

# RELIGIO PHILOSOPHICAL JOURNAL

## PHILOSOPHICAL

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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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### For the Religio-Philosophical Journal. The Magnetic Cure.

BY O. S. POSTON,

I propose in the brief compass of a lecture to discuss the subject of animal magnetism, including psychology and mesmerism, and their power as remedial agents in the cure and alleviation of disease. Every individual man and woman has within themselves a mysterious principle of life that vivifies the organization, circulates the blood and seems to be an essential factor in all physical and mental processes of which humanity is capable. Some describe it as an electric or vital fluid; some call it animal magnetism, and others the soul force. It does not exist in every person in the same degree nor at all times act with the same potency. In childhood and old age it does not possess the dynamic power which it displays in robust youth or sturdy manhood. Whilst it is generated in sufficient quantity, we have more power of resistance to the outward elements, disease and climatic changes, and as it decreases in old age we have less power of resistance to these influences and elements.

The brain is the great generator of the nervous fluid or vital force, and it constantly passes through the spinal marrow or nerve, and is distributed to the various branches of nerves that radiate off from that great column to the remotest parts of the body. The action of every organ of the physical body including lungs, heart, liver, and indeed all the viscera, depends on the healthy generation and normal circulation of the so-called vital or nerve forces. If the brain becomes diseased or debilitated or the circulation of the nervous forces through any special nerves connected with any vital organ becomes irregular, the function of that organ will become impaired and disordered. Indeed, when the nerve that is distributed to any organ is cut or destroyed in its vitality, the function of that organ ceases. To restore an equilibrium in the circulation of the nervous forces and thus re-establish the health of the patient is the professed object of all medical and hygienic treatment. If we lived a natural life, breathing pure air and drinking pure water, using a simple and nutritious diet and connected therewith, devoted ourselves to avocations that required us to live and exercise in the sunlight of heaven, our nerves would no doubt continue strong and healthy, and our brain would furnish the requisite force to run the system to a green old age; but our continued disregard of all the laws of our being result often times in disturbed functions of the vital organs and diseased conditions, so that we are often persuaded to inquire, and have recourse to remedies that will relieve or cure our ailment.

The various schools of medicine have their systems of practice, and the most sanguine practitioners of each school insist that their methods are the surest and best for restoring the invalid to health. However, many persons after devoting a long life to the medical profession have confessed that the patient must depend at last on the *vis medicatrix naturae*, or, in other words, be cared by his own vital forces for restoration to health. One of the medical fraternity of this city of Paris, most celebrated and learned in his profession, said in *articulo mortis*, that he left three great physicians who could minis-

ter most beneficently to diseased humanity, Air, Exercise and Diet.

Such being the estimate of drug medication by those who have had ample opportunity and made extensive experiments with those adjuvants, it is natural that we should inquire whether there is any other remedial agent that can be used in harmony with the human system that will contribute to the restoration of health. I assume that such an agent exists and is applicable to almost every form of human ailment or diseased action, and that is animal magnetism, embracing in its range, psychologic influences and the mesmeric sleep where the case may demand it. I assume it to be a fact that can be demonstrated that the vital or magnetic forces can not only be imparted from one person to another, but that their own magnetic forces can be so controlled and regulated as to cause enough of that force to flow to negative organs so as to insure healthy function and that the same forces can be diverted from other organs where inflammatory action exists and normal action restored—all of which can be accomplished either by magnetic passes properly used or by the mesmeric sleep or psychological power exerted by the operator.

Deluze, the great French magnetizer, remarked "That there was virtue enough in the world if operating by combined effort to suppress all vice, and also enough magnetic power if properly used to cure all diseases." Some suppose that the use of magnetism as a remedial agent is a modern discovery which Mesmer discovered and applied in France and Germany during the last century for the cure of diseases; but if we trace back the evidences of its existence and use in that respect, we find it can claim a remote antiquity. The figures cut on the monumental marbles in Asia and Egypt, long anterior to the Christian era attest the fact that the ancients knew something of its philosophy and practice. Some like Christ have had the power to cure by the touch of the hand, and could in that way impart so much healing virtue as to cure disease in a moment of time. Such magnetic healers have lived in the present century and the historic facts are as well attested as those recorded in holy writ. The injunction of Paul requiring the Elders to lay their hands on the sick and pray for them and heal them, shows that he regarded the magnetic power of the hand in contact with the sick as essential as the prayer to God.

Some persons are natural born healers and generate by good digestion and strong brain vastly more of the vital fluid or nerve force than they have any use for, whilst others with difficulty can obtain the supply that is requisite for their personal use. However, every healthy person possesses more or less of this curative power, and can exercise its influence or impart its virtues to those deficient in that essential element.

If two persons remain in contact with each other for a period longer or shorter, more or less of that vital force or fluid passes from one to the other; the one that is negative or lacking in the element receiving from the other that has a superabundance of it and thus equalizing the nervous circulation. It is illustrated in several familiar ways. Persons dancing in moderation receive the nervous force from each other; hence that amusement, if not carried to excess, is healthy. Again, when young persons sleep with their aged relations, the aged one is restored to a better condition, but the other is often robbed of its vitality to supply the demand of its companion in sleep and becomes emaciated and finally dies unless the association is discontinued. The same result often occurs where children or other persons sleep regularly on the same couch. One absorbs the vitality from the other, and the only remedy is a complete separation from the same bed of repose. During the last century Sydenham, in prescribing for persons suffering from nervous debility, directed them to sleep with healthy persons, but not too often with the same person, thus recognizing the fact that health could be imparted from one to another by contact without detriment, if discretion was exercised.

I will first state that man is constructed on the same principle as the magnetic battery, the right side and right hand being positive and the left side and hand being negative; and hence the right should always be placed where there is pain or inflammation and the left, if used, at some opposite angle from the right hand; the effect of the right hand being not only to drive the blood from the part near which it is placed and to relieve the inflammation and pain resulting from such accumulated fluid, but to impart a healthy nervous force to the parts.

Having made these preliminary remarks for the general elucidation of the subject, we will now proceed to the more practical inquiry as to who are best qualified for magnetic healers, some of the various methods of operating, and what is the range of the remedy or diseases, mental and physical, that it can avail in relieving, and furthermore what it can accomplish in the domain of mind and spirit.

One who operates as a magnetic healer should be healthy in his organization, mental and physical, and be of good habits as regards the fluids and solids he uses for the support of the physical body. He should also be desirous of doing good to others that may solicit his aid and have faith in the system he espouses and confidence in his ability to produce the desired results. A large moral development of brain and heart are favorable to such results. The methods of operating

are various, and there is some science in the practice of the art to insure success in the vocation. Dr. Eisdale, the English surgeon at Calcutta, nearly half a century ago, when he intended to perform any surgical operation, had his patients put into a profound mesmeric sleep; and, whilst in that condition, performed the operation, and the patient knew nothing of what was being done and thus, to a great extent, escaped the suffering and anxiety incident to such operations; and he subsequently treated many chronic ailments that he failed to cure with drugs by the same mesmeric sleep, permitting his patients to sleep for several hours till they would naturally awake from the sleep. His plan of mesmerizing was very simple and was done by several attendants that he kept for the purpose. The patient was placed on a couch or sofa with the head slightly elevated and his face upward, and he was directed to close his eyes and compose his mind and surrender to the influences. Then the attendant made passes with his hands open and fingers presented towards the patient, commencing at the head and extending to the feet. The passes should be slowly made and near the patient, but not touching him. After making the sweeping passes from head to the feet, the operator brought his hands back, but at some distance above the patient, and continued to repeat the same passes till exhausted, when another operator took his place and continued the same process until the patient fell into a profound mesmeric sleep. The sleep thus produced continued for several hours and was highly curative in its effects. However, the patient could be awakened at any time from the sleep by making reversed or upward passes from the lungs up over the face and head, and the sleep thus suspended when it was desired to do so. Dr. Ashburner, of London, used the same method of mesmerizing or inducing the mesmeric sleep, and cured various diseases; amongst others thus treated were cases of typhoid fever where the patients were regarded as hopeless in their condition.

The effect of the magnetic sleep is to reduce the activity of the frontal brain and transfer the vital forces to the back brain which distributes the vital forces that give action to the various organs of the body and thus furnish the requisite elements that maintain and restore healthy action. Some persons are more difficult to mesmerize than others and require repeated experiments to be made before they succumb to the influence, but by persistent effort and repeated experiments it can generally be accomplished.

There are various methods of inducing the mesmeric sleep besides the long passes mentioned. I shall only describe one other method that I have practiced myself. I have put many persons into the mesmeric sleep by simply placing my right hand on the forehead, covering with the palm of my hand the forehead and partially the eyes (which the patient should close) with very slight pressure. With some I have at the same time placed my left hand on the back brain near to the neck. With some the steady exercise of a determination to put them to sleep, which may be termed a psychologic influence, has been required; but in others I did not find it essential to use any will power whatever, and the mere pressure of my hand, very slight withal produced the result. However if you desire to make the sleep more profound or have it continue for some time after it is thus produced, it may be necessary to make passes with hands extended near the face and person of the patient from the forehead down to the pit of the stomach, being careful not to touch the patient, though the passes should be reasonably near, and also not to bring the hands upward too near the patient, but describing an outward circle so as not to demagnetize the patient. The upward passes, if close to the person have the effect to release one from the mesmeric sleep. You can always tell when the patient is becoming influenced by the mesmerizer as the head of the person will fall slightly backward or he will yawn and give symptoms of drowsiness that will be easily perceived.

To treat one magnetically for many diseases, it is not essential to produce the mesmeric sleep; but the results can be accomplished by local treatment by the use of the hands of the operator, and I will illustrate the method in a few instances. Neuralgia can be relieved by holding the right hand on the part affected till perspiration ensues on the part affected. Then the operator should make a few passes over the parts, and the pain is gone. However, when neuralgia is general over some part of the system not convenient to treat locally, the same effects can be produced by making passes from the front brain over the center of the head to the nape of the neck, being careful to throw the hands out to the right and on the left of the head on their return to the front brain and continuing that process till the patient is relieved, which may require from 10 to 15 minutes. Nervous headache can be easily relieved by the operator holding his right hand on the forehead and his left on the back brain near the neck. Sick headache has its origin in the nerves of the stomach and is frequently the result of coffee or tea drinking or drug medication. I have cured several cases by holding my right hand on the stomach of the patient and the left hand on his forehead. It required some five or ten minutes to produce the desired results as the magnetism had to pass through his clothing. Should the headache become intensified by the treatment, withdraw the left hand from the head and keep the right hand on the stomach of the patient till he is relieved.

I will state the method of treating nervous debility, the prevailing epidemic. The operator should place his right hand on the stomach of the patient and his left hand on the spine opposite, and hold it thus for 20 to 30 minutes daily. After that process it is also important that he should make passes with his right hand slowly down the spine of the patient for several minutes. In bringing the hands back he should throw the hands off to the side of the patient describing a circle at some little distance. The reason of that is that the upward passes, if near the patient, would counteract the effect of the downward passes, which are intended to bring the nervous forces down the spine so that they may circulate through the system. That same treatment will also cure dyspepsia. There are methods of curing all manner of diseases by special operations; but I shall not exhaust your patience by any other illustrations.

The magnetic forces are best dispensed by those whose hands are habitually warm, and the use of some water often facilitates the operation. Indeed, some are natural born healers and can effect great results in the briefest period of time. In the past decade there was a French Zouave Jacob, who cured vast numbers in Paris by his presence and look only, without so much as touching them, and in the United States, Dr. J. R. Newton and others, have acquired great reputation for the remarkable and *memorable* cures that they have effected. We venture the assertion that magnetism is not only a great remedy for diseases when no organic lesion exists, but also the most efficient and harmless method of placing patients in condition for painful and critical surgical operations.

I have thus far spoken only of its physical effects in relieving pain and curing disease; but it has mental phases and spiritual aspects that I must briefly advert to and illustrate. The capabilities of those that are mesmerized are as various as the talents of persons in the normal state. Some go into a profound sleep and cannot hear even the operator; others can hear the operator when he speaks to them, but no one else and are not cognizant of the loudest conversation or sounds that occur in their presence. Some reach a condition of clairvoyance and can at the request of the operator examine the bodies of those present and state what organs are diseased and to what extent; or can be sent off on clairvoyant expeditions to distant places and can describe scenes there occurring and the locality and its surroundings. There is another condition still higher, that some have and can reach, called the ecstatic, when the spiritual eye is opened and they are permitted to associate and hold converse with spiritual beings. Long before the spiritual rappings commenced at Hydesville, New York, in 1848, the French mesmerizers had witnessed that phenomenon and become satisfied that communications could be made by spiritual beings, proving the immortality of the soul. Cahagnet in his work entitled "The Celestial Telegraph," speaks of the experience that he and other French mesmerizers had had; and the facts he adduces show that the messages thus received were not only satisfactory but of the most minute and convincing character. Dr. Underhill, whom I became acquainted with in Chicago, in 1868, was then quite an old man, and he told me that he had had a similar experience. That long anterior to the commencement of the modern spiritual phenomena in the United States, he was convinced of the immortality of the soul through spiritual messages received through mesmerized subjects. He said that he was editing an infidel paper at Cleveland, Ohio, and that he began to experiment in mesmerism for the cure of disease, etc., and that his subjects were taken possession of by some outside power and communications made to him from friends long since dead, of whom the mesmerized subject had no acquaintance or knowledge and that, as it occurred spontaneously, he could attribute it to no other source than the dead who professed to be present and control the subject and through him deliver these messages.

The entranced medium is really mesmerized by spirits out of the body; and, as the mesmerizer can to some extent control his mesmerized subject and impress him with his thoughts and often make him believe anything that he tries to do, so the spirits can entrance some mediums and speak through them the words of an entire discourse, which the medium has no capacity to utter nor any recollection of it when released from the conditions of trance.

Many of the most celebrated spiritual mediums have been persons who were first mesmerized and afterwards developed as spiritual mediums. We thus find that the great discovery has brought its manifold blessings to mankind, not only in relieving pain and curing bodily ailments, but opening the spiritual eye that can pierce beyond the vale of time and assure us of immortality, and that those we call dead still remember and love us. It has thus been fraught with blessings that are varied and incalculable and should and will in future ages render the name of Mesmer immortal.

The shape of the new British man-of-war Mars is so peculiar that her keel cannot be laid in any of the usual building-slips, and the vessel must be constructed in one of the docks. Great care is taken to prevent strangers having any opportunity of making any examination of the model and drawings.

### For the Religio-Philosophical Journal. Random Thoughts.

BY HUDSON TUTTLE.

WHY SHOULD WE FEAR TO DIE?  
At a fashionable Methodist church in Ohio, the minister after preaching a "Hell-fire sermon," wound up by lining the hymn for the congregation to sing, beginning:  
"What terrors worms we mortals see,  
Why should we shrink and fear to die?"  
This he repeated in such lugubrious strain that the leader of the choir "caught on," and thinking such an important question required an answer, wrote the following lines which he "handed round," and wherever it went the rippling laughs showed appreciation of the sentiment:  
"The trouble, my dear, is with you preachers,  
You have, you know, long been our teachers,  
What e'er you gave us we believed,  
But now we think we were deceived  
You filled men's minds with such terror  
We thought at last you were in error;  
You preached about an angry God,  
And Satan with his tail and prod,  
To spit the souls of men in hell  
And fock them up and make them yell."  
"Is not this a good reason why  
We 'singing worms' should fear to die?  
For you have said we're prone to evil,  
And ninety-nine will go to the Devil!"  
This leader of the choir is a Spiritualist, and it is certain a majority of the church are more in sympathy with him than with the preacher.

NOT A SCRINGLE.  
The disintegration going on in the churches is illustrated by a conversation between two preachers in Philadelphia as reported by Judge Westbrook. One said: "My church is beyond motion; it is dead. My ministry reminds me of the efforts of my childhood in driving oxen; they would stall on the most surprising occasions and most unlooked for places. I would coax and pat them on the back, but they would not stir in their tracks. Then I would lose all patience, and seize the goad and beat them over the eyes, and they would not even wink. Sometimes they would close their eyes, and then it was a trial between violence and provoking patience. Then I beat them over their backs, and they would only brace themselves against the wheels; and then in my extremity, I pricked them in the flanks, and sometimes they would go sidewise for a time and sometimes strike a slow jog, and then if I stopped to wipe the sweat from my brow, they would drop back oversteps in their tracks." His companion, one of the most pious and gifted men Philadelphia ever saw or heard, replied most solemnly: "Take courage, brother; you are making better progress than we are, for I cannot even get a scringle!"  
This is about low water mark in the life of a church.

TEMPERANCE.  
The advocates of temperance have been theorizing for many years, even attempting to force theory into politics. Now there are methods of practice of far more value than any theory. Why not make the ways of righteousness as attractive as those of sin? No one doubts the great advantages of temperance, or that excessive drinking is a vice leading to all others. The subject has been written and lectured upon until stale, and yet intemperance exists as a great and growing evil. The traffic in intoxicating liquors entrenched itself behind the law, and defies political action. Fanatical appeals for a short season stay the tide, but their impression is short lived. Temperance societies flourish and decay, yet 60,000 victims perish yearly a sacrifice to this insatiate appetite. Have not the well intentioned advocates of temperance made their appeal too much to the high moral sense, to the neglect of lower yet stronger motives? The class they would reclaim are less influenced by moral principle than by sensuous emotions. If it were not so they would not be intemperate. The keepers of saloons understand this, and set an example for reformatory work. They make their saloons attractive, warm, brilliantly lighted, comfortably seated, with music and social life. There is no place in city or town where the man after his work is done, or the stranger feels more at home. The boarding-house lodger finds the saloon an attractive place to spend his evenings, and none other offers greater inducements. This is an age of practical work and not of preaching. The direction of such work is here plainly indicated. The frequenters of saloons are drawn there at first not so much for the purpose of drinking as for the other provided attractions. They drink more and more until confirmed drunkards. To counteract this tide there must be superior attractions. There must be rooms, well lighted and warmed, of easy access where men may gather. In these rooms tea and coffee might be dispensed with lunches so as to meet the expense. Reading and writing rooms might be attached to still further add to the attractions. We would like to see the temperance advocates, to their platitude of theory and faith in prayer, and religious crusades, add a really practical element.

A DANGER TO OUR CIVILIZATION.  
Figures will not lie, but in the hands of a skillful statistician they will tell strange and conflicting stories. Prof. Gilliam has been cooking the census report and made an omelette that has made him famous. He began with the plain figures, but in the end made generalizations which nearly frightened him out of his senses. He reminds me of a noted spiritual lecturer who two years ago

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Spiritualistic Commemoration.

The Spiritualists of New York and Brooklyn completed yesterday their commemorative celebration of the birth of Spiritualism thirty-five years ago.

But if there be any truth in Spiritualism at all, it must be as old as the everlasting hills, and the only logical foothold for the modern manifestations is to place them on the same level as the spiritual phenomena of the Bible and of Christ.

If it be granted that there is a spirit in man independent in its origin, action and destiny of his physical machinery, then it is only reasonable to expect that it will assert its independence, if not continually at least upon adequate occasions.

Intense affection for the dead would seem to be such an occasion, and therefore when one person or another of unimpeachable truthfulness and sanity declares that a loved voice has spoken to him or her from within the veil that screens the spirit from the material universe, it is an animal sensualism rather than a careful reason which would at once discredit his assertion.

Of visible appearances also, as the Eagle argued in reference to the apparition and sensible presence to Charles Dickens's artist friend of the fondly loved daughter whom a bereaved father desired him to paint, it is wiser to hold the judgment in equipoise than to say rashly that it could not be.

Indeed, the observer of mental and moral as well as physical phenomena will, as his circle of experience and observation enlarges, be less and less inclined to dogmatize as to what is possible and what impossible.

Our great spirit, Shakespeare and Milton, Plato and Bacon, have been made to talk in tolerable bosh in English simply execrable. It is for these things and for the venality as well as impudence of its frauds that the diffused judgment of modern intelligence has adjudged Spiritualism to die the death and has relegated it to the limbo of fraudulent priestcraft and jugglery, where it may dwell with the gipsy camp of fortune tellers who are down below, and whom Ennius long ago described as

"Superstitiosi rates, impudentisque arioli." From the imputation of intellectual feebleness there was nothing in the utterances of the eloquent speakers who celebrated upon their wind instruments the thirty-fifth anniversary of American Spiritualists to relieve it.—Brooklyn Eagle.

Tests of Spirit-Power.

TUSKALOOSA, ALA., March 26th, 1883.

Mr. Chas. Champion—My Dear Sir: Yours of the 21st inst. has been received and read with much interest, and I gladly seize this, the first opportunity, to comply with your request, with the consent of the able and fearless old JOURNAL. I will premise my remarks by stating that friend Owen would not answer my letter—he simply let me severely alone.

And if I can again contribute anything of a personal character worthy of publication, the press shall have it. Probably it will be best, in giving a plain and humble account of my first experience with Spiritualism, to relate not only how the investigation commenced, but that the convincing proof of its truth was revealed to me entirely through my own mediumship.

I wish I had vigor enough to live up to the grand teachings of Spiritualism; however, my light shall not be concealed under a bushel. About twelve years ago a Methodist revival was conducted in our little city under the auspices of Rev. Jefferson Hamilton, one of the most eminent divines of the Methodist Church South.

After many importunities I consented to attend, and for three weeks I approached the altar every night with a most earnest desire that I might realize what those zealous people plume themselves upon, a new birth! At the conclusion of the meeting, I was accosted in the aisle of the church by an old veteran, a former Sunday school teacher of mine, who, caressing me fondly on the back, bestowed most lavishly many commendations for the stand I had taken, and then presumptuously apologized for the utter failure I had signally made, by giving me to understand that it would take such old sinners as I a long time to get through there.

I am certain he told the truth that time. Being at sea now without a compass, I was ready to head for any port as possible. After floundering around for many days, fortunately that little book of Dr. Watson's, "Clock Struck One," fell into my hands and its contents were devoured most eagerly.

The sky began to brighten, a new way was presented to me, one that was more in unison with my beclouded mind. Immediately the resolve was fixed that I would at once, and alone, go in quest of the domain of more congenial spirits. Conforming to the simple requisites laid down in the above little book, I got a little table and retired to a quiet room, where I would be unmolested and as passive as possible.

Isolated from the world, I remained at this little altar I had erected at my own bedside, hour after hour; frequently I was visited by my good companion, who feelingly besought me to desist from such a mad course; that it would certainly lead to insanity; but there I stayed, the die was irrevocably cast, and I believe nothing but superhuman power could have made me swerve from my purpose.

Without sleep and scarcely any nourishment the wrestle continued, Jacob like, for about forty hours, patiently waiting for any kind of spirit demonstration. Alas! every thing around me seemed to be in motion; the room appeared to be alive with spirits; raps of every kind were literally showered upon the table, floor and my person; the table appeared to dance with joy.

plain facts; but should they do this, their heavens will no longer follow them. Instead of following Christ themselves, they crucify him daily, know not what they do. When will our stilted, self-opinionated clergymen and bigoted church members cease to quench the spirit of the anointed one, in their presumption and over-weening pride?

The illustrious Whitfield probably had more magnetism than any pulpit orator. Like Paul, he possessed the gift of inspiration. John Wesley was a good organizer, therefore he founded a church. In his autobiography he describes most graphically his daily communion with spirit friends.

Anniversary Exercises in San Francisco, Cal. BY WM. EMMETTE COLEMAN.

The four different spiritual societies of San Francisco united in celebrating the Thirty-fifth Anniversary of Spiritualism. These four are: (1) The Ixora Hall, First spiritual Union (the regular society); (2) the congregation attending Mrs. Cora L. V. Richmond's lectures in Metropolitan Temple; (3) the Progressive Spiritualists, who meet at Washington Hall under the leadership of Dean Clarke; and (4) the society meeting at Polk street Music Hall, Mr. J. C. Cook, President.

The exercises were begun on Saturday, March 31st, in Ixora Hall, morning and afternoon; Sunday morning, April 1st, came the Lyceum exercises in Ixora Hall; Sunday afternoon, continuation of the exercises in Washington Hall; and Sunday evening, lecture by Mrs. Richmond in the Temple.

In the afternoon a number of short addresses were delivered, interspersed with poems from Mrs. Swacey. Mrs. E. F. McKinley spoke of the elevating influence of spirit intercourse, and prophesied the speedy development of a higher order of mediumship than the world has yet seen.

Mr. Miller said she would never be able to outgrow the so-called Methodist custom of shouting "Glory to God!" "Hallelujah!" and "Amen!" We wanted, said she, more of the Hallelujah element in our ranks, more enthusiasm that would stir up the workers and hasten the redemption of the world.

There are over 4,000 saving institutions in Italy, and the total deposits show that the people are saving at the rate of about \$15,000,000 a year. There are now on deposit almost \$200,000,000, represented by almost 2,000,000 books.

SUNDAY, APRIL 1st. The Children's Progressive Lyceum in Ixora Hall, celebrated the day with appropriate exercises. The Secretary's report showed 114 children and 70 adults present.

Washington Hall. In the afternoon a very large audience assembled at Washington Hall, nearly all of whom remained till the close of the three-hours-and-a-half session.

of nearly an hour's duration. He eloquently rehearsed the rise and growth of Spiritualism and its salutary influence upon humanity in the various departments of life, scientific, social, political and theological. Science, said he, is indebted to spiritual inspiration, and to experiments made by scientists while investigating spiritual phenomena.

Mrs. Harris followed in a choice address, which will appear in full in the JOURNAL hereafter. Mrs. Laverna Mathews recited a tastefully worded original inspirational poem. Mr. George Irvin said we needed a religion that would remedy all the existing social and political evils, and in his opinion, Spiritualism filled the bill.

A collection of \$20.60 was taken up for Rev. J. N. Parker, sick and in straitened circumstances. Mr. Maynard spoke of the Spiritualism anterior to thirty-five years ago. Centuries ago congresses of spirits labored to improve conditions, to develop mediumistic and impressible persons for the work now in operation.

In the evening Mrs. Richmond delivered a lengthy address on "The Easter of Spiritualism," to an average but not over large audience, considering the other meetings were suspended. It seemed to give much satisfaction.

The Governor of Wyoming reports that woman-suffrage has had a beneficial effect upon the politics and government of the Territory; that women take an interest in the election, and that a smaller percentage of women than of men stay away from the polls.

A paper water-proof house is one of the latest inventions. It has the appearance of a substantial house, but is wholly covered inside and out with paper, which is declared to be rot-proof and water-proof.

Dr. Dresser, in his book on Japan, tells of a dainty dish at dinner parties consisting of a fish so delicately carved that no vital part is touched, and when the last slice is served the fish is still alive and glaring on the persons eating it.

Trout are now in season, and the lovers of that aristocratic fish are preparing for a feast "at home and abroad."

Some new kind of idiot has risen to say that shrimps are a cure for nervous diseases. As well assert that strawberry shortcake will mend a fractured leg.

Horsford's Acid Phosphate. INDIGESTION FROM OVERWORK. DR. DANIEL T. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in overworked men."

RELIABLE TESTIMONY.

PHILADELPHIA, Pa., Sept. 6, 1882.

Hop Bitters Co. I am 74 years old, have lived 94 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather.

JOHN STOLL, No. 4 Young's Alley, above Willow St.

STUPESVILLE, IND., Nov. 12, 1881.

DEAR SIR—I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, never having much health I tried a couple bottles; it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are afflicted to give it a trial.

Beat the World.

ROCKVILLE, CONN., March 6, 1882.

Hop Bitters Co. I have been taking your Hop Bitters for several weeks, and they beat the world.

E. S. LEWIS, Lewis' axle machine.

LEESONIA, PA., APRIL 13, 1883.

Hop Bitters Co. I have not been well for three years, tried almost every kind of patent medicine and no less than seven doctors, one of them, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction.

Very Respectfully Yours, R. HUNT.

GENTLEMEN—The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John E. Green, 728 Spring Garden St., Philadelphia, Pa., has been suffering from kidney affection which superadded rheumatism. He tried physicians and remedies in vain.

HENRY TOTTEW, 672 North 10th St., Philadelphia, Pa.

OFFICE JELLOWAY MET. ASSOCIATION, JELLOWAY, O., MAR. 18, '82.

Hop Bitter Manufacturing Co. I have been using your Hop Bitters and find them what you recommend them to be for kidney disease, (viz., superior to all others.)

J. L. HILDEBRAND.

Vertigo, Dizziness and Blindness. OFFICE UTICA MORNING HERALD, UTICA, Feb. 18, 1882.

I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved.

Respectfully Yours, J. J. FLANNAGAN.

Hop Bitters Co. June 15, 1881. I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and I have doctored with fourteen different doctors who did me no good.

At last I tried Hop Bitters, and after used a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds.

JAMES COONTS, Beellington, Barber County, W. Va.

Wicked for Clergymen. "I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it.

REV. B. B.—, Washington, D. C. A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was advised that Hop Bitters would cure him, because he was afraid of and prejudiced against the word "bitters."

My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—Methodist Clergyman, Mexico, N. Y.

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters, and they cured me in a short time.—A distinguished lawyer and temperance orator of Wayne County, N. Y.

SPIRITUALISM AT THE CHURCH CONGRESS. The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.50, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copies, 10 cents.

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

DEATH. IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. BY MARY F. DAVIS. A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear way.

Price, postage paid, 15 cents. Eight copies for \$1.00, by mail, \$1.25. Single copies, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Woman and the Household.

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

THE PORCELAIN CUP.

Who watched the artist paint a porcelain cup, Did wonder when he gathered brushes up And said: "My task is done?"

We rise from the perusal of a work of universal interest, a work unique and voluminous, in which excellent taste and fine literary skill are joined to such an array of facts regarding the most prominent women of our country as can be found nowhere else.

And first we must confess to thankfulness, that, in the publicity which such lives compel, there is so much that can only be read with honest admiration and sympathy.

As we summon their shades, stepping from the past as a picture from its frame, comes

MARTHA WASHINGTON, the gentle, unpretending woman who proved fit consort for the First President. Not possessing great talents, she seemed to have that harmonious development which gives such attractiveness to the home circle.

The beautiful young Widow Custis passed through many changes during those perilous times when history was written in hardship and trouble. She lived to bury her two children, and then as her husband preceded her to the land of souls, the lonely woman said: "I shall soon follow him. I have no more trials to pass through."

ABIGAIL ADAMS. The wife of the second President was made of stronger material. Physically so frail that she never attended school, the elements of an exalted character were nourished in the seclusion of a country parsonage.

In 1797, when Mr. Adams was elected to the highest office which his countrymen could bestow, Mrs. Adams became the first mistress of the White House. It was then hardly completed. Her picture of discomforts reads strangely now, in the light of the present luxury of Washington.

Her son, John Quincy, who afterwards became President, said of her: "My mother was a minister of blessing to all within her sphere. Her heart was the abode of heavenly purity; her mind was as firm as her temper was mild and gentle."

MARTHA JEFFERSON, who was a widow when she became the wife of Jefferson, left him for the better life ten years after the happiest of all marriages.

yearning to remain with him retarded the departure of the sweet spirit. "Her eyes ever rested on him, ever followed him; when he spoke no other sound could attract her attention; when she waked from slumber, she seemed distressed if the customary form was not bending over her."

Nineteen years after Mrs. Jefferson had left her husband in loneliness, he became President, and his eldest daughter, Martha, who was then Mrs. Randolph, was for a time with her father in the White House.

DOROTHY MADISON, the piquant, sunny, cheerful leader of society, is still kindly remembered by old habits of Washington. She, too, was a young widow when she became the bride of the rising bar-rister, and for the first time her generous nature found a congenial opening.

ELIZABETH K. MONROE. Of this stately and brilliant woman there is less known than of her predecessors. Her intrepidity in visiting Madame Lafayette in prison in Paris, just before the order given for her execution, by means of which the life of that lady was saved, shows the courage of soul inherent in our foremothers.

LOUISE CATHERINE ADAMS. The wife of the sixth President, John Quincy Adams, passed through many changes with fortitude. When Mr. Adams was appointed first minister to Russia, his wife chose to accompany him, though compelled to leave her two eldest children in America.

With this spirited woman ends the list of those who belong to the period of the Revolution, and right worthy of the patriot time of that period they proved themselves.

The Midnight Doings of a Noisy Phantom in a Boarding House—The Occupants Call in the Police, Who Utterly Fail to Solve the Mystery.

For four nights during the past week a ghostly visiter has thrust his invisible but noisy presence into the peaceful household of Benjamin Shane, residing at 923 North Eleventh street, and disturbed the hitherto quiet slumbers of his family and boarders.

FIRST APPEARANCE OF THE SPOOK. On last Monday night he retired at his usual hour, a little before 10 o'clock, his boarders in the front room being fast asleep, and an oil lamp burning on their mantelpiece, which reflected its light through the open communicating door.

"Wednesday night came the crash; it was like a thunderbolt," said Mr. Shane. "I was awake. I heard a noise like a puff at the lamp—it flickered—then another puff, like a suppressed whistle—the light went out and instantaneously came the terrible thud."

FLEEING BEFORE THE GHOST.

On this night Mr. Channell was entertaining his two brothers, who had called with a lady and gentleman. The party was playing cards, laughing and talking in the front room on the floor below, when the terrible blow vibrated through the house.

A rush was made by the occupants of the second and third floors to the kitchen and there, frightened almost to death, they tried to encourage one another and dispell the terrible misgivings which almost drove them to madness.

A PHANTOM SENTINEL. The police promised to give the matter attention. Returning home they learned the sounds of slow measured footsteps: could be distinctly heard pacing like a phantom sentinel in the dark hallway above.

AN UNFATHOMABLE MYSTERY. The doors leading from the front and rear rooms into the passageway were very frail and the partitions themselves would have been demolished by the blows which the frightened occupants of the house described, had they come from natural causes.

BOOK REVIEWS. [All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.] THE BIBLE—WHEN? AND WHAT? By Richard Westbrook, D. D., LL. B., Philadelphia. J. B. Lippincott & Co., 12 mo., pp. 232. Price \$1.00, postpaid.

Of writing books there is no end, for it has become a trade, and the size of the book is more frequently fixed by the publisher than by the author. To the vitalizing thought is added padding until the number of pages is reached.

It is not only a book of hints, it really presents the entire question of Bible authenticity, discussing it on historical, linguistic and scientific grounds. The temper displayed by the author is most admirable. He is as unprejudiced and calm as he would be in discussing the origin of any other so-called sacred book.

gospel, sustained by gifts that free thought might have a literature so cheap it might be sown broadcast, as are the publications of the tract societies. We know of no work comparable with this, for useful information or ability with which it is presented. H. T.

ON THE WING. RAMBLING NOTES OF A TRIP TO THE PACIFIC. By Mary E. Blake, [M. E. B.] Boston: Lee and Shepard. Chicago: Jansen, McClurg and Co. Cloth, 250 pp., price \$1.00.

This is a fresh and entertaining volume of travel. Mrs. Blake accompanied one of the Raymond excursion parties of 1882 across the continent, and through Colorado and California, enjoying unusual opportunities for observation.

BOB AND I; OR FORGET-ME-NOTS FROM GOD'S GARDEN. By F. J. Theobald. London, Eng.: James Clarke & Co. Cloth, 160 pp. Price 50 cts. "Bob and I." A simple story, prettily told, of two English children, deals some hard blows at conventional Christianity.

MORE "FORGET-ME-NOTS" FROM GOD'S GARDEN. By F. J. Theobald. London: The Psychological Press Association, and Edward W. Allen. Chicago: Religio-Philosophical Publishing House. Melbourne: W. H. Terry. Cloth, 192 pp. Price 50 cts.

In "More Forget-Me-Nots," which is a sequel to "Bob and I," Jenny learns through the tiny raps of the presence of those who have "gone before."

How to Save. All hard workers are subject to bilious attacks which may end in dangerous illness. Parker's Ginger Tonic will keep the kidneys and liver active, and by preventing the attack save much sickness, loss of time and expense.—Detroit Press.

Importations of macaroni are said to be increasing very rapidly, but whether the fact is due to a growing love for it among our people, or the large number of Italian gentlemen laboring on the railroads, we are not prepared to state.

"Golden Medical Discovery" is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, influenza, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

The entire cost of decorating the dining room which has been set apart for the cheap fish dinner in connection with the International Fisheries Exhibition in London will be defrayed by the Baroness Burdett-Coutts.

Beautiful Women are made pallid and unattractive by functional irregularities, which Dr. Pierce's "Favorite Prescription," will infallibly cure. Thousands of testimonials. By druggists.

The "Kitchen French" in which so many hotel, club and restaurant bills of fare are printed, is a slim gastronomic masquerade which holds out a promise that is sadly broken to the palate.

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's Pills and they will cure you.

In an article about geese a well known gastronomic student in London advises the English farmer to try the goose breast and hams as do the Pomeranians, and to produce foie gras.

Dresses, cloaks, coats, stockings and all garments can be colored successfully with the Diamond Dyes. Fashionable colors only 10c.

Another unfortunate has gone to the hospital by reason of eating what figures on hotel bills of fare as "French pancakes." None of the physicians have any hopes of his recovery.

Beauty Regained. The beauty and color of the hair may be safely regained by using Parker's Hair Balsam, which is much admired for its perfume cleanliness and dandruff eradiciating properties.

Good soups about this time are a puree of artichoke, cream of asparagus and turtle. The second, made of the early vegetable, is a delicious overture to the most fashionable dinner.

Easter Day, at the Park Avenue, sugar eggs filled with ice cream and lying in a nest of spun sugar to represent straw, were served at dinner amid true gastronomic enthusiasm.

The mince pie danger signal has been ordered up by the chief of the Epicurean Bureau. New lettuce from Boston is delicate enough to make one resolve to die the death of a salad eater.

CATARRH Consumption, Asthma, Bronchitis, Deafness, Cured at Home, 15c per pamphlet. FREE. Address Dr. W. C. CASH, 1321 Arch Street, Philadelphia, Pa. Carbolsol or Tar Inhalants. \$3 10 34 14c

Our Reporter's Vacation Notes.

During his rambles this season, our Mr. M. has taken upon himself the task of satisfying our numerous readers that whatever goods are manufactured in our goodly city of Roger Williams, are of as high a grade, and as fine in quality as can be produced in any spot on the globe.

This is a fresh and entertaining volume of travel. Mrs. Blake accompanied one of the Raymond excursion parties of 1882 across the continent, and through Colorado and California, enjoying unusual opportunities for observation.

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

LONDON AGENCY OF THE

Religio-Philosophical Journal,

A New Bridge St., Ludgate Circus, London, E. C., Mr. J. P. Morse, Agent. Subscriptions received. Specimen copies sent free on application. All American Spiritual books supplied.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not receiving that net of 25). This is an honest offer to introduce staple goods. If you want a fortune, act now. J. D. HENRY, P. O. Box 127 Buffalo, N. Y.

RAYSON'S INDELIABLE INK. No preparation and only a common pen needed. Superior for decorative work on linen. Recd. Centennial MEDAL. Sold everywhere. 32 10 34 8c

DYKE'S BEARD ELIXIR. For the purpose of inducing a growth of hair on the face. Sold by J. B. Smith & Co., Sole Agents, Baltimore, Md. 33 6 34 14c

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GRATEFUL—COMFORTING. EPPS'S COCOA BREAKFAST. 32 22 34 20c

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills."

JAMES EPPS & CO., Homoeopathic Chemists, LONDON, ENGLAND.

THE WAR IN HEAVEN. By DANIEL LOFT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

POPULAR SONGS

BY THE LILLIES. "Uncle Benjies Song," AND "A Hundred Years to Come." Composed and Sung by John T. and Mrs. Shepard-Lillis. Price 80 cents each. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MORAL EDUCATION: ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D., Author of "System of Anthropology," Editor of Buchanan's Journal of Mind, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Discoverer of Cerebral Impressibility, and of the Sciences of Psychometry and Sarcoscopy. Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—if that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrine illustrated in this volume has been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS. I. The Essential Elements of a Liberal Education. II. Moral Education. III. Evolution of Genius. IV. Ethical Culture. V. Ethical Principles and Training. VI. Relation of Ethical to Religious Education. VII. Relation of Ethical to Intellectual Education. VIII. Relation of Ethical to Practical Education. IX. Sphere and Education of Woman. X. Moral Education and Peace. XI. The Educational Crisis. XII. Ventilation and Health. XIII. The Pathological University. The Management of Children—by Mrs. Elizabeth Thompson. Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



Cremation.

The Popular Science Monthly presents some cogent reasons in favor of cremation, setting forth that in the improved furnaces of to-day the body does not come in contact with the fire at all, only with an intense heat of 2000° or more.

Italy, Germany, Switzerland and the United States having permitted cremation, and crematories having been established at Milan, Padua, Cremona, Lodi, and Varese, this method of disposing of the dead seems to be growing in favor.

Mexico.

This sister Republic is attracting a large number of our citizens, whom we would gladly retain among us. Judge T. Ormsbee has recently accepted the management in Mexico, of the business of the Sun Life Assurance Co. of Canada, and has left us for a protracted, if not a permanent residence, in that country, with whose language he is familiar.

We congratulate the Company, which has secured the services of a man in the prime of life, possessing such extended experience, tireless energy and sterling integrity, and we congratulate our Spanish friends on the acquisition of a man who has filled in his own and in foreign countries many positions of trust, always with ability and fidelity; one who is honored by his associates, revered by those under his direction, and commands the respect of all with whom he comes in contact, either in a business or social way; a gentleman everywhere, liberal in his views, though firm in his convictions; a conscientious adviser, and withal a man whose like is but too seldom met. May the bright star of success attend him in his new undertaking.

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.

Mr. Bundy reached home last Saturday night.

Capt. H. H. Brown's address for April is Ashtabula, Ohio.

Prof. Wm. M. Lockwood's address is Ripon, Wis., instead of Omro.

J. G. Lytle thinks that a good medium or lecturer would do well at Delphi, Ind.

Robert Ingersoll's lectures are being translated and circulated by Buddhist priests in Japan to counteract missionary teachings.

We will publish soon an Anniversary Address delivered by Mrs. Harris at San Francisco, Cal.

Dr. Guild, on the 2nd page, gives some interesting tests in another letter to Mr. Champion.

A subscriber at Plymouth, Ohio, remits but fails to sign his name. We will credit as soon as we know it.

Lyman C. Howe has been lecturing several nights at Waukegan, Ill. He also lectured at Grange Hall, a few miles from Waukegan.

W. C. Bowman, who has been lecturing very acceptably at Cincinnati, Ohio, will stop on his way to Atlanta, Ga., and lecture at Somerset, Ky.

Mrs. Work and her two sisters are stopping at 302 W. Washington street. Mrs. Work is a medium for independent slate writing, and is highly spoken of by her friends; she is a sister of J. H. Mott of Memphis, Mo.

Light for All says that Mrs. Elizabeth L. Watson will arrive at San Francisco on the next Australian steamer, which was expected the 18th of April. Light speaks of her as "the silver-tongued orator."

Capt. H. H. Brown will speak for the society in Ashtabula, Ohio, Sundays, April 15th, 22nd and 29th. He would like week day engagements in that vicinity during that time. Address, Ashtabula, Ohio.

Col. Hopkins in his masterly summing up of the evidence, referred to Roberts's denial on the witness stand, of the charge of shaking his fist in Dr. Beale's face and said: "The word of Dr. Beale is worth in Franklin county more than the oaths of a dozen men like Roberts." Evidently the jury agreed with him.

At a recent meeting of the London Physical Society, Mr. Braham gave an experimental demonstration of the vortical theory of the formation of the solar system by rotating a drop of castor oil and chloroform in water until it threw off other drops as planets.

Friday evening, April 13th, a farewell reception was given at 217 South Sangamon Street, in honor of Dr. George B. Nichols and family, who have long been identified among the most faithful workers for the cause of Spiritualism in Chicago. A report of the reception will appear in our next issue.

Mr. and Mrs. S. F. Pirnie of Cleveland, are now located in Chicago. Mrs. Pirnie is well and favorably known as a healing and test medium and the friends in Chicago will find her a lady whose acquaintance is desirable. She is located at 455 West Madison Street, where she will be pleased to see callers, professionally and socially.

A French surgeon says, that on chloroforming some mice and lifting them up by their tails, they tried to bite, but on laying them again in horizontal position, they resumed insensibility. Acting on this hint, when a patient showed signs of a collapse under a dose of chloroform, he dropped the patient's head over the bedside and raised the feet quite high. The patient at once became conscious; when laid straight on the bed he became insensible again, and a return to lowering the head and raising the feet for ten minutes was required to counteract the chloroform. It is thought that by this treatment anesthetics may be used with great safety.

The Rev. Charles T. Steck, pastor of the Messiah Evangelical Lutheran Church in Pittsburg, Pa., will soon exchange the pulpit for the stage. He is an eloquent speaker, has Shakespeare at his finger-ends, and has been a close student of many of the standard plays of the day. At a private recital given a short time since, upon invitation, at the residence of a friend, he displayed extraordinary talent. Manager John A. Ellsler, who has taken a great fancy to Steck, thinking he will be the coming theatrical sensation, says he shall have the support of a first class company. Verily, how times change.

This anecdote comes from Scotland: Two fishermen—Jamie and Sandy—be-lated and befogged on a rough water, were in some trepidation lest they should never get ashore again. At last Jamie said: "Sandy, I'm steering, and I think you'd better put up a prayer." Sandy said: "I don't know how." Jamie said: "If ye don't I'll just chuck ye over-board." Sandy began: "O Lord, I never asked any thing of Ye for fifteen year, and if Ye'll only get us safe back I'll never trouble Ye again." "Whisht, Sandy," said Jamie, "the boat's touched shore; don't be beholden to any body."

The Churchman discourages the attempt to discipline the Rev. R. Heber Newton. While it does not mention him by name, it speaks of the attempt on the part of certain clergy-men "to present one of their brethren for trial because he has displayed a certain lack of scholarship in some of his recent sermons, or because that lack has led him into error." This is considered a very mild way of putting the case, and it will very probably surprise that gentleman and his adherents to have it hinted that he, who claims to have expended so much profound research and careful study on his Biblical investigations, should have displayed "a lack of scholarship." The Churchman regards ecclesiastical trials as productive of unwholesome sensationalism, and says that the religious journals which try to stir people up to engaging in these trials are like the "men of an inferior sort" who "urge on dogs or boys to fight."

A very ancient collection of writings is the Vedas, the oldest books in the Hindoo literature, and dating far back of the time of Christ. The oldest hymn of the oldest book, the Rig-Veda, is thought to date from B. C. 2400. The Upanishads, or treatises of theology, are later, and are almost the only part of the Vedas now read. The four divisions of the Vedas contain in all, 1,010 hymns, which every Brahmin must learn by heart. They are recognized in the Laws of Manu, which form the text-book of Brahminism. They were written in twelve books nine to ten centuries before Christ. The mythology of the Hindoos is comprised mainly in two great epic poems, the Ramayana and the Mahabara, containing respectively 50,000 and 120,000 lines, and together filling eighteen large volumes. These are now almost exclusively read as the sacred books of India, with the Puranas, of similar character but of much later date. The Shasters or Shastras (books) is a general term for all the authoritative religious and legal works of the Hindoos.

The Baby's Vision.

The Northwestern Christian Advocate, (intended to be strictly Methodist) is becoming tintured with Spiritualism. Henry G. Belie has an article in it, as follows: "The little article in the children's department of the Northwestern, Feb. 28th, has a touching death scene. I relate a somewhat similar scene, but in one particular more remarkable; as containing almost positive proof that at least some of the visions of the dying are of actual visitants from the better world. A member of the Minnesota conference died some years since, and seven months thereafter a little son was born to his wife. Less than two years passed when the little boy went to the Spirit-world. As the end drew very near, and all were watching to see him breathe his last, he raised his little hands, a look of unspeakable pleasure took the place of the look of agony his face just before had borne, and with an ecstatic cry of 'Oh, papa!' he passed away from earth. He had never seen his father, had never called any one by that name; was not old enough to have learned anything about him, or to realize his half orphanage. Is there any theory that will fit this case, but that his father was actually permitted to make himself known to his dying son? This was narrated to me last Sabbath, by a sister of the minister referred to, and is undoubtedly true?"

A Man Accused of Murder in Toronto Turns up in Australia.

The Toronto Mail of April 7th, 1883, contains the following: "Eight years ago the 6th of October last, a man giving the name of Walker, and calling himself a Spiritualist, gave a séance at O'Brien's hotel, Front street. There was a large audience, but amongst those present was a man who put Walker down as a fraud. His name was John Saunders, and he determined on investigating the matter for himself. During the latter part of the evening a favorable opportunity presented itself, and Mr. Saunders, instead of sitting quietly in his seat, grappled with a spirit which had made itself visible a few minutes before. The so-called spirit turned out to be a very material one, and in fact no less a personage than the Spiritualist himself. He had thoroughly disguised himself, and by the judicious application of phosphorus his clothing shone in the darkened room. In the tussle with Walker Mr. Saunders' hands and feet were so badly burned that it was found necessary to remove him to the hospital, where after suffering terrible agony he died the next day. Coroner Riddell held an inquest, and the jury returned a verdict of murder against the Spiritualist. The detectives for some reason or other had not arrested him during the time between the occurrence and the conclusion of the inquest. When they did call to apprehend him they found he had fled, and until a few days ago his whereabouts has been a mystery. Last week Coroner Riddell received a letter from a gentleman in Australia, who was in Toronto at the time of the tragedy. His letter stated that Walker was in that country where he was making money with his old tricks. The writer asked if Walker could not still be held responsible for Saunders' death. Dr. Riddell has forwarded a copy of the evidence to Australia, and also other information concerning Walker. Whether the Spiritualist is amenable to the law on the charge of murder or not has been referred to Mr. Fenton."

This Walker is not a Spiritualist, and never was. He pretended at one time to be a physical medium, and then a trance lecturer. He now comes out strongly against Spiritualism, and is lecturing in Australia.

Business Notices.

ALL who have used Dr. Price's Unique Perfumes admire them. His Alistia Bouquet and Meadow Flowers are delicately delightful.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Address, Berlin Heights, Ohio.

RELIABLE articles, like Dr. Price's Special Flavoring Extracts, are the cheapest in the long run, if health is to be considered.

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CURES EVERY CASE OF PILES.— Passed to Spirit-Life. John Baker passed to the higher life from Ontario, N. Y., November 2d, 1882, age nearly 72.

Spiritual Meetings in Chicago. SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 15 South Ada Street, between Madison and Washington Streets, at 10:45 A. M. and 7:45 P. M. Lecturer: Lyman C. Howe.

The Chicago Progressive Lyceum convenes at 12:30 each Sunday at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Spiritual Meetings in Brooklyn and New York. NEW YORK.—The New York Spiritual Conference, the old est Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 777 P. O.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonical Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 83 West 83rd St. (near Broadway) every Sunday, at 11 o'clock, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 8 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton Street, Brooklyn, N. Y., inaugurated preaching by Walter Howell every Sunday at 8 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Aid Society every Wednesday at 2 and 4 P. M. People's Social at 7:30 P. M. The Psycho-Plastic Society meets every Saturday at 7:30. All meet at the Church and seats free. A. H. DALLEY, President.

The Friday evening Conferences will be held at the Church of the New Spiritual Dispensation on Clinton Avenue, between Myrtle and Park Avenue, at 7:30 P. M.

MAGNETIC FOOT BATTERY advertisement with image of the device and text describing its benefits for various ailments.

ROYAL BAKING POWDER Absolutely Pure advertisement with image of the product tin.

FREE! CARDS and CHROMOS. advertisement for a sample set of cards and chromos.

CUT THIS OUT advertisement for a Golden Box of Goods.

JESUS CHRIST, A FICTION. advertisement for a book by M. B. Craven.

SOMETHING NEW. THE MICRO STEREOGRAPH. advertisement for a new instrument.

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The Book You Need! advertisement for a National Standard Dictionary and Encyclopedia.

This Complete and Elegant Dictionary, and Encyclopedia of Useful Knowledge, advertisement for a dictionary and encyclopedia.

Mrs. C. M. Morrison, MEDICAL CLAIRVOYANT. advertisement for a clairvoyant.

MRS. S. F. PIRNIE, MAGNETIC HEALER AND TEST MEDIUM. advertisement for a magnetic healer.

MRS. FANNIE M. BROWN, BUSINESS, TEST AND MEDICAL MEDIUM; advertisement for a business and medical medium.

Agents Wanted For The CELESTIAL SYMBOL. advertisement for agents for a book.

WAS JESUS DIVINE? advertisement for a book by M. B. Craven.

POEMS AND RHYTHMICAL EXPRESSIONS. advertisement for a book of poems.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

The Woman and the Angel.

BY JAMES G. CLARK.

She sat on the side of the mountain,
The cataract thundered below;
Above her the roofs of the ages
Were lifting their thatches of snow;
The landscape was swimming in glory,
The sky and the earth were in love,
And the great peaks seemed hanging like anchors
Cast out from the planets above.

Visit of a Mother at the Moment of death to a distant son, and Transcorporeal Visit of the Living Father to the same Son.

My father was a Baptist minister at Soham, Cambridgeshire. In the year 1847, being one of a large family, I went from home to begin the battle of life.

The Spirit of a Child.

In the fall of 1861, I was then living in the northern part of New York. I had a neighbor by the name of Ella Stevens, her family consisting of herself and husband, a little boy three years old, and a sister fourteen years. Thanksgiving day she came to me in the afternoon and asked me to go home with her, a distance of thirty rods. I went with her.

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

The chairman announced that Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, would be unable to be with us and give the opening address, which was received with regret, as many had anticipated a rich treat in a practical address from Col. B.

SPECIMEN CONVERTS.

Evangelist Hammond Showing Them to a Reporter.—The Revival Services at the Tabernacle Fairly Under Way. Dr. Talmage Anticipating a Great Work.

The revival services in the Tabernacle were fairly started last evening by the Rev. Edward Payson Hammond and the Rev. Dr. Talmage. Before the service was begun, Mr. Hammond walked past the reporter with a sweet faced girl of eleven or twelve years.

Notes from Washington.

To the Editor of the Religio-Philosophical Journal: Our spiritual lecture season closed on Sunday, March 25th. Our good sister, Mrs. E. O. Hyzer, has been our regular speaker throughout the season.

The Ghost of a Miser.

A correspondent says that the latest sensation in Sheepshead Bay is the presence of a genuine ghost. Mr. and Mrs. David Williams, on East Centre Street, have both died recently, and about three weeks ago a night watchman at one of the collieries, named McNellis, was coming home at an early hour in the morning when he met a figure clothed in white emerging from their late residence. He halted it, but received no answer. Being a man of pluck he sprang forward to seize it, but as if by magic, it eluded his grasp and vanished.

Cassadaga.

To the Editor of the Religio-Philosophical Journal: In a letter to the JOURNAL a few weeks ago giving a list of the speakers who are to be at the annual meetings at the Cassadaga Camp in August, strangely enough no mention was made of Mr. O. P. Kellogg who is not only to be the presiding officer this season but also the main attraction of the meeting.

Utah Mormons.

The Spring Convention of Mormons, held at Utah, adjourned April 8th. There was a large attendance. The speakers urged obedience to priesthood and to all the constitutional laws, and dwelt on the steady extension of their settlements and in favor of Providence in preventing further legislation against polygamy.

Devotion to an Invalid.

Wendall Phillips' wife has been an invalid for thirty years, and during all this time the great orator has been unflinchingly in her attention. "No one but you can know what it has cost her," was remarked to him recently. "Ah! No one but he knows how good she is" was his heartsome answer.

Report of Northern Wisconsin Spiritual Conference held in Omro, March 29th, 30th, 31st, and April 1st.

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Mrs. Mary Dana Shindler

To the Editor of the Religio-Philosophical Journal: I see a brief notice in the JOURNAL in regard to the death of Mrs. Mary Dana Shindler at her home in Texas. I hope you may have an extended biographical sketch of her. She was a noble woman and a representative woman; a worker in many a field of reform for her sister woman and the race.

Mrs. E. J. F. Bullene.

To the Editor of the Religio-Philosophical Journal: March fourteenth being one of the balmy bright days of the season, I went with our dear friend Mrs. E. J. F. Bullene to the depot, she taking the train for the East, leaving many friends with sorrow regret her departure.

Anniversary of Spiritualism.

The gatherings of Spiritualists in Harmony Hall, Essex street, yesterday afternoon and evening, to celebrate the 35th Anniversary of Modern Spiritualism, were very large. Prescott Robinson presided at both sessions. David Brown opened the afternoon exercises with a speech in which he described the different spirits that he was able to discern in various parts of the room; Dr. Orme, of Lynn, under the control of the late Rev. Henry Seavy, made an address, purporting to be inspired by the deceased clergyman; Miss Flora H. Averill gave a recitation; Mme. Chapelle read a poem; Miss Minnie C. Stone sang, and remarks were made by Mrs. Maggie J. Folsom, Mrs. Norris and J. D. Henderson.

S. R. Bell writes.

I cannot do without the JOURNAL. It seemed to me like a visitant from heaven in the darkest hour of my life. I have been interested in the subject of Spiritualism about thirty years.

Infallibility.

As Leo XIII was recently conversing with a French lady in her native language he found himself at a loss for a word, and asked her if she spoke Italian. The reply was in the affirmative. "Then," said the pope, "we will use my native language, for I fear that if I employ yours I may have to compromise my infallibility."

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FOR THE WHISKERS Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble.

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THE INDEX!

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CONTRIBUTORS:

Menecle D. Conway and George Jacob Holbrook of London, will write for The Index every month during 1883. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, M. J. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garrison Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

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