an inexplicable difficulty. But then the stubborn fact remains notwithstanding, and will not vanish before the contemptuous "humbug."

People in extremity will grasp at any thing which promises even a shadow relief, and the faith that hopes against hope will clutch with wondrous power even that against which the understanding struggles. "A drowning man will grasp a straw." A dying man will clutch at any thing which presents a hope of life. We know not what we will do till circumstances enforce upon us necessity. It occurred to the minds of my friends that as a last extremity they would consult the cobbler clairvoyant regarding their boy. The father hesitatingly communicated his intention to me, and invited me to go with him to the consultation. I agreed to go, but felt much shame and humiliation in the contemplated mission, and we entered into an agreement that none of our friends should ever know that we had

ever been so degraded as to go on such an errand; or had been so lacking in common sense as to descend to the foolishness of consulting a clairvoyant. We had consulted educated medical talent; we had put ourselves under the guidance of the highest scientific education; we had consulted educated and cultured medical skill; whatever the highest medical endowments had explored of the curing of disease had been made tributary to our necessities; and now we had fallen to such a degradation as to consult positive ignorance and mind in its most animal type, in the form of an unlettered cobbler, ignorant almost as the very animals with which he shared a common life; and acquainted with nothing outside of wax, nails and leather. A cobbler, and clairvoyant at that, fudge! It is too ridiculous; everybody will laugh at us, and our friends will have no end of fun at our expense. We shall so become the butt of their ridicule that we shall never be able to show our faces; our absurd escapade must never be known; we cannot afford to let it out.

We agreed however to test the capacity of our renowned Esculapian.

It was agreed that we should visit him and not communicate to him either which one of us was sick, or what was the disease. The abscess in the boy's neck was in such a position that it could be covered with his clothing, so as to remain absolutely out of sight. He was instructed to so keep his head erect that no suspicion could be raised as to the abscess, concealed from view. We went together to the cobbler's house. We found him in a very dingy and very dirty apartment, engaged in his waxy occupation, surrounded by parings of leather, the various instruments of his profession, and old and badly smelling shoes. His wife was evidently trying to help him in his vocation. She was a true helpmeet, was that wife of the cobbler, as we discovered before our interview ended. She was his fair counterpart in physique but somewhat his superior in mental culture. She could read a little, and write less, but he could do neither. I sat and looked on the man in dazed bewilderment and despised myself for the folly that permitted me to come on such a fool's errand, the bare idea of consulting that man on a question of health, or of any thing else, was too absurd. As he sat on his cobbler's stool, he appeared to me to be an incarnation of the sheerest animalism, he was bullet-headed, grossly chubby, hog-necked, club-nosed and squinted. His heavy face seemed never to have been enlightened by one intelligent idea; and yet we had come to consult this man on the curability of a case of disease, on which the whole scientific medical resources of the world had expended itself in vain. It was too absurd, too ridiculous, too preposterous, too degrading for anything! But there I was in it and obliged to await the issue, which I could have given any possible or impossible thing to find an exit out of the disgraceful position.

We informed this unique specimen of humanity that we had come to seek his advice concerning one of our number who was ill of a supposed incurable disease. We neither indicated which was ill nor what was the nature of the trouble. The cobbler laid aside the old shoe which had been exercising his ingenuity in its repair to address himself to the consultation which we sought. His wife now proved herself to be a true helpmeet. She immediately supplied herself with pencil and paper, and sat down at a table in preparation to record the sentences that might fall from the oracular lips of her lord. During this time my state of mind had changed, and I was filled with an irrepresible amusement. The scene became so ludicrous that it was with difficulty I restrained my laughter. The cobbler took his wife's hand, formed a circle of our hands, and almost immediately fell into extraordinary and violent muscular convulsions. His limbs were now violently drawn up, and immediately, as violently stretched out, while his face took on the most horrible contortions. These twitchings and convulsions continued for a short time and were evidently beyond the man's control. He seemed to be suddenly cut off from connection with his surroundings and to be brought under the influence of some mysterious and invisible power. Then a condition of calmness succeeded; the convulsions ceased, and a peculiar placidity and calmness spread over the hitherto expressionless face. My amusement vanished as soon as the first convulsion had shaken his stalwart frame. I was now filled with a species of undefinable fear, and listened with a kind of respectful dread to hear what sentences the man might utter, while in a condition appearing to me unearthly. This was his first sentence. "My boy there is a very bad abscess on your neck." Need I say that on hearing this sentence, I was amazed; that I was no longer inclined to treat the matter as a ridiculous joke, to be engaged in what was degrading to myself; but that I now put on the attitude of an attentive listener. The very first sentence was the utterance of a fact of which the man had no previous knowledge and which he could not know save by some mysterious communication which I then did not understand, and which I now do not understand. His next sentence, "It is bad, very bad." "Can you cure it?" we asked. "O yes, quite easily." What is the cause of the trouble?" we asked. "It arises from a disorderly condition of the stomach." During this conversation this illiterate cobbler made use of technical medical terms; he also prescribed the proper medicines to effect a cure, using technical terms in the prescription. His wife setting at the table wrote down every word which fell from her husband's lips, but her spelling was of the Isaac Pitman type, it was phonetic, but produced by an orthographic law which was peculiarly her own. She imitated no speller that ever lived, and certainly she shall never have an imitator. But the apothecary to whom the prescription was presented was able to make it out, and to furnish all the ingredients save one, a peculiar kind of moss which could not be found in any of the drug stores. The father of the boy went back to the cobbler, to inform him that the moss could not be procured. The cobbler again took hands, again convulsed, again enthused, then quieted down, and in this apparent trance state actually told the place where the moss could be found growing at the roots and on the trunks of trees. The place was fourteen miles distant; it was visited and the moss procured as the cobbler had said. The prescription was made up and the boy took the medicine according to directions. You are anxious to hear the result, you are, perhaps, laughing inwardly at our folly; you are dismissing the whole thing with a contemptuous "humbug." But stay; in five weeks' time that abscess was gone, and health, and life swept through the veins, which five weeks before were the channels of disease and death. This is the fact; can you explain it? Medical science failed. The accumulated experience of centuries of scientific investi-

gation afforded no relief, but a prescription from an unlettered and ignorant cobbler clairvoyant wrought a cure of what was pronounced incurable, and it really saved from death a lad of promise, who otherwise must have perished under the irresistible power of an incurable disease. I may remark that outside of this apparent trance state, the cobbler knew nothing either of disease or medicine, and after his return to his normal condition, he knew nothing of what he had said or done in the clairvoyant condition. The boy is now a young man, financial managing partner in one of the largest and most powerful commercial houses in one of our cities. The story of his cure is a solemn fact; he will yet show you the scar of that death-threatening abscess from whose power he was saved by a clairvoyant's prescription. Clairvoyancy may itself be the most gigantic of gigantic humbugs, but the abscess was healed, and the boy's life was saved. This stubborn fact resists the cry of "humbug" and will not away even at the philosopher's sneer. What was it?—A. M. MORRISON in Grand Forks Herald.

A Strange Case.

A Boston Girl Subject to Trances Brings Suit Against a Catholic Priest for Taking from Her Her Angels and Substituting a Rosary.

The civil suit of Lizzie M. Gannon, by her next friend, against John H. Flemming, Roman Catholic Priest, was begun in court last week in Boston, Mass., damages alleged \$5,000. Archbishop Williams, of the diocese, joined as a defendant, and the case excites much interest among Catholics throughout the country. In August, 1878, the plaintiff, then about 13 years old, became subject to "trances" or swoons of an epileptic nature. These came on involuntarily, and not the same sort of trances familiar to the believers in Spiritualism. Still, this girl, when in this semi-conscious condition which the epileptic swoon induced, claimed to see and talk with certain spirits of the dead, particularly that of her brother Frank, deceased some years prior. These trances came on at intervals of about a month or two months till April, 1879, when, having been overcome by one of them, she first showed to the members of the family a little box containing two images as they were called, each being a representation on a semi-transparent card of the form of a cupid. These forms appeared more distinctly when the card was held before a light strong enough to pass through it. The girl called these images "angels," and said that they had been given to her by this spirit of her brother. The spirit, as she related, told her that she must carefully keep them, and if she did so he would give her something better after a while. Where, in fact, the cards or pictures come from no one seems to know, and the conviction of several members of the family, as well as of the girl herself, was that they were of supernatural origin. When the trances passed away the girl was so far restored to health that she could walk about the streets and attend to ordinary duties. At such times she gave no attention to the images, but whenever the trances came over her again she would call for the images and these, when in her hands or within her sight, had a quieting effect upon her which promoted her return to a normal state of consciousness. On one of these occasions a member of the family thought the girl to be in a dying state, and sent for the curate, Flemming. Eventually, Flemming took away and kept the two images against the girl's consent and substituted a rosary. Deprived of what she called her "angels," she became more and more despondent, and the epileptic or hysterical conditions became aggravated, so that she is now sightless and speechless, and hopelessly prostrated. Members of the family made repeated efforts to recover the images from the curate, and sought the intercession of the Archbishop. These efforts were met with a refusal to take action on the part of the defendants. Three witnesses were examined to-day, the mother and the sister of the sick girl, and the Archbishop. He was taken out of course by courtesy. The two sisters and the mother were brought up Catholics. The father is a Protestant. Various beliefs peculiar to the Catholics, regarded as superstitious by Protestants, appear in the testimony. The priest—Flemming—seems to have encouraged the business for a while, hoping to draw out some preternatural or supernatural doings or sayings from the girl which might help the church in showing that miraculous power still remains to it. He wanted everything done through the conjury of the rosary, however, and not by the cupids. The sick girl, though a good Catholic, stuck to her cupids, which she called angels. There is testimony that five bleeding wounds appeared on the girl in the places corresponding to the wounds of the crucified Saviour. The physician who was called did not see these wounds, which were mere punctures and closed up from time to time. The mother did not see them, but saw spots of blood on the girl's clothing. The Archbishop denies all responsibility, saying that the management of parishes and the consolations administered to the sick and dying are wholly at the discretion of the local priest. All the power of the Archbishop has is to remove a priest if he abuses his trust, and he did not then think this such a case. To mix the matter more, a spiritual medium had something to say and do about the sick girl.—Chicago Tribune.

Current Items.

The United States has expended \$15,000 to promote tea culture at the South, and the first pound has never been raised. Japan has 113 newspapers, besides 133 miscellaneous publications, and her newspaper circulation is said to amount to 33,440,529. A polyglot magazine is published in Trieste, each number of which contains articles in eight languages. One thousand languages are to be thus represented during the year. A work has lately appeared in Paris called "A French Darwin," which advocates and proves, to the author's satisfaction at least, that men have been evolved from plants. Lady Abington has on her estate in England a fancy farm, quite extensive, on which the buildings and domestic animals, and even the squirrels and rabbits in the woods, are all spotlessly white in color. France publishes books on an average of one to 1,000 inhabitants, then come England, Holland, Norway and Sweden, Italy, and Germany in the order named. Russia has 10,000 inhabitants to each book published. The persistence of the magnetic property observed in certain trees is attributed by M. Larroque to the transportation by lightning of small particles of iron held in suspension with other matter, which makes up what is known as the dust of the air.

MOTHERS READ.

GENTS.—About nine years ago I had a child two years old and almost dead. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of Dr. C. McLANE'S CURE FOR WORMS, VERMIFUGE (gentle), gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and a well child. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of Dr. C. McLANE'S VERMIFUGE, between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Emma, 6 years; John, 9 years. Now comes the result: Alice and Emma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in showing the wonderful effect of your Vermifuge around town, and now may have the worms on exhibition in my store. Yours truly, JOHN PIPER.

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