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 incldents 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 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 a remedial agent in the cure and alleviation of disease. Every individual man and woman has within themselves mysterious principle of life that vivifies th 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 re-sistance to those 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 circu lation of the nervous forces through any spe cial nerves connected with any vital organ becomes irregular, the function of that or gan 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 of ten 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 practioners 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 natura, or, in other words, be cured by his own vital forces for restoration to health. One of the medical fraternity of the 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 se 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.

Deleuze, 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

suppress an vice, and also enough magnetice 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 avistence and use in 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 es to cure disease in a moment of time. Such magnetic healers have lived in the present century and the 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 praver 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 de-

ficient 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 inflamation 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 inflamation and pain resulting from such accumulated fluid, but to import a healthy nervous force to the parts.

Having made these preliminary remark 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, men-tal 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 condi-tion, performed the operation, and the pa-tient knew nothing of what was being done and thus, to a great extent, escaped the suffering and anxiety incident to such opera-tions; 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 extend-ing 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 passes the 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 unward passes from 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 nich distributes the vital forces that action to the various organs of the body and thus furnishes 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 experi-

ments 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 fore-head, 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 withall 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 pass 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 atfected 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 pro-duced 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 oper-ator 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

I will state the method of treating nervous 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 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 its 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 illustra-

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 memorous cures that they have effected. We venture the assertion that magnetism is not only a great remedy for diseases when no organic leison 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 commun ications 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 acqainted 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 alter 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 allments, 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 may examination of the model and draw-

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 timerous worms we mortals are. 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 o'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 fork them up and make them yell.

"Is not this a good reason why, We "sinning worms" should fear to die? For you have sald 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

NOT A SCRINGE.

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. 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 moveless 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 scringe!"

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 entrenchés 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 boardinghouse 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 plenitude of theory and faith in prayer, and religious crusades, add a really practical el-

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 ome-lette 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 Continued on Eighth Page.

#### 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 other, if not older, religions than Judaism or Christianity. If it be granted that there is a spirit in man older, religious than Judaism or Christianity. 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 and therefore when one person or another of unimpeachable truthfulness and sanity de-clares that a loved voice has spoken to him or her from within the vail that screens the spiritual 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. In-deed, 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. The agnostic will, of course, treat all such stories of dreams, apparitions, voices, whether of information, warning or consolation, as so many isles and premontories of mist and haze of which his intellectual map of heaven and earth is made up. But if he cannot affirm that such things are, neither can he affirm that they are not. His mind must, if he be a rational agnostic, be as a sheet of white, unwritten paper in regard to them.

But the case is otherwise with all those who accept Christianity as a revelation from God. To these it is allowable to doubt the fact but not to deny the possibility. A Christian who should say that there has never been anything in dreams may be confronted with the fact that but for a dream Christianity would never have existed as a religion, that the Son of Man would have lived long enough to die that he might give life to the world and that the mighty drama of Passion would never have been written upon human history. When Herod, the cruel and cowardhistory. When Herod, the cruel and cowardly tetrarch of Galilee "sought the young child's life" and gave orders for the slaughter of the innocents that the infant Jesus might be destroyed, it was because Joseph the carpenter was "warned of" "God in a dream" that he rose up at midnight and took the young child and Mary, his mother, and fied into Egypt. A consistent Christian, therefore, is debarred from saying that there can be no supernatural omen in a dream.

And, if this be so, a fortiori is the Christian precluded from denying the possibility of visible appearances after death, and of the resurrection of the dead, by the inspired story of the ten or twelve appearances of Christ after he left the sepulcher in the garden, as well as by the miracle of the raising of Lazarus after his three days' burial? He who rejects the miraculous portions of the New Testament is not, of course, bound by the necessities we speak of; but nothing is more certain than that the believer in historical Christianity is irrevocably committed to an assent to the possibility of all such gleamings and inventions of the supernatural as Spiritualists believe in.

Moreover, to the mind capable of philosophic comparison, it is clear that Christianity, and indeed all religions that recognize the soul of man as a separate entity from the body, are spiritualistic in the higher sense. Communion with God and the answer to prayer, whether in spiritual or physical relief, if they have any reality at all. are supernatural and in the same order as the fundamental principles of the Spiritualists. One might go further and argue from many epi-sodes, both of the Old and New Testaments, that such miraculous occurrences as the most extravagant and incredible of those believed in by the modern Spiritualists are set down in the Scriptures as matters of positive fact. Elijah is caught up in a fiery chariot as Jesus in a cloud. "The spirit of the Lord caught away Phillip, and he was found at Azotus." And the very evidence given by the Hebrew prophets of an enlightening work of God being diffused is that "the sons and the daughters shall prophecy, the old men shall see visions and the young men shall dream dreams.'

And even that large section of Christians in all the churches, both clergymen and laymen, who are disposed to lay aside the letter and retain the spirit of Christianity, and who think that the sacred writers wrote what they thought really happened, but which did not really happen, the Beechers and Heber Newtons of the reputedly orthodox churches, have to be largely Spiritualistic if they would not stultify their whole ministry and make the Word of God of none effect. What greater farce can be imagined than for a man to close his eyes and fold his hands, and, calling the congregation to their knees, to pour forth intense prayer and supplication to a present God, if all the while he believes that God is not present at all? The priests of Baal were more rational than this, for they had never a doubt but that the Tyrian sun god heard them and would avenge them speedily. Hence we are not surprised to find ex-Judge Dailey, the president of the Spiritualistic fraternity in Brooklyn, saying last evening: "Many preachers preach Spiritualism although they do not call it by that name. I have listened to Mr. Beecher since 1858 and his natural theology is Spiritualism and that only."

So far, then, it must be admitted that the basis of Spiritualism is not irrational to those who believe in spirits and a Spirit-world, and that it is to be condemned upon a priori reasoning then revealed religion must lie in the same grave. But unhappily, the objection to it is that its letters of introduction are not written upon genuine paper and with genuine ink, but that the signatures have too often been proved to be forgeries. It is not that the Davenport Brothers might not have floated through the air miraculously just as Jesus walked upon the sea, but that as a matter of fact they were proved to be frauds and charlatans. Again, there is throughout the miraculous narratives of the Bible, and especially of the New Testament, a certain dignity and purpose worthy of the miracle wrought. To console the sorrowing by "Talitha, arise," to assuage human suffering by "Take up thy bed and walk," to reconstruct the broken home at Bethany by "Lazarus, come forth"-these things were worthy of a God who made and loveth all. But the gram-

Our great spirit, Shakspeare and Milton, Plato and Bacon, have been made to talk intolerable 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 described as

Superstitiosi rates, impudentusque 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 SpiritPower.

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 medium-

ship.
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 Hamalton, one of the most eminent divines of the Methodist Church South. After many importuni-ties I consented to attend, and for three weeks I approached the altar every night with a most earnest desire that I might with a most earnest desire that I might realize what those zealous people plume themselves upon, a new birth! At the con-clusion 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 signal-ly 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 acceptable. 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 conalone, go in quest of the domain of more con-genial 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 fireside, 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 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. Falling upon my knees to thank God for such an overwhelming manifestation of divine presence, I was instantly raised by some exterior force from the floor to my feet. in ecstatic joy. Passing into an adjacent room, I turned up the light and began re-viewing Robert Dale Owen's beautiful description of the Nazarene. Suddenly every muscle of my body seemed electrified. I was made to close my book and then disrobe my self of every vestige of my daily apparel. I was carried to my bed and laid gently upon my back. Asking mentally "What next?" I was turned over on my side and went to sleep in a moment. After a most refreshing slumber, I awoke in the same position, somewhat bewildered. Presently a hand rested upon my brow, and every thing that transpired the night before flashed through my mind. After dressing myself, I went about telling my acquaintances at every corner about my wonderful experience; but I was rebuked with sneers and laughter. Finally an old lady friend told me that I undoubtedly had a religious experience. As God knows what we need before we ask for it, he appeals to us by means of the diversity of gifts we have inherited by nature, and if we approach him with a sincere desire for the truth, without any prescriptions of our own for the diseased soul, we will most assuredly be repaid for our labor. It requires labor; it was the most arduous work in my case.

Not a great while after this I was principally instrumental in bringing that gifted medium, Mrs. Eldridge, of Memphis, to our town. On one occasion, while sitting alone with her and her husband, I was made to embrace the latter with both arms. Mrs. El-drige quickly took her slate and asked to be informed who it was that controlled me. After exhausting all her resources in vain, my finger deliberately was made to point towards a picture hanging on the wall. She exclaimed excitedly, "It is Harry Potterson, my control." This was a good test for me, as I had not noticed the picture, neither did I know the name of her control.

As I have been refused admission into the Methodist Church for being too frank in expressing the truth, I hope you will indulge me in a brief animadversion in that direction. Not long since I read in the Nashville Christian Advocate this paragraph:

"When at the prayer meeting the people sit as far apart and as far from the front as possible, it is a sign of awkward pastoral

handling—or something else."

Don't these good self-righteous folks experience a joyful fervor in devotional exercises? They do, and it is all emotional. But what an honest admission. It's all very natural, Mr. Editor; it's really the condition of your prayer meetings every where. Your pastors should throw away the old husks and mar and punctuation of the departed Spirit- dispense to their flock palatable and digesti- were rendered in an effective manner by the "I fin unlists are a disgrace to the mental status ble food—quit their incomprehensible biblical choir, assisted by the congregation. Dr. in in and educational system of the Spirit-world. lore and their metaphysical distortions of Dean Clarke delivered the opening address, men."

plain facts; but should they do this, their heavens will no longer follow them. Instead heavens with 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 atmosphere around there repels the very influence that sometimes softens their hearts with real, disinterested love for their fellow man. The prayers that approximate the two worlds are good deeds. It is a hard thing to subjugate that greatest of all devils, selfishness, that finds a pleasant habitation within us all. Perhaps it will be better for the majority of the church members to remain jority of the church members to remain where they are, for as a general thing, as soon as their eyes are opened, they straightway go to digging for hidden treasures or busy themselves concecting some chimerical monied scheme.

The illustrious Whitfield probably had more magnetism than any pulpit orator. Like Paul, he possessed the gift of inspira-

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

To the Editor of the Religio-Philozophical Journal: 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 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 af-ternoon; 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.

IXORA HALL, SATURDAY, MARCH 31st. Mrs. Richmond was the opening speaker. Spiritualism, said she, demonstrates an immortality absolute, unconditioned, free to all. All spirits are alike valuable in the sight of the Infinite. Spiritualists often pause at the door of fact and never go any forther. Spiritualism is a fact but do not farther. Spiritualism is a fact, but do not stop there. She concluded with a plea for mediums. H. C. Wilson, President of the Washington Hall Society, was pleased to see all four societies represented here to-day. Hoped to witness the time when every ward in the city would have a spiritual meeting. Mrs. C. M. Swasey recited a beautiful and appropriate poem. J. C. Cook, of the Polk street Society, said that Spiritualism had been unfolded to him this morning to a greater extent than ever before, and he seemed to have grown with it. Mrs. M. J. Hendee delivered the closing address, replete with instructive and suggestive reflections. The meeting closed with a peem by Ouina. Fair audiences attended the Saturday meetings in Ixora Hall.

In the afternoon a number of short addresses were delivered, interspersed with poems from Mrs. Swazey. Mrs. E. F. Me Kinley 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. Herman Snow thought one of the greatest benefits conferred upon humanity by Spiritualism was its overthrow of orthodox dogmas and the disenthralment of mankind from the cramping influences of prevalent creeds. Mrs. H. C. Wilson truthfully remarked that Spiritualism was not confined to facts and phenomena; these should inspire us to delve after the spiritual truths of which phenomena were but the outward expression. Self-development, self-culture, should be diligent ly sought after by all. Dean Clarke spoke under the alleged influence of Selden J. Fin ney, who announced that he entered spirit-life by the suicide's hand. [Query.] Did S. life by the suicide's hand. [Query.] Did S. J. Finney commit suicide? R. A. Robinson said, how little we know who are listening when we speak, or how many unseen listeners we may wound by our remarks. This should cause us to be cautious, particularly when criticising the private characters of others. He also deprecated the arbitrary judgment of others; each was a law unto himself. Mr. Meade, in the course of a rambling, humoroustalk, announced that in his opinion, all persons who were not Spiritualists, were fools. This sapient remark clearly established the fact that Mr. Meade himself was a member of the fraternity constituting, in his opinion, the great majority of mankind.

Mrs. Miller said she would never be able to outgrow the so-called Methodistic custom of shouting "Glory to God!" "Hallelujah!" and "Amen!" We wanted, said she, more of the Hallelujah elementin our ranks, more enthusiasm that would stir up the workers and hasten the redemption of the world. Mrs. Cummings-Ellis spoke of her lengthy labors as a medium and the rich blessings her mediumistic experience had been to her. Mrs. Lena Clarke-Cooke gave the names of a num-ber of spirits seen by her in attendance on their friends, including Mrs. Hattie J. French, Benjamin Todd, the father of Mrs. Robinson, the medium, etc. Dean Clarke announced the presence of Laura Cuppy-Smith, and Mrs. Wilson, Mrs. Washburne, and Mrs. Miller testified to having seen some

of the same spirits described by Mrs. Cooke. Mrs. Price regarded the tendency to elevate man and woman morally and intellectually as the greatest good that was contained in Spiritualism. Mrs. Ellis appealed to the sympathy of the audience in behalf of the Oakland medium, Father Mabire, and a nice little sum was at once raised to assist him and his family. Mrs. Addie L. Ballou thought wisely that we needed to bestow our love on those in earth life, as well as those in spirit. The world needs more love, here and now.

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 threehours-and-a-half session. During the meeting several appropriate anniversary songs

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, for many of its most important discoveries. Spiritualism has sounded the death-knell of all despotisms, tyrannies, and oppressions; it strikes upon the liberty-bell of nations, proclaims freedom throughout the land to all, and the downfall of all thrones, crowns and conclaved oppression the wide world over, never ceasing till republican liberty shall be dominant over the earth. If Spiritualism had done nothing else, it is worthy of all honor for what it has done for woman. Nearly all the leading woman suffragists are Spiritualists, and they are mostly mediums. Its services, too, have been potent in fermenting agitations against monopolies, stirring the hearts of the common people to "strike for their altars and their fires," to the overthrow of oligarchs and monied aristocrats. Its ther atta, 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. Not long since a distinguished expounder of Methodism told me that he did not accept that part of his teaching as in the least orthodox.

Yours respectfully,

JAS. GUILD, Jr., M. D.

Therefore he founded a church. In his autobiography he describes most graphically his ence on the theologies of the day, in the demolition of old creeds and superstitions. The raps have knocked out the bottom of the orthodox hell, knocked down the walls of the orthodox.

Yours respectfully,

JAS. GUILD, Jr., M. D. senseless as the heathen head that gave him birth, and knocked Atheism. Agnosticism, Pessimism and Materialism into the gaseous elements out of which they were originally formed. Mr. Clarke concluded with a poem formed. Mr. Clarke concluded with a poem of rejoicing that we have been privileged to witness and participate in the dawning of this millennial era, his closing words being an exhortation to Spiritualists to achieve self-conquest, to overcome selfishness and cultivate their higher nature.

Mrs. Harris followed in a choice address, which will appear in full in the Journal hereafter. Mrs. Laverna Mathews recited a tastily worded original inspirational near

hereafter. Mrs. Laverna Mathews recited a tastily 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. Not that we should consult spirits in all the affairs of life; for we have too many Spiritualists who accept the facts, but do not manifest that practical exemplification of their faith which they should. Give me one million Spiritualists should. Give me one million Spiritualists who will thoroughly exemplify the principles of their philosophy and I will sway not only the destiny of this nation, but all national light into the line of purious all free. tions will fall into the line of universal free-

dom, equality, fraternity.

Mrs. Addie L. Ballou again emphasized the necessity of the exercise of love toward one another. We should become more social. forgiving, sympathetic. We should labor earnestly to alleviate human misery. Spir-itualism has not emancipated us all yet; we require to be made free from our defects and weaknesses, our selfishness. We need more

love now in this world.

A collection of \$20.60 was taken up for Rev. J. N. Parker, sick and in straightened 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. Mrs. Coffin recited an inspirational poem, and later on, under a negro influence, gave quite a striking poem concerning the labor problem, opposition to monopolies, etc. Mrs. Dr. Hildebrand emphasized the great good done to woman by Spiritualism. If the world is to be brought up to a higher standard of morals and purity, it must be through woman, for she is largely the moulder of man. Spiritualism gives woman the incentive to cultivate all her faculties. Mr. Williams said Ralph Waldo Emerson once called Spiritualism a "rat-hole revelation." He was not altogether wrong; for it has undermined all the temples in the land and overthrown the errors of supine ecclesiasticism. Mr. Lewis referred to the old-time Spiritualism in ancient Rome through all her history, and in the Homeric poems. Mr. N. C. Mayo recited a poetical tribute to Woman. Messrs. Cook and Hop-kins spoke earnestly of the importance of Spiritualists freeing themselves from the vices of the time, such as the use of whisky, beer, tobacco, etc., and urged them to live

METROPOLITAN TEMPLE. 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 satisfac-

righteous, clean, pure lives. Mr. H. C. Wil-

son, the President of the meeting, called at-

tention to the claims of the Alpha, a paper

devoted to moral reform. Adjourned.

The Governor of Wyoming reports that woman-suffrage has had a beneficial effect upon the politics and government of the Ter itory; that women take an interest in the election, and that "a smaller percentage of women than of men stay away from the polls; they are less persistent office-seekers han men, but when elected to office they have in every case done their duty satisfactorily; they are accorded entire liberty of action—frequently a wife votes in opposition to her husband, and it has even happened that wives have worked and voted for one ticket when their husbands were candidates

on the other.' 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.

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.

Dr. Dresser, in his book on Japan, tells of dainty dish at dinner parties consisting of 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.'

Thirty days hence oysters will expect to be left severely alone, and the wretched little clam will stew and chowder itself into seaside popularity again.

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

#### RELIABLE TESTIMONY.

PHILADELPHIA, PA., Sept. 6, 1882.

Hop Bitters Co.

I am 74 years old, have lived 84 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. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and I taking another bottle got entirely well of it. The wife of my neighbor had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

JOHN STOLL.

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

STIPPSHILL, IND., Nov. 12, 1881.

DEAR SIRS-I have read so much about Hon Bitters and always bolog afflicted with neuralgia, weakness, diceased stomach, never having much health I tried a couple bottles; it has strengthened and beingd me more than any modelne or dector. 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.

LUCK VAIL.

Beat the World.

ROCKVILLE, CONN., March 6, 1882. Hon Bittera Co.

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

L. S. LEWIS, Lewis' axles machine. LEETONIA, PA., April 13, 1882.

Hop Bitters Co

I have not been well for three years, tried almost every kind of patent medicines and no less than seven doctors, one of Elmira, 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 wit 1 large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St., Phila. Pa, has been suffering from kidney affection which superduced rheumatism. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep; his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named; and known as a gontleman of unusual probity.

HENRY TOTTEN.

672 North 10th St., Philadelphia, Pa.

Office Jelloway Ne. A. Association, Jelloway, O., Mar. 18, '82. 5 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.)

Vertigo, Dizziness and Blindness,

OFFICE UTICA MOBNING HERALD, LUTICA, Feb. 18, 1882.

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

Respectfully Yours. J. J. FLANIGAN.

Hop Bitters Co. June 15, 1881.

I have been suffering five years past with neuralgia, liver complaint, dyspensia and kidney complaint, and I have dectored 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.

Beelington, 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 testimoniais 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. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

REV. B. R-, Washington, D. C. A good Baptist clergyman of Bergen, N. Y., a strong tem. perance 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." Since his cure he says none need fear but trust in Hop Bitters.

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

1 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.

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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 foun-dation and a clear sky Price, postago paid, 15 cents. Right cópics for

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#### 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;"
That on the toy's fine rim
A border black and grim Contrasted hatefully with gentle tint Of pink and azure, blonde and beryl hint, And mocked those threads of sun That made the cup a prize To ravish royal eyes.

"Why leave this scowl of black?" one dared inquire. The artist answered: "Clay must taste the fire And by that test be tried." Snatched from its furnace-heat,

Transfigured and complete,
The dazzling gift comes, crowned with aureole gleam,
Its black all changed to gold, "So"—like a dream Heart said to heart that sighed-"Grief may be joy at last, When Life's fierce test is past."

We rise from the perusal of a work of universal interest, a work unique and volum-inous, 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. This is "The Ladies of the White House, or in the Home of the Presidents. Being a Complete History of the Social and Domestic Lives of the Presidents from Washington to the Present Time." In this large quarto, Bradley & Co. of Philadelphia, have arrayed Laura C. Holloway's lives of those twenty-six women who have borne the honors of the White House as wives, daughters or nieces of its illustrious incumbents, in a manner at once striking and sympathetic. The authoress has been indefatigable in securing original matter and the book must stand as the best that can be known of all who have endured the glare which beats even upon the head of a Republican President and his family.

And first we must confess to thankfulness, that, in the publicity which such lives com-pel, there is so much that can only be read with honest admiration and sympathy. From the venerated Martha Washington to the gentle Lucretia Garfield, bearing her chastened sorrow with unpretending dignity, there is little which a woman, jealous for her sex, would wish to blot out. And we run over the list, rejoicing to see how well many of them have borne vicissitude and trial, with what fine and lofty heroism they passed through calamity and peril.

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 pos-sessing great talents, she seemed to have that harmonious development which gives such attractiveness to the home circle. We see her passing from dairy to cellar and store room on her daily tour of inspection, clad in 'a white dimity dress; it was spotless and served her for morning-wear for a whole week. The one put on for dinner, answered the same purpose the following week." Hear this, ye queens of modern society who have three daily changes! Or this: "At a ball given in her honor, she wore a simple russet gown with white kerchief about her neck." "General Washington wore at his inauguration a full suit of fine cloth, the handiwork of his own household." Yet withal, there was a parade and a stiff formalism about that period which it is well to have outgrown.

The beautiful young Widow Custis passed through many changes during those perilous en 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." And from that hour she never again crossed the threshold of the apartment they had together occupied.

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, so that when, at the age of twenty, she became the wife of John Adams, the second President was sustained by a companion worthy of his heroism. While he was in Congress in 1775, Mrs. Adams remained at home with her four little children, in the vicinity of Boston, whence she witnessed the battle of Bunker Hill. During his long absences, she managed the farm—their sole possession—kept house with frugality, working now at her spinning wheel and now at her books where she learned French or natural science, and bravely kept herself cheerful and strong hearted. Three years later, Mr. Adams embarked for France, as minister from a Republic struggling for existence, and for six months no word came over the sea to tell of the safe arrivat of husband and son. Her letters at this juncture are strong, grand and filled with

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. The audience chamber was made a drying room for clothes; there was not wood enough to keep the family comfortable, though the place was surround ed by forests; they were in the midst of a wilderness, with here and there a fine house looking out of place. They remained in the house only a few months, yet she stamped it with her individuality. It gives a glow of pride and pleasure to think how strong and sweet a character first dwelt within the walls of the nation's chief residence. She could answer the question regarding the long absences of husband and son in this wise: "In order to help the public weal.... I feel pleasure in being able to sacrifice my selfish affections to the general good, and in imitating the example which has taught me to consider myself and family but as the small dust of the balance when compared to the great community."

Her son, John Quiney, 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. She was for fifty-four years the delight of my father's heart."

#### 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. Her character seems to have been attractive and lovely beyond measure. Jefferson's grief was never assuaged; to the last she was the ideal woman. For months before her death, the statesman refused the most tempting honers that took him from her bedside. Her I slow funereal tread.

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. She was a most interesting woman, beautiful, domestic and affectionate. Her education had been so well supervised by Mr. Jefferson, that she, in turn, was able to be the teacher of her own children, so that the four elder never attended school. The companionship between father and daughter was close and unbroken, until he, too, passed away from earth. In a casket which was to be opened after all was over, was left the farewell in which he declares that while he goes to his fathers, the last pang of life is in parting from her; and that he will bear to the two scraphs—his wife and other daughter-her love, when he rejoins

#### DOROTHY MADISON,

the piquant, sunny, cheerful leader of society, is still kindly remembered by old habitues of Washington. She, too, was a young widow when she became the bride of the rising barrister, and for the first time her generous nature found a congenial opening. Kind-hearted to a fault, innocent and noble-minded, her tact and winning manners served to render the onerous position of the fourth President much more endurable. The brilliant woman of the world was equal to any emergency. When the public buildings of Washington were burned by British troops in 1814, the fair Dorothy waited against remonstrance, while the roar of cannonading smote upon the ear, to remove the precious Stuart portrait of Washington from its cumbrous frame in the East Room, roll it up and send it to a place of safety. After a per-ilous journey to escape capture, she returned in disguise the moment the foe had left, carrying with her to her dying day, the remem-brance of witnessing the burning of the White House and other public buildings, from the heights across the Potomac.

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. We only know that she was thoroughly esteemed and

in every way worthy her position.

LOUISE CATHARINE 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. For six years parents and children were separated, yet the latter bore testimony in after time to her worth and loveliness. Mrs. Adams had marked literary tastes, writing in prose and verse, and translating from French and Greek, for the use of her sons. Mr. Adams writes in 1819: 'My wife has finished the Alcibiades of Plato...in which there is little need of altera-tion." In this age she would be called strong-In this age she would be called strong-

With this spirited woman ends the list of those who belong to the period of the Revolu-tion, and right worthy of the patriot men of that period they proved themselves.

We have no space for more, though there is unfailing charm as well as historical interest all through the lives of the successive wives or daughters who dispensed hospitality the official residence. There are illustrations in the book of almost all whose lives pass in review, and of many of their homes. At another time we may give sketches of the later Ladies of the White House."

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 shostly visiter has thrust his invisible but noisy presence into the peaceful household of Benjamin Shane, residing at 922 North Eleventh street, and disturbed the hitherto quiet slumbers of his family and boarders. The house is an old-fashioned three-story brick dwelling, whose exterior as well as interior appearance indicates its seniority in age, though it by no means presents a shabby or dilapidated contrast to its surroundings. The lower floor is occupied by Mr. Shane, who is a salesman in the shoe department at Wan-amaker's Grand Depot. His family consists of his wife and one child. The second floor is occupied by a man named Channell. employed in the Keystone Iron Works, who lives there with his wife and a boy about twelve years old. The only other room regularly occupied is the third-story front, in which live Leo Holzman of Holzman Brothers, at Front and Vine streets, and Eugene Oppenheimer, an employe. Mr. Shane last night said that he moved into the house in November last and had grown attached to his new home until the occurrences of last week compelled him to search for a new abode. He says that about three weeks ago as he was suffering from ill health, he determined to sleep in the third-story back room, leaving his wife in their regular bed room, which was generally called the back parlor.

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 mantlepiece, which reflected its light through the open communicating door. As he was just composing himself to sleep he heard three loud raps at his door, which also awakened Mr. Holzman, who called out to him to get up, as his wife was pounding on the door. Shane called out: "Who is there?" when the three raps were repeated. He immediately sprang out of bed and, rushing through the adjoining room, unlocked and unbolted the door and, with the lamp in his hand, looked down the dark stairway. Nothing was visible but the flickering shadows of the lamp. The three men gradually returned to their beds and composed themselves to sleep.

"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." This noise wakened the entire household, except Mr. Oppenheimer, who aroused a moment after by the commotion it raised, and immediately after the blow, which this time came to the door of the front instead of the rear room, was heard the muffled tread of retreating footsteps, not rapidly, but with a 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. The visitors, hastily seizing their wraps, fled from the house. Thursday night the occurrence was repeated, but Friday was "the boss night." said Mr. Shane. The Channell family went down early in the evening to the first floor, in a desire to avoid as much as possible the loneliness and dread which the previous night's occurrences had occasioned. At twenty minutes to ten Mr. Shane retired to his room on the third floor, followed shortly after by Oppenheimer and Holzman, who soon were fast asleep, and Mr. and Mrs. Channel were just about retiring when there came a blow at the door of the front room strong enough to demolish the panel.

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. After some time Mr. Oppenheimer and Holzman concluded to return to bed, the others being afraid to leave the kitchen. The two men had scarcely dropped into a restless doze when a noise like the full weight of an immense stone mallet resounded on their door, their light went out and seizing their clothing, without waiting to dress, they rushed frantically down stairs. Mr. Shane's courage was exhausted, and, accompanied by Mr. Channell, he hurried around to the Twelfth district station house, at Tenth and Thompson streets, and breathlessly detailed the remarkable story to the sergeant in charge.

A PHANTOM SENTINEL. . The police promised to give the matter at tention. Returning home they learned the sounds of slow measured footstep; could be distinctly heard pacing like a phantom sentinel in the dark hallway above. Not a person connected with the household was up stairs. The men, women and two children were trembling with fear in the kitchen, straining every nerve to catch the dismal echoes of the mysterious footfalls. On Saturday night Lieutenant Bosh, ascertaining the respectable character of the tenants of the house, accompanied by one of the sergeants went to the house and examined the situation of the rooms, but the turbulent visitant did not appear. They waited during the period when the noctural noises are said to occur. When the reporter called, Mr. Shane took him at once to the haunted rooms, ac-companied by Mr. Oppenheimer, and locked and bolted the doors. During the interview Mr. Shane once sprang up and, motioning his visitors to be silent, thought he heard approaching steps in the entry. It proved how-ever, to be Mr. Holzman, who summoned Mr. Channell, and the remarkable story was fully corroborated by each in turn in the minutest detail. Mr. Shane exhibited the lamp, which he had owned for many years, and which he had constantly burned all night, and declared that on no occasion had it gone out of itself until extinguished by the

AN UNFATHOMABLE MYSTERY. The doors leading from the front and rear rooms into the passagewayare very frail and the partitions themselves would have been demolished by the blows which the frighteped occupants of the house described, had they come from natural causes. In the rear of the entry is a small window below which, at a distance of four feet, is a slanting tinroof, in no way possibly accessible from any is due to a growing love for it among our of the surrounding properties. The house people, or the large number of Italian genof the surrounding properties. The house having been built long before its neighbors is not connected by the usual party-wall with the adjoining houses and the sounds could not possibly have been made in that way sufficient to arouse every occupant of the house with a simultaneous shock. Access to the roof can be had through a small trapdoor securedly fastened from the exterior of the roof. The communicating rooms are so small that it would be impossible for the occupants of one to cause the disturbance, with the intervening door open through the night and the lamp burning brightly. The neighbors who have lived longest in that locality say that the house has had the reputation of being haunted for the past ten years, and it is mentioned as a significant fact that no tenant has ever remained within its walls more than a few months without suddenly packing up and hurrying away. Mr. Shane says nothing can induce him to remain longer than the time necessary to find another habitation. - Philadelphia Times.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.1

THE BIBLE—WHENCE AND WHAT? By Richard Westbrook, D. D., LL. B.; Philadelphia. J. B. Lippincott, & Co., 12 mo., pp. 232. Price \$1.00,

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. Such books sell on the market, and ornament the shelves of libraries; they are not companions, for they are not alive with thought, and really have no reason for being. This book by Judge Westbrook is the antithesis of these. It has a reason for being. The author has no desire to make a book, but to impart to others truths he regards as of vital importance. These truths are living and strive to gain expression with such emphasis, that they allow no time for elaboration, and the support of authorities. He says in his preface: "This is a book of hints and suggestions. Preachers would call it a skeleton, lawyers a brief.... The times favor free thought and bold expression. Any faith, however venerable with age, that hesitates to submit its dogmas to the test of reason is already dying, if indeed it is not virtually dead. It does not honor God to

say, 'I am a worm and no man.'" 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, and has not a word of scorn or a sneer for any one, however lost in bigotry they may be. He is careful and logical at every step and there is no evading the irresistible conclusions at which he arrives. It is such a book as we should desire placed in the hands of every reader in the land. If they were church members it would set them to thinking; if already liberal, it would confirm their liberalism. What a grand work might be wrought in propagating liberal views, if there was a publication society like those for the extension of the

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 TRIE TO THE PACIFIC. By Mary E. Blake, [M. E. B. Boston: Lee and Shepard. Chicago: Jansen, McClurg and Co. Cloth, 230 pp., price \$1,00.

This is a fresh and entertaining volume of ravel. Mrs. Blake accompanied one of the Raymond excursion parties of 1882 across the continent, and through Colorado and California, enjoying unusual opportunities for observation. The vastness of the great western plains, the picturesque canons and high mountain passes of Colorado, the Yosemite and other wonders of the Sierra Nevada, the quaint sights of the Mexican borderland, the beauty and attractiveness of Southern California, and the strange phases of life met with in San Francisco, in the mining towns, in the capital of Mormondom and among the aborigines, are some of the topics treated, and through the entire work one reads the impressions of a close and intelligent observer. Much that the work contains is new to the book-reading world, inasmuch as the authoress traversed new routes and visited many points but recently made accessible. "On the Wing" is issued in handsomely illuminated cloth covers.

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 etc.

"Bob and I." A simple story, prettily told, of two English children, deals some hard blows at conventional Christianity. It describes the difficulty one of these children (Jenny Greatheart, a bright little girl who dreamed and saw what others could not) had in trying to comprehend the gloomy theology of "Brother Howler, who officiated at the Little Bethel." There were many theological points that troubled little Jenny. She wondered if Christ came to earth again and lived in this town "would he be a member of the Little Bethel Chapel or of the Church which Bob's family and all the grandees of the place attended. She could not understand how her good father, whom every one loved and respected, could be "Read Out" from the community of holy men assembling at Little Bethel, as one unworthy of sitting at the Lord's table." Bob is a lively, manly boy, most loyal to his little friend, Jenny.

MORE "FORGET-ME-NOTS" FROM GOD'S GAR-DEN. By F. J. Theobold, London. The Psy-chological Press Association, and Edward W. Al-len. Chicago: Religio-Philosophical Publishing House. Melbourne: W. H. Terry. Cloth, 192 pp. Price 50 cents.

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." A few incidents to give interest to the story and some new characters are introduced; but the principal theme is Spiritualism. Experiences are related and many puzzling questions are answered.

#### 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 tlemen 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 threat and about Productions of the threat and about Productions tions 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 Interna-tional 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

Another unfortunate has gone to the hos pital 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 eradicating proper-

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

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 enthusi-

The mince pie danger signal has been ordered up by the chief of the Epicurean Bu-

New lettuce from Boston is delicate enough to make one resolve to die the death of a salad eater.

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#### 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. Especially is this sowhen the skilled Pharmacist of many years' experience resolves to extract from the finest botanical specimens of the vegetable world the most potent care for some special disease. In proof of his assertion that Providence, R. I., affords the best, he relates an Interview with an acquaintance, given him white sojourning temporarily at her residence. Sho says, 'About a year I suffered severely from Rhounatism in my limbs, and Neuralgia in the head, which I endured two or three months with as much patience as possible, being under the treatment of an excellent doctor, and trying many lands of medicine without any marked effect. At last a medical friend advised me to try Hunt's Remedy, because he attributed my severe suffering to the bad condition of my kidneys. which were not performing their proper functions, and I commenced taking it, and in a few days the neuralgia had departed, my headache had entirely disappeared, the swelling in my limbs and joints had gone, and I have not had a touch of it since. More recently I was troubled with impurity of the blood, which showed itself in severe eruptions on my face. Lagain resorted to Hunt's Remedy, and after taking it a short time was completely cured of that complaint. Hunt's Remedy has proved very beneficial to me in attacks of sick headache, which it always alleviates, and I notice the improvement as soon as I take the Remedy. This Remedy has strengthening elements, for it has made me feel much stronger, and has been very beneficial to my general health. I most heartily recommend it to all sufferers like myself. Mrs. L. Q. Tan-NER. No. 136 Pearl Street."

M. F. RIGGI Z. OSGOOD & RIGGLE, LAWYERS,

12 and 13 Times Building, 170 Washington Street. Elevator on 5th Avenue.

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CHICAGO, ILL., Saturday, April 21, 1883.

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#### How Shall We Be Buried?

A New York correspondent, though he does not answer the question, attempts to throw some light on the perplexing subject, by his allusion to the death of Charles Thorne, the actor, and Dr. George M. Beard, the Agnostic. As to Thorne, his last words were: "No preacher, tell Robson."

In accordance with Mr. Thorne's request. Robson, Mr. Thorne's most intimate friend. made this brief address: "Twelve years ago Thorne, Robert Craig and I made a compact that whoever of us survived the others should away from the funeral. Thorne went to the contrary. Europe and Craig died suddenly. His family insisted on having the usual religious services at the funeral. I told them of Craig's wellknown wish in the matter, but they insisted. The minister who conducted the service had all the prejudices common then in his profession, and he began to apologize for the evil which this young man had committed in adopting a profession that had so many evil associations, while his talents in a respectable calling might have brought him great honor. He thought that he was justified in asserting that in spite of this Mr. Craig might have a hope of heaven. I told Thorne this when he returned from Europe, and it increased his feelings against such proceedings. He said he did not wish all sorts of people to be running to his funeral at the Little Church Around the Corner just because he was an actor, and the last words he said to his wife were: 'No preacher, tell Robson.' "

Dr. George M. Beard was an Agnostic. He had no belief in a God or a future life. When he died his widow said: "Let there be such a funeral as George would have preforred." But his two brothers were Congregational ministers, and they choose a Congregational service in church, with Dr. Taylor to preach the sermon. The clergyman stood over the casket of the distinguished scientist and knew not what to say. He had no words to meet the exigency-no thought fit for the occasion. He stammered out that he had tried not to be present, and wouldn't have been if the friends had not been so urgent. He looked down at the widow weeping quietly in the front pew, and said: "I am here to offer consolation to his bereaved companion: and to her I would say that, if her dear departed husband was a Christian, it is well with him!" From this the New York correspondent says, "he went from bad to worse. preaching a long sermon which was a eulogy of orthodoxy, with a little of Dr. Beard thrown in, and ending by warning his auditors of the peril of dying in unbelief. If he had thought about it six months, he could not have conceived remarks which would have been more inappropriate or incongruous. How much better would have been a funeral where the | Side, and the air is at its best when the wind addresses could have been made by Dr. Beard's distinguished scientific friends, who had thunder-storms. Dr. Long found that during worked with him and loved him, who knew the great service he had performed for the world, and could tell how he had acquitted himself!"

mon at the funeral, they will determine how I al public.

your mortal remains may be disposed of. independent of any request that might have been made by you before the vital spark had vanished. If you desire to be cremated, or mummified as the body of Mazzini was by Dr. Marini, or buried under the influence of charming music on the violin, as was an eminent lawyer in England at one time, or have your body exposed to the ravages of wild birds, as practiced by certain Indians. you must so stipulate in your will, and make your bequest contingent on the fulfillment of your wishes. If you are poor, however, you had better let the "drift of circumstances" determine the nature of the final disposition of your body, and thereby prove as little trouble to your surviving relatives as possible. If, however, you are of a philanthropic turn of mind, and wish to benefit humanity, one of the best methods to dispose of your mortal body, is to bequeath it to some aspiring but impecunious medical student, and let him carefully dissect it, and learn something by so doing of the wonderful mechanism of the human system, and thereby render himself better prepared to master various diseases which he may be called upon to treat.

The question of choice as to burial should some claim, be left to each one; each one should be allowed as much freedom in determining the method of disposing of his lifeless body, as in the indulging of the taste while blooming with the vigor of health. But those who are opposed (and nearly all are) to exposing the body to vultures and other ravenous birds of the air, must bear in mind that if buried the body becomes the food of worms, which is as luscious a morsel to them undoubtedly, as an oyster stew or ripe fruit is to you in your most healthy moments, and to deprive them of the privilege of feasting on your remains, might be construed as cruelty to "animals." The contemplation of myriads of worms satiating their ravenous hunger by eating the lifeless organic structure, is not pleasant, but in view of the fact that each person while life lasts is engaged in the agreeable gastronomic duty of masticating some animal that has been cruelly slaughtered for that especial purpose, the equipoise of nature may possibly be sustained by allowing hideous worms to make a repast of your mortal remains.

Really, the question with each one should not be, How shall I be buried? but the difficult problem is. How can the survivors most easily and expeditiously get rid of the disease-breeding and worthless physical organization that each one leaves behind when the spirit shall have taken its flight to the supernal realms? The rights of the living should be respected in this matter as much, there were no religious ceremonies, but Stuart | if not a great deal more, than the whims of one dying. The convenience and health ofthe survivors should be carefully considered in disposing of the dead, and that system adopted most conducive to the public weldo what could be done to keep the preacher | fare, regardless of the wishes of any one to

#### Lyman C. Howe at 55 South Ada St.

On last Sunday morning Mr. Howe delivered a very able address on "The Possibilities. Limitation and Philosophy of Prophecy," the main points of which are as follows: He critically analyzed the term: alluded to the constant tendency of the human mind to anticipate the future; referred to the grandeur of the heavens and the prophetic powers of the astronomer in fortelling the movements of the celestial bodies; gave a glowing picture of a moving universe, and the possibility of new laws being evolved by the intermingling of different worlds; portrayed the existence of law in every part of God's vast domain: exhibited the fallacy of any part of the universe being out of, or away from, the parental care of God, for if such a place, there only could the atheist find his legitimate home; traced the relation of cause and effect. the cause carrying with itself a prophecy of the effect, and portrayed that golden age of the world when the future could be predicted with unerring certainty. The lecture throughout was an admirable one-one of the best we ever had the pleasure of hearing. At it's close Mr. Howe alluded to the presence of a remarkable man, a genius, one of the finest orators on the rostrum, and then pointed out A. B. French, whose presence elicited cheers and he was called upon to make some remarks. He responded in his usual felicitous style. complimenting the lecture he had just heard, and alluding to his own efforts in first establishing the society; he then for ten minutes charmed every one present with his sparkling humor, pathos and brilliant senti-

Perperiments which have been conducted by Dr. J. H. Long, chemist of the Chicago Medical College, throw considerable light on two very interesting questions—the condition of the air we breathe and that of the water we drink. It has been shown that the city breweries exercise a deleterious influence upon the atmosphere, but their evil influence is ten times exceeded by that of Bridgeport The purest air in the city is on the North blows from the lake and immediately after the recent floods the drinking water contained a dangerous amount of organic matter. At that time there was a marked increase in the number of reported cases of winter chol-How will we be buried? depends altogether | era. diarrhea, and kindred diseases. The on the honesty and religion of those who experiments now in progress contemplate a assume charge of the cast-off garment. If | comparison between the condition of the air they are deeply imbued with a belief in or- and that of the public health in various disthodox teachings, and consider that nothing tricts, and their result will be watched with can be safely substituted for an orthdox ser- interest both by medical men and the gener-

#### Not Guilty of Libelling Roberts.

The Aid of the Commonwealth of Massachusetts was invoked by J. M. Roberts to punish the Directors of the N. E. Spiritualist Camp Meeting for alleged untruthful statements and malicious attempts to injure him. A Jury of fair-minded and most intelligent Yankees were satisfied from the evidence of the defense and Roberts's own unwilling admissions, that he was Guilty of all that the Resolutions charged and that the Board of Directors was not actuated by malice in publishing the Resolutions; hence they very promptly returned the ver dict: "Not Guilty." Roberts stands as a falsifier and low, vicious Disturber.-He threatens to get even with Mr. Tice if he has to kill him.

Continuous readers of the Journal will remember some resolutions passed by the Board of Directors of the New England Spiritualists Camp Meeting Association last August and published by request of the Board in the JOURNAL, and several other Spiritualist publications. Those resolutions were made necessary by the gross conduct of one Jonathan M. Roberts, editor and publisher of a low, vile and scurrilous sheet. The action of the Board was in the interest of public morals and for the general good of Spiritualism. In order that our new readers may know the merits of the case we republish those resolutions, as follows:

Whereas, One Jonathan M. Roberts, the editor and publisher of a newspaper called Mind and Matter and published in Philadelphia, has during the past few days, while upon the grounds of the New England Spiritualists Camp Meeting Association, grossly insulted the President of the Association, by shaking his fist in his face and the use of profane language; and in another case insulted Judge Patton, of Pennsylvania, by loud and obscene language too vile for record or publication; and in still another instance attacking the editor of the Religio-Philo-SOPHICAL JOURNAL, and in a public place, using obscene and profane language, such as: "You — "You — "You —

-," etc..\* and only ceasing when the police laid hands on him, and all these outrages having been committed upon the open streets of the camp and in the hearing of numerous ladies and gentlemen; thus not only bringing disgrace upon the cause of Spiritualism, but violating the rules of decent society and endangering the good name of this Association; therefore it is

Resolved, That we instruct the police to arrest said Roberts promptly upon repetition of any such offense against any person, and expel him from the grounds of this Associa-

Resolved. That we exceedingly regret the necessity which compels us to take this step. and in order that it may be generally known that no such conduct will be tolerated upon the grounds of this Association, we hereby request that the proceedings of this meeting be published in the columns of the Spiritual ist newspapers of the country and of the Lake Pleasant Siftings, and in all other papers having an interest in promoting the welfare of society and the peace and good or-der of camp meetings in general, and that a copy be furnished to Judge Patton and Col.

Clerk pro tem. Roberts characterized these resolutions as a "tissue of slanderous misrepresentations and positive falsehoods." He says in a three column article in his paper of September 2nd 1882, after quoting the resolutions and commenting at length:

"That the publication of the above defamatory and libellous preamble and resolutions was the result of a deliberate conspiracy on the part of the Directors to injure us in our person and business, and therefore a crime of the most serious nature, we will be prepared to prove at the November term of the Franklin County Court of Massachusetts. In the meanime we denounce that preamble and those resolutions as a nalicious and groundless attack upon our good name and

Roberts got the directors indicted by the Grand Jury and the trial took place on the 29th and 30th ult.

From the language of Roberts it was expected that he would at least make such an attempt to sustain the prosecution as would render it necessary for the defendants to produce all the witnesses to be found who could substantiate the truthfulness of the allegations made in the preamble and resolutions. Hence parties were present from several States, some of them having to travel a thousand miles.

The temptation to enter into a description of the trial which was graphic and sensational, is great, but we forbear, in accordance with the well settled policy of the Journal, not to devote unnecessary space to this man Roberts, who for some inscrutable reason has been permitted to pollute the cause of Spiritualism with his filthy venom. Suffice it to say that the evidence in support of the truth of the charges set forth in the preamble and resolutions was proven to the satisfaction of the jury by an overwhelming array of evidence. Roberts was proven to be a foulmouthed, obscene disturber; a part of the damaging evidence being his own admissions for ced from him under the skillful cross examination of Col. Hopkins. Under oath he was asked: "Are you in the habit of using such language?" (Meaning obscene and profane.) "No," he replied. "Did you ever write any thing of the kind?" "Never," was his reply. "Never?" inquired the lawver. "Never!" asseverated Roberts in a manner meant to be most impressive; whereupon the lawyer drawing from his pocket a couple of letters handed one of them to Roberts, and calling his attention to an endorsement across its face said:"Is that your writing?" Roberts admitted it was. Col. Hopkins then read to the jury the letter and endorsement, which were as follows:

Mr. A. B. Church:-Mr. A. B. Church:—
Dear Sir.—You sak me my opinion of the paper, "Mind and Matter," I will give it in as few words as possible. In the first place I think the propertions are bad, or in other words, that the amount of "Mind" is entirely too small for the amount of gross. "Matters" it contains. In the next place it professes to be the exponent of liberality and spiritual enlightenment. Yet I find its editorial columns filled with the most unfriendly, uncharitable denunciations of others who perhaps, are as knoest at heart as Mr. Roberts, its editor.

Its criticisms are of the coarsest texture and its epithets are too gross entirely. Hence no person possessing any refinement can feel otherwise than disgusted with its coarse bravado spirit. Its representative object I applaud. i. e., to protect genuine mediams; but its coarseness is unbearable and its egotism simply disgusting. The idea that Mr. Boberts out of the untold millions in this and the other world, should be the only one possessing sufficient power to capture Francis Zavier and his Jesuit ally is the keystone that locks the greatest arch of sheurdities that was ever yet erected by any one claiming to possess one grain of common sense. I condemn the course pursued by the RELIGIO PHILOSOPHICAL JOURNAL toward mediums. Yet because of that I do not feel it necessary to afflict myself with "Matter" minus "Mind." There are others who take the same view of the matter. There were several who talked of taking it, but now do not want it.

Yours for the truth,

Seymour, Ind., February 2nd, 1880.

Yours for the truth, Seymour, Ind., February 2nd, 1880. Across the face of this letter was the fol lowing endorsement: "Take this loving let-

ter and \* \_\_\_\_ with it. J. M. Roberts.' After reading the above letter, which was written to Mr. Church, and by him sent to Roberts with the best of motives, Col. Hopkins handed another to Roberts and asked if the endorsement and signature were his. Roberts admitted they were, whereupon Col. Hopkins read the letter and endorsement as follows:

BRENHAM, Tex., Dec. 14, 1879.

J. M. Roberts, Esq. Sin,—You have very kindly sent 10 copies of "Mind and Matter for distribution. It had doubtless escaped your notice, the letter I wrote you some few weeks ago, in reference to the manner in which "Mind and Matter" seems to be working to propagate the doctrines and teachings of Spiritualism: that is, by giving so much space to showing up the faults of others who professed to be working in the same good cause, and that I could not give it my feeble support till a higher stand was taken.

is, by giving so much space to showing up the faults of others who professed to be working in the same good cause, and that I could not give it my feeble support till a higher stand was taken.

I regret to find on opening this package of nice, new papers, that the talented editor and 14s worthy associates are still upon the same plane. I do not doubt your ability to manage a paper much better than I, or a thousand others who can and fault, nor do I hardly expect to change you from the course you have marked out, knowing full well, that you are consclentious in your actions, but if you will just look over the list of words and phrases which I have copied from this number of the paper (Nov. 22), you will have an idea of how these things are appreciated by those of the people who feel no direct interest in the personal differences of editors and their correspondents. Terms used of Alf. S. Hutchinson, John Hoover, D. Jones (editor of Offre Branch), John C. Bundy, (editor Religion Religion of Philosophical Journal): "Concocted falsehoods, libeller, slander, villains, Jesuit pimp and procurer recking with disgusting fill, rottenness, Jesuit editor, unfortunate obesity, obsequious subserviency, disgusting sobriquet of guis, cur of Bundy, lackey, deceitful in the extreme, mercenary, untruthfulness, buy him to lie for him, debased and corrupt nature, contemptible slanderer, hypocrisy, Jesuit, vile displicity, scoundrelism, spiritualistic sham, drivelling namby pambylsm, imbeelilty, knavery, cowardice, dishonesty, stupdity, insolence, upstart, stupid egotist," and ten or twenty more of this kind. I have copled these tew words just as samples, and if you honesty think that the use of such appellations and continued warfare with such weapons, will ladvance the great and good cause for which we as Spiritualists are laboring, I can only say I then am mistaken in metalen in their efforts to disseminate the principles of peace, purity, virtue and the harmonious brotherhood of manking than in the opposition of professed friends

Begging your pardon for taking so much of your time, I remain yours for the truth in charity.

Across the back of this most kind, suggestive and valuable letter was the following endorsement:

" Take this and \* - with it, it is of no use to me. I am not asking your support or counsel. Sorry any copy of Mind and Matter was sent you. Shall take care that it does not occur again. Attend to your own business and I will attend to mine. You are a sweet smelling pink truly. Hypocrisu written on your impudent forehead in letters of glittering brass. J. M. Roberts. Editor of Mind & Matter"

The sensations of loathing and disgust which the reading of these endorsements of Roberts produced upon the court, jury, lawyers and spectators was exhibited in a marked manner, and the scene will never be forgotten by those present. The only person in the closely packed room, who seeemed to be wholly oblivious to the disgraceful nature of the endorsements, was the man who had penned them, and now upon the witness stand had confessed it.

When the arguments were closed the Judge directed the jury to assemble at 10 o'clock A. M., Tuesday, April 2nd, when he would deliver his charge. At the appointed time the case went to the jury, and a verdict of NOT GUILTY! was most promptly returned. Thus ended the case in a complete victory for the N. E. S. Camp Meeting Association. Hereafter it will go without saying that the officers of the Association are justified in taking such action in the interests of their camp and of good order and public morals, as shall in their judgment best accomplish the object. whether such action be in the nature of an order of arrest or of preamble and resolu-

But how about Roberts, who stands before the country as a vicious, brutal libeller and falsifier: who from week to week is besliming good men and women with his filth? Can the cause of Spiritualism afford to endure such a curse without protest? Is it not time that every reputable Spiritualist, however much his views may ditter from those of others on questions relating to the phenomena of Spiritualism, should cease to give aid and comfort to such a man as this Roberts has shown himself to be? Where is the decent, reputable person who will have the temerity to lift up his voice in defence of this monster of fanaticism and filth?

It is hardly possible to imagine a human being sunk so low as to be oblivious to the disgraceful position in which the prosecuting witness was placed by this trial; an ignorant, brutish, unlettered savage would, it seems, have felt some sense of shame, and striven to bridle his tongue and reflect upon his situation. Not so with Roberts; leaving the hall of Justice followed by the contemptuous pity of court, jury and spectators, he again within a few hours gave another exhibition of his uncontrollable temper, undisciplined will and unbridled tongue, as will be seen by the following copy of a sworn statement made by the officer who arrested him on a warrant issued in the suit of Wm.

AFFIDAVIT OF THE DEPUTY SHERIFF. (COPY.)

April 2nd, 1883. On Friday, March 30th, 1883, at about eleven

o'clock, P. M., I arrested Mr. Jonathan M. Roberts, of Philadelphia, on a warrant issued by one of the Supreme Court Judges of Brooklyn. When I handed him a copy of the warrant, he asked what it was for and by whose complaint; when I told him who the complainant was and what for, his first exclamation was: "The --- dirty son of a - him; the --- scurrilous scoundrel to-day on earth! What am I to do, and what are you going to do with me?" I answered: "I am going to take you to jail." "You are? Who are you anyhow?" I said I was simply an officer of the law in discharge of my duty: then he began to abuse me, but I pursuaded him to stop right there;† then he again began on Mr. Tice who was in the car at the time. He turned around, looked at Mr. Tice, who was sitting behind him and said: "That all this." This he said on the train before arriving at the Grand Central Depot. He further said, when on the elevated train going down town, "I will get even with him (meaning Mr. Tice) if I have to kill the son of a ——. Yes, somebody will die before this all ends, for I'll be —— if I am going to stand it much longer." This he said while sitting nearly opposite Messrs. Tice and Bundy in the elevated train. When he and I left the elevated train at Grand St. Station, he shook his fist at Messrs. Tice and Bundy, exclaiming: "You pair of sons of — if I had you

[Signed] Jas. McLaughlin 126 East 113th St. Deputy Sheriff, City and County of New York. Sworn to before me this 7th day of April, 1883. JAMES W. BRINCK. Commissioner of Deeds,

out here I would break your -- rascally

New York City. Think of it, Spiritualists! Here is this man Roberts threatening to murder a man whom he has willfully and persistently libelled; and for what? Merely because after long and patient efforts to get redress without recourse to law,he is finally driven to invoke the aid of the courts to get justice. Justice being the last thing Roberts will give, he threatens to kill Mr. Tice for seeking it. What a noble representative of Spiritualism! How proud Spiritualists should be of such a standard bearer who, not content with cruelly and willfully misrepresenting and abusing private citizens. loading them with the vilest epithets in the language, must forsooth, threaten to kill. Nay! Every citizen and especially every Spiritualist should hang his head in shame to think such a man can be found in this enlightened age.

The members of the New England Spiritualists Campmeeting Association and thousands of visitors annually assembling at Lake Pleasant, will thank the Board of Directors for their timely and vigorous action in maintaining the dignity of the Association, in taking official action concerning Roberts, and will be grateful to the jury which sustained such action by declaring the Directors not guilty of either untruthfulness or malice. The rowdy element of which Roberts is captain and Jas. A. Bliss, lieutenant, will learn that they will not be allowed to demoralize the camp. The few disgruntled office seekers and pelf hunters, whose only interest in the camp is an unworthy one, will seek a new field in which to ply their trade, and the result will be in every way beneficial to the meeting.

COURT CHIPS.

For the crimson blushes of shame brought to the faces of cultured, refined ladies who were obliged as witnesses in the case, to listen in open court to the repetition of Roberts's gross obscenity and profanity, he, Roberts, cannot atone by a thousand years banishment in spiritual darkness.

Roberts testified that he considered such letters as that of Mr. Norton "gross insults." and that he got such every day.

The Judge before whom the case was tried stated, after the verdict, to one of the defendants, that the case ought never to have been brought, and that he had so said to the district attorney: meaning evidently that the bill of indictment against the directors should not have been returned by the Grand Jury.

In addition to disturbing the camp with his rowdyism, Roberts by bringing a groundless suit, caused the directors several hundred dollars' expense, which the Association is morally and in honor bound to pay, saying nothing of the expense to the State.

One of the witnesses for the directors, and who was on hand to testify to Roberts's character, but whose testimony was not needed, gives his opinion of the man in the following comprehensive language: "I once was in doubt whether Roberts was a knave, or a fool, but finally concluded he was a fool; now I consider him a thousand times greater fool than I then did, and a bigger knave than fool." The man who thus defines his opinion, is personally known to the visitors at the various camp meetings in New England and Pennsylvania.

Mr. D. W. Bond, the District Attorney, is an able lawyer and a refined gentleman; he had the sympathy of the defendants, their witnesses and friends in the disagreeable task which as public prosecutor he was obliged to perform. If he had to help a few more such fellows as Roberts, he would undoubtedly resign in disgust.

Mr. S. O. Lamb, senior counsel for the defense, is a clear headed, affable gentleman. much beloved in Greenfield.

Major Hale of Towarda, Penn., carried off the laurels as the most entertaining witness; his quaint and unique method of answering, and good natured familiarity with court and jury kept everybody, including the Judge, in a broad smile.

\*The expressions are too utterly vile for publication. 'The officer says he "persuaded" Roberts by threat-sning to handcuff him if he did not behave.

#### 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. At this temperature the body simply withers away into a pure white ash. The gases generated are burned in a separated chamber adapted to the purpose, and no smoke, odor, or other unpleasant phenomena occur, to offend the sensibilities of any one, be they ever so acute. To attain these nearly perfect results, of course costs money. The furnace cannot be erected in this country for less than from three to five thousand dollars—a mere bagatelle compared with the cost of some of our cemeteries. The fuel necessary to attain this high temperature, with the necessary attendance, makes the expenses of the incineration of a single body about fifteen dollars. The apparatus used by the Danish society effects the cremation in about an hour, and costs only five to seven shillings. After all, the costliness of cremation does not seem to be such a very great objection. Of course, if we are forced to send the body to Washington, Penn-ylvania, to Milan, to Padua, or any other of the existing crematories, the privilege is placed beyond the means of any but the rich. But when the crematories are more numerous and accessible, as they no doubt soon will be, the necessity for an expensive lot in an expensive cemetery, an expensive casket, and all the pride, pomp and circumstance of a funeral a la mode, may be dispensed with.

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

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

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 Wankegan.

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. Beals's face and said: "The word of Dr. Beals 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 vorticel theory of the formation of the solar system by rotatwater until it threw off other drops as plan- sister of the minister referred to, and is un-

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 become 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 anæsthetics 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-belated 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 overboard," 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 clergymen "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 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 Vedaş 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 cenmries before Christ. The mythology of the Hindoos is comprised mainly in two great epic poems, the Ramayana and the Mahabarata, 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 tinctured with Spiritualism. Henry G. Belbie 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 re-markable; 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 her wised his little 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 the formation of the solar system by rotation and chlorofoffin in This was narrated to me last Sabbath, by a doubtedly 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 scance 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 Riddel 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 Riddel 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. Riddel 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 thurder or not has been referred to Mr.

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 Actices.

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

Hudson Turrix lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. 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.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Dr. Price's Cream Baking Powder has obtained its popularity by its rare excellence.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the case, and it will very probably surprise the mind as well as the body. Enclose One Dollar, that gentleman and his adherents to have it | with name and age. Address, E. F. Butterfield, M. )... Syrachine. N. Y.

CURES EVERY CASE OF PILES.

#### Lassed to Spirit-Life.

John Riker passed to the higher life from Ontario, N. Y., November 2nd, 1862, age nearly 72. M. T. R.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS meets regularly in Martine's Hall, No. 55 South Ada Street, between Madison and Washington Streets. Services at 10:45 A.M. and 7:45 P.M. Lecturer: Lyman C. Howe.

The Chicago Progressive Lyceum convenes at 12:80 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 2:30 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the old est Association organized in the interest of modern Spiritual ism, 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 Steck Hail, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial 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 in-termission until June 10th, 1883. Services commence and conclude with music

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West Börd St., (near Breadway) erery Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 8 P. M.

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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.

'Twas the land where the pale lips of winter To the ripo lips of August are pressed, Where the dead, frozen heart of the rain drop Revives on the lily's white breast. The cool tide of summer poured round us,
The bird in the aspen sang sweet,
And the cedar-ribbed shaft of the miner Yawned darkly and deep at our feet.

Sho had turned from the vision of splendor. Which Nature before us had spread, To a form that went down and ascended By the windlass that wound overhead; Then her face, for a moment averted,
Was raised to the blue of the skies,
And I saw the white soul of the woman Shine out through the blue of her eyes.

Unmoved by the voices without her, She harkened to voices within, And I know that the angels had spoken To save her from anguish and sin.
Two spirits contended above her,
One flerce and malignant, one mild; One strove for a freacherous lover, One plead for a passion-swayed child.

Then she steeped, as our voices grew louder
In converse, in music and mirth,
And traced with her delicate finger
Strauge lines in the dust of the earth. She knew not their language or import; A spirit directed her hand, And heaven alone might interpret Those characters written in sand.

She ceased, for the conflict was over,
The glory had gone from her face,
And a look, half despairing, half loving,
Came forth and was throned in its place;
And a storm, broken loose from the mountain, Swept over the vale in its flight, And the sweet bird that sang in the aspen Fluttered downward in dumbness and fright.

She descended that night to the valley, Oppressed with confusion and pain; The tempter had conquered the tempted, The angel had pleaded in vain; And the will of her captor surged 'round her Like the tide that encircles the bark, Which, rudderless, crewless and helpless, Drifts out in the desolate dark.

But the angel will follow her footsteps O'er mountains, in cities and ships; She will hear its low call in the midnight, And awake to the touch of its lips: And her soul from the spell shall be lifted, For the woman illumines it still, And the spirit that conquered the tempest Shall strengthen the links of her will.

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 1849, being one of a large family, I went from home to begin the battle of life. There was great love between my mother and me. When I had been away about a year I was sent for in a hurry to see my dear mother, who was thought in a hurry to see my dear mother, who was thought to be dying. I got leave of absence for a week and went home, and the last day before returning to business, while sitting by mother's side, I said, "Mother, if it is possible, when you pass away will you come and tell me?" She said, "I will if I possibly can." On the morning of October 7th, 1850, I awoke and felt like a soft hand touch me, and heard the well-known voice say, "I am gone," and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and something control of the soft hand touch me, and heard the well-known voice say, "I am gone," and some thing seemed to glide away from my side. I awoke the young man who was sleeping with me, and said, "My mother is gone. She has just been here and told me so;" and just as I said it the clock standing on the stairs struck three. The news came to hand that my mother had died at five minutes to three. So that in about five minutes she had left the body and travelled between forty and fifty miles to me at Rissley, Bedfordshire, if the clocks agreed.

In the year 1871, I was living at Seaview, Seaton Carew, going daily to Stockton-on-Tees to business. It was race week in August and so a busy time. I was going down into the cellar to fetch butter for a customer, and as I was on the top step I saw my father standing at the bottom of the cellar steps in his shirt and nightcap, and he seemed to walk into the cellar. I went down and fetched the butter and looked for my father, who was nowhere to be seen. I went up and said to my employer's wife, "I must go home now, for my father will not last long, and wants to see me," So on the last day of the races I started and arrived at Amersham, my father's residence, a journey of about 250 miles. On the Saturday afternoon I inquired of my sister how my father was at the time I had seen him at Stockton. She said he lay as if dead for more than half-an-hour; in fact they held a looking glass to see if he breathed." He died November 23rd, 1871.

When these things occurred I had never had anything to do with Spiritualism. If it was mentioned in my hearing I always made fun of it and called it superstitition.—TIMOTHY COOPER, in Light. 21 Cadogan-terrace, Victoria-Park.

#### 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 about thirty rods. I went with her. As we passed from the room of her house she spoke to her sister and said, "Hattie, don't let Delly go to the door; for if he gets more cold, I am afraid he will die." When I started to go home, a little while after, she said to me, "Get your tea early, so that you can come over and stay the evening with us. I went home and passed into the pantry to make preparations for tea, and as I did so I looked out of the window towards her house, and there I saw Delly standing on the bank with nothing around him, and with his hands behind his back as he was in the habit of standing, looking down into the spring. I thought it was very strange, and what it was I do not know, but something caused me to look at the clock, and it was 4 o'clock in the afternoon. I called again in the evening, and as I seated myself, Ella said, "I am so afraid Delly has got more cold; he seems worse than he was this afternoon." Then I said: "I do not wonder at it, for the was out there in the snow with nothing on his ternoon." Then I said: "I do not wonder at it, for he was ont there in the snow with nothing on his head or around him." Ella looked at me, and said, "Oh, no, surely Delly has not been even to the door since you went home, for I have been with him every moment." Again I told her, "I surely saw him there, and to prove to you that you are mistaken, I will light the lantern, and go and show you his tracks." We did so, and when we got there, there were no tracks—not even a thing to disturb the level, unbroken hank of light snow which law niled level, unbroken bank of light snow which lay piled up two or three feet high. I was puzzled, but not convinced, and Ella said to me, "Now, what do you convinced, and mas said to me, "Now, what do you think?" I said to her, "I don't know what to think. All I know is, I surely saw him out here." Well, it passed like a dream from my mind, until a few days later when I received news of my dear, brother's death in Washington, and he died the same time I saw that child there. Can you tell me why it was I saw that child instead of my brother?

In conclusion, I wish I knew how to express my thanks to you for the light that your most valuable paper has revealed to my mind.

Waverly, Iowa.

MRS. MABY A. CROSBY.

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 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. The chairman said that he deemed it fit and proper that our Fraternity, which was founded upon human brotherhood, should give a fitting expression as to the life of that philanthropist and friend of the poor, Peter Cooper, who had just laid down his life work here, and who had passed to his eternal home. The flags at half mast over public and private buildings in both New York and Brooklyn, and the quiet but subdued expression of respect to his practical benefactions, showed that the human heart responded in a universal expression of love for one who loved his fellow men. The enduring monument that Peter Cooper had built would be more lasting than any marble statue or bronze elligy of this noble man, for 100,000 men and women who in this noble man, for 100,000 men and women who in this noble man, for 100,000 men and women who in the last twenty-five years had been educated in the higher arts and sciences, and who through his benevolence and munificence had become intelligent and useful members of the community, told a more eloquent story of this man's life than the pen of the novelist or historian could portray.

The contrast in the life of Peter Cooper, and Astor, Stewart and Vanderbilt, would ever begratefully remembered, for he preferred to dispense his large fortune in his own life and with his own hands. The memoirs of such men in the hearts of posterity never die, and we hope his beneficence may be an example

die, and we hope his beneficence may be an example for other rich men to follow. The chairman read Leigh Hunt's poem, "Abou Ben Adhem," and invited

Leigh Hunt's poem, "Abou Ben Adhem," and invited Mr. Jeffreys to occupy the platform, who said:
"I have had no personal acquaintance with this philanthropist and benefactor of mankind, but I have read much of his long and useful life, and of his kindness to the poor, and his love for his kind; he was in the best and highest sense, 'One who loved his fellow men,' and it seems to me that the universal respect which was shown to this noble man by all, high and low, rich and noor, will be an incentive all, high and low, rich and poor, will be an incentive to other men to emulate his example, and to do for

to other men to emulate his example, and to do for the race what this man has done.

"I have read in the papers that when this good man would ride down to his office amid the crowded and busy streets, that when his 'old shay' was seen the truckmen would clear the way for him and with a smile and kindly good morning greet the philan-thropist. Wherever he went all knew and loved him for his kindness was extended to all. The near thropist. Wherever he went all knew and loved him, for his kindness was extended to all. The poor men would take off their hats when they met him for instinctively they knew that he was their friend. He was different from other men; his benefactions were wide spread and he was shrewd enough to see that his money was used in his own life time for the purposes intended. What a holy influence surrounds such a man's life, and we who are Spiritualists know that his spirit will still abide with us, and that the active work which he loved to do will continue the active work which he loved to do will continue in the life that is eternal. The way of the good man is not always sno th, and while political papers oft would ridicule some of Mr. Cooper's ideas in regard to finance and government, it was not done in an unkind spirit. May the example of Peter Cooper's life her investigate to the control of the cooper's life her investigate to the control of the cooper's life her investigate to the control of the cooper's life her investigate to the c Cooper's life be an incentive to us, and may we in our own duties remember what was the moving spring of all his life, that it is more blessed to give

than to receive,'"
Dr. S. S. Guy said, "We have read somewhere that 'a good name is better than riches,' and in the life of regood name is better than riches, and in the file of Peter Cooper history will not only record a good name, but will also record a wise and benevolent distribution of those riches for the good of humanity. There is much that can be said in regard to his industry and perseverance, of his inventive brain and the practical use he made of his inventions. He would have the company of the practical distributions. never swerve from his purpose. He pursued a line marked out to the end, and that was one of the secrets of his success. A natural mechanic he loved to work, and his example is thus beneficial to all. He was always considerate to the poor man. I recollect of an incident that came under my own observation a short time ago: A delegation of roughly clad laboring men called to his office in Burling Shp with a petition of some kind. He listened to them, kindly granted their request, and had a friendly grasp of the hand for all. His Cooper Union will exist long after the stone of which it is built has crumbled into dust, for it will live in the lives of the men and wo-men who through his munificence have been educated in the arts and sciences, and are now useful and honored men and women. I personally know at least fifty who have been thus educated. We should

least lifty who have been thus educated. We should emulate his pluck and energy, and should also be guided by his creed which was, "To do good is my religion."

Dr. Comins related a recent experience with a medium in which the spirit of Peter Cooper manifested itself, showing that his interest in the duties and cares of this life was still active, and that his influstill active, and that his influ

ence would be still felt among men.

Wm. C. Bowen said: "I wish to protest against the unfairness of the daily press in the reports that were made of our anniversary exercises. The character of these meetings and the intelligence and standing of the large audiences should have ensured fair and honest reports. The secular press need to be educated in this matter, and I would suggest that they send competent persons to witness our vast array of facts, and then to honestly and fairly report them. I wish to add but a word to what has been said in regard to the life of Peter Cooper. His re-ligion was a natural one. He did not believe in or-thodoxy. While he was catholic in spirit towards those who differed with him, he had an implicit faith in the love of God for all humanity. He did not accept the doctrine of the atonement nor of eternal punishment. His loving heart went out to all men and his religious life was in harmony with his be-nevolent and business life. When such a man passes away the whole world reverently pays homage to his worth. Let us take courage in our work by the example of such a man as Peter Cooper. His memory Brooklyn, Apr. 7th, 1883. S. B. NICHOLS.

## The Ghost of a Miser.

A correspondent says that the latest sensation in Shenandoah 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 McNeilis, was coming home at an early hour in the morning when he met a figure clothed in white emerging from their late residence. He hailed 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. Subsequently a belated traveller returning with a team from Mahoney City while passing the house saw a white-robed form start up from the ground and walk rapidly off in front of his horse. He urged his horse on, but the "ghost" still kept in advance. After pursuing it some distance the driver saw the "spirit" turn a corner, and before he could reach the point it vanished

Last week a young lady, more courageous than the rest of her sex, on a banter from some compan-ions undertook to take a walk through the house after dark. Scarcely, however, had she stepped foot across its threshold when a tall figure rose at her carry side attired in the chastly white. She screeneed very side, attired in the ghostly white. She screamed and fainted. Her companions, who were awaiting developments outside, rushed to her aid, but when they entered the house the spirit was gone. It has been seen at various times since, but never has been cornered so as to clear up the mystery of its appear ance and strange disappearances. Superstitious peo-ple maintain it to be the ghost of old Williams, restless, because of worldly misdeeds. Others, more sensible, regard it as a shrewd disguise under which some avaricious individual is searching for the hidden thousands of the dead miser.—Philadelphia

T. G. Howland of Providence, R. I., writes Our people had three meetings this day—April first in the morning a sort of conference in which several of those present made short addresses. The writer of this was also impelled to say a few words, closing by calling attention to the RELIGIO-PHILOSOPHICAL JOURNAL, and its value as an exponent of the cause of Spiritualism. J. F. Baxter is with us to-day. Tomorrow evening we are to have a social, ending with a dance. Mrs. Maud Lord and Abbie Burnham will be present, and we anticipate a good time generally. This afternoon services were opened by singing the grand poem of Gerald Massey, "Tis coming up the steep of time," by two of the world-

renowned Hutchinson band of singers.

This evening Mr. Baxter, after giving an excellent anniversary lecture, gave a description of several spirits, nearly all of whom were recognized.

SPECIMEN CONVERTS.

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

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.
"She found Christ yesterday," said Mr. Hammond;
"didn't you? And you love the Lord Jesus, don't you?

The girl's eyes sparkled and she said, "Yes."
Mr. Hammond gave out a hymn, the chorus to which was:

which was:

"I want to love Jesus because he first loved me."

Mr. Hammond is a stout, pleasant faced man of about 45, with a sympathetic voice, clear and shrill. His style is energetic and lively. After the first hymn Mr. Hammond said, "The 102 hymn—sung in Washington every evening for twelve weeks. At first they didn't like it. You wou't like it at first, but you'll like it afterward. We're going to have a lot of singing. Many stay to hear the singing and are converted. Every night we shall have a second meeting, an inquiry meeting." Then the hymn was sung thus:

"The judgment day is coming, coming, coming,
Oh, that great day.
Let us take the wings of morning, and fly away to

Oh, that great day.

I heard the frumpet sounding, etc.,
I saw the Judge descending, etc.,
I saw the dead arising, etc.,
I heard the thunder rolling, etc., I saw the lightning blazing, etc., I heard the wicked wailing, etc., I heard the righteous shouting, etc.

While this was being sung to a stirring tune, the people began to throng in in large numbers, the service having been began a little before time. "Dr. Talmage prayed and they sang "We'll all Gather Home in the Mariana". Home in the Morning."

Dr. Talmage announced three services every day,

except Saturday, one at nine, one at half past three for children, youth and adults, and at eight a sermon to adults. It was estimated that at least one hundred to adults. It was estimated that at least one hundred children that afternoon received religion. He rejoiced at the work so gloriously begun. "The Lord is here and is doing a great work." said Dr. Talmage "and I have the largest expectations."

"Let us pray a moment," said Mr. Hammond, and he prayed for ten seconds. Then he gave out the words, "Therefore He is able to save to the uttermost all them that come unto Gad by Him seeing

words, "Therefore He is able to save to the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them." Mr. Hammond told a story of twins in England who closely resembled each other and dressed alike. One of them was a Christian, the other was wicked. The wicked one killed a man and, with the blood on his clothes and a mashed hat, ran home. His brother said, "I will die for you," and exchanged clothes and hat with him, was arrested as the murderer, tried, convicted and hanged. Then he told a story of the daughter of a Western governor, who went wrong and found her way to San Francisco. She came inshe dared not go home, as she said her father would kill her. Then some ladies said, "God can bring your father here." They prayed for this day after day, and the Governor, for no reason that he knew of, went to San Francisco, and was led to one of the meetings. There he found Christ, and at the same time met his daughter. They went home together, and the last Mr. Hammond heard of her she was liv-

ing a happy life.

Having closed his sermon Mr. Hammond said:
You that want to see Dr. Talmage will see him on
the left hand side. The right hand side is assigned ta me.

Then he mustered a choir round the organ, and started a hymn. Meanwhile Dr. Talmage was at work going round among the people on his side of the house. By and by Mr. Hammond went through the house, speaking first with one and then another, the choir singing softly all the time.

Mr. Hammond beckoned a short, thick set, well made led of fourteen or fifteen, with a round jolly.

made lad of fourteen or fifteen, with a round jolly face. When he drew near to Mr. Hammond and the reporter, Mr. Hammond said: "You've been converted, haven't you? and you pray to the Lord, don't you?"

The lad said "yes," and went back to his seat,
"The services previous to last evening," said Dr.
almage, "were only preparatory. Before the week

is out, we're going to have the Tabernacle crowded and the revival is going to be one of the best we've ever had." There was a very large audience of old and young and a very solemn feeling seemed to prevail.—Brook

#### lyn Eagle.

Notes from Washington. To the Editor of the Religio-Philosophical Journal:

Our spiritual lecture season closed on Sunday, March 25th. Our good sister, Mrs. F. O. Hyzer, has been our regular speaker throughout the season. In my opinion she stands second to no speaker on our rostrum, and has done her work nobly and well in Vashington. She came among us to help to revive a society here, and although working amidst great discouragements. I hope that time will reveal the fact that her labor has not been in vain. Since her last lecture, inquiries have been made of me rela-tive to the future, which gives one good ground to hope that future seasons may be more prosperous

To-day she is commencing her present work in Brooklyn where I have no doubt she receives that high appreciation to which she is so justly entitled. The Spiritalists here, are at present mainly in the phenomenal plane, and it is well that inquiry should be awakened and inquirers satisfied. The popula-tion of this city is constantly changing. I do not think more than twenty persons could be found in our present membership who were identified with the movement ten years ago; and the learners of first principles do not appreciate lectures as those do who are further advanced. Next season will probably show an improvement in our audiences. It is pleasant, however, to observe the signs of progress throughout the nation, as gathered from your columns, and may the knowledge of the truth speedily become universal. The JOURNAL is ever a welcome visitor to us. May its course be onward, and crowned "with the diadem of great success," in the enlightenment of the world. JOHN MAYHEW. Pres. Second Society, Washington, D. C.

#### 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, strange-ly enough no mention was made of Mr. O. P. Kellogg who not only is to be the presiding officer this season the same as last, and in fact has been every year since the organization of the association, but it is expected as usual that he will occupy the speaker's stand more or less.

Right here is a fine opportunity to offer the orig-inal remark that Cassadaga without Kellogg would limp as badly as Hamlet without Hamlet. No person who has appeared on our platform, mixes philo sophy and fun more readily or palatably, or com-mands and holds the attention of an audience more promptly than he. Our association congratulate itself and the public that he again takes the responsible position of presiding officer.

Many of your readers may be interested to know that the officers of the association elected at the last annual meeting are: T. J. Skidmore, Pres't. and Treas.; Mrs. T. J. Skidmore, Vice-President; Thos. B. Buel, Secretary.

The Board of Trustees are: T. J. Skidmore, M. R. Rouse, O. G. Chase, Geo. C. Rood, L. Sage, J. B. F.

Champlin.

Cephas B. Lynn is to be with us during our annual picule, the 9th and 10th of June and Mr. A. B. French the two closing days of our August meeting the 25th and 25th. Thos. B. Buel.

M. D. Cowdery writes: The Religio-Philosophical Journal grows better and better. I like it for its upright, manly course and its sterling worth. I esteem it as the best spiritual paper now published.

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

The meetings just held here, commencing Thurs-

To the Editor of the Religio-Philosophical Journal:

day evening and closing Sunday evening were a grand success in every particular. Many came a distance of two hundred miles to attend these meetaistance of two hundred miles to attend these meetings. The speakers were enthusiastically received and well liked. Mrs. Leake discoursed on the "Psychology of the Church," "Death, and the afterlife," and "The Spiritual Philosophy," Judge Holbrook spoke on his "Early Experiences in Spiritualism," "Our Easter and the Christian Easter," and "What is Truth?" Prof. Lockwood on "How far shall we demand test conditions of our mediums." Dr. Slade was used under control to give at different times demand test conditions of our mediums." Dr. Slade was used under control to give at different times three distinct phases of mediumship. Many had sittings with the Doctor, and I have not heard of any who were dissatisfied, but all wanted more. I will give the names of a few who had sittings: D. S. Woodworth of Oak Grove, Wis.; he received a communication from a sister with name signed in full. He was well satisfied. He had a sitting subsequently with still better results. Mrs. Peterson, of Omro, had two slates with communications from her father written thereon, one to herself and the other to her son. They were very characteristic. Mr. and Mrs. J. T. Avery, of Berlin, Wis., had communications from their daughter and from the former's sister. They were happy to know their friends mer's sister. They were happy to know their friends still lived and could manifest to them. J. W. Guest, of Hartford, received a communication from his sons, Harry and Frank. In the communication they told him they had tied his handkerchief into knots in his pocket. He found it so, Many others, myself and family included, received similar tests that were mentioned, being given between two slates in daylight. Mrs. Sarah Shedd Noyes, being in Wisconsin on a visit from St. Johnsbury, Vt., came one hundred miles and kindly furnished vocal music. Dr. Phillips and family sang by request, "Something sweet to think of," "Spirit's call," "Isles of Bye and Bye," and some others. Action was taken toward organizing a State Association. A committee was appointed to draft by-laws, obtain charter, etc.

Dr. J. C. PHILLIPS.

#### 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 ex-tended biographical sketch of her. She was a noble woman; a representative woman; a worker in many a field of reform for her sister woman and the race. She has influenced by her songs an and the race. She has influenced by her songs and hymns many a soul, and cheered them. I am not familiar enough with her history to tell you much about her work, but the beautiful song, "Pass under the rod," is by her, and the hymn, "I'm a piligrim, I'm a strauger," and also the song-hymn, "O sing to me of heaven," is hers; chorus, "There'll be no sorrow there," is by some one else. Mrs. Shindler told me once the occasion of the composition of this and the time she first heard it sung. It was before she became a Spiritualist. A loved friend in Charleston, S. C., while dying called for her, saying, "O, if Mary would come and sing to me before I die." She got there after the friend died, and sitting by the cold body during the night she burst out in singing some familiar song, and then the words, "O sing to me of heaven," came into her mind, and before morning the song, now so often sung in religfore morning the song, now so often sung in religious meetings of all denominations, was composed as we have it. Her sorrow was carried into it.

While she was in Vermont visiting the Eddys, she attended a large church gathering in Rutland sne attended a large church gathering in Rutland and was astonished to hear that vast audience burst out in that song which, until then, she did not know had been set to music. She wept, and mentioning to the gentieman beside her that she wrote it, he at once rose and called the attention of the audience to the fact and requested her to speak to them. The minister joined in the request, and she rose and told its origin, and added from her deeply roll gions proits origin, and added from her deeply religious na-ture much that moved and touched them.

ture much that moved and touched them.

My acquaintance with her was very pleasant during a ten days' stay in Memphis. I met her several times since in the North; the last time only a little over a year ago in New York City; a remarkably smart and hale woman for her age. She was one in whose daily lite and act, our Spiritualism found a noble expression. She lived its philosophy as well as held it intellectually. I am only dropping a single flower of memory, sweet to me, upon her grave, She, I am sure, is now at work in a higher sphere with that same love and self-denial which characterized her earth life.

Corry. Pa. Corry, Pa.

#### 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 who with sorrow regret her departure, Mrs. B. being the first person that ever openly espoused Spiritualism in this place. Her lectures were given in clear, concise language, rare and beautiful, and appreciated by every lover of fine oratory. Meeting with many harsh criticisms and with almost seeming neglect, yet by the exercise of the spirit of patience and forbearance, she won many warm friends. Her explanation of the scriptures were exceedingly plain yet grand and inspirators were exceedingly plain yet grand and inspirators. fures were exceedingly plain, yet grand and inspir-

ing.
Curiosity attracted many to hear her lectures, just to criticise and misrepresent her, but when her clear sweet voice rang out with sublime and beautiful thoughts, it seemed as if her spirit had woven a hading them snell-bound. chain round the audience holding them spell-bound. She closed her lectures with a benediction or beautiful poem, and the audience went home with a feeling that it was good to have heard her. It is the desire of her many friends that her future home may be in Colorado, where she can be the instrument of great good, both religiously and socially. West Las Animas, Colorado.

#### 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 exercises with a speech in which he described the different spirits that he was able to discern in various parts of the room; Dr. Orne, 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; Mrs. Minnie C. Stone sung, and remarks were made by Mrs. Maggie J. Folsom, Mrs. Norris and J. D. Henderson. The evening programme was very similar to that of the afternoon.—Boston Herald.

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

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."

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 the favor of Providence in preventing further legislation against polygamy. Polygamous marrying has received a new impetus on this account without doubt.

Devotion to an Invalid. Wendall Phillips's wife has been an invalid for over thirty years, and during all this time the great orator has been unand during all this lime the great orator has been un-tiring in his attention to her. "No one but you can know what it has been to care for her," was re-marked to him recently. "Ah! No one but me knows how good she is," was his heartsome answer.

Put a country right and it will soon put a govern

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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp. Hall's Hair Renewer has steadily grown in favor, and spread its feme and usefulness to every quarter of the globe. Its unparalleled success can be attributed to but one cause: the entire jufilment of its promiers.

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#### THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER. B. F. UNDERWOOL. CONTRIBUTORS:

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

The aim of The Index is-

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

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, cataolicity for bigotry, tove for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public ac-

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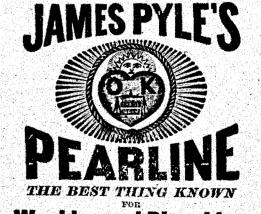
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#### 32 24 34 22rmeow AMERICAN COMMUNITIES.

BRIEF SKETCHES Economy, Zoar, Bethel, Aurora, Amanu, Icaria, The Shakers, Oneida, Wallingford, and the Brotherhood of the New Life.

By WILLIAM ALTRED HINDS. Paper cover, 176, pp. Price, 60 cents; postage, 5 cents. For sale, wholesale and rotall, by the RELIGIO-PHILOSOPEL-CAT, PUBLISHING HOUSE, Chicago.

Split Among the Doctors. The split among the New York doctors on the question of consultation with "homeopaths" is widening. The conservatives have procured 400 signatures to a paper pledging the subscribers to vote for the re-enactment. of the old code, which forbids the recognition by regulars of the practitioners of any other school. The liberals are about to circulate a counterpledge. The profession in New York will soon be arrayed in two solid ranks on the question whether emergencies may arise in which considerations of humanity will justify the "only genuine" practitioner in helping the spurious article to save human life. The liberals. are slightly weakened by a division among them-selves, a number of them being opposed to any code at all. Last Friday night fifty or sixty of the liberals met to lay out the plan of campaign. It begins to look as if this difference of views were about to degenerate into a bitter and extravagent controversy, absorbing energies that have all they can attend to in the encounter with disease. The "conservatives" and "liberals" would do much better to let the questions of old code, new code, and no code go till they have found out how to cure little things like whooping cough and earlief forcer to say nothing of earlief cough and earlief forcer to say nothing of earlief. ing-cough and scarlet fever, to say nothing of con-sumption and malaria. The movement lately begun in England for the "collective investigation of disin England for the "collective investigation of (fise-ease" by correspondence between committees of the medical societies and all the practitioners furnishes a good model for their imitation. The promoters of that movement aim to bring together the scattered acquisitions of private experience and observation, to arrange and study them, and to thus obtain the material for a more thoroughly scientific study of disease than has ever yet been made. When work like this remains to be done for medical science, which is as yet more infantile than most of the sciences, the doctrinal discussion of beresy and orthoences, the doctrinal discussion of heresy and orthodoxy into which the American profession seems to be about to plunge is old-fashioned and unfortunate.

Whether life is worth living or not depends most upon what we do with it. It depends much more upon how we act than upon how we are acted upon. It is not so much what we suffer or enjoy as the character we achieve. To answer this question properly, we must not consider our lives in isolation properly, we must not consider our lives in isolation but rather in relation to those with which they blend. No one who truly lives lives wholly to himself, and that which makes our lives most worthy is often the influence they exert upon others. The world owes a debt to every man, and every man owes a debt to the world. The world seldom fails to make a return for the outlay we make. But, beyond the circle of our obligations, there is a still wider circle of privilege is which we are free to move, and which of privilege in which we are free to move, and which we may use as so much capital of power and oppor-tunity to bless the lives of those who come within its circumference. There is nothing which helps us so much to feel that our own lives have been worth living as the humble but grateful consciousness that we have helped some other soul fulfill its destiny.— Christian Register.

The Spider. The St. Louis Republican tells of an amusing incident that occurred in a church of of an amusing incident that occurred in a church of that city a couple of Sundays ago. A gentleman was the owner of a very unique pin in the shape of a large black spider, the body of which is a large amethyst. This ornament was presented to a young lady friend, and she wore it on her dress to service. It so happened, and unfortunately, that a young gentleman near her perceived the life-like ornament on the young lady's dress, and to all appearances crawling up to her face. A look of terror overspread his features, and without any hesitation he endeavorcrawing up to her face. A look of terror overspread his features, and without any hesitation he endeavored to brush off what to him appeared a tarantula. He missed it and brushed at it again, when the almost audible smiles of a few who witnessed the gentleman's heroic endeavors attracted the young lady's attention. He became very read in the face when he discovered his mistake, and it will be a long time before he attends that church again.

The Queen of England. The Globe says: "John Brown, for many years the devoted personal attendant of Queen Victoria, died at Windsor castle yesterday. A plain, homely Scotchman, he was the most trusted and the most faithful of all the queen's retainers, and for more than a quarter of a century has scarcely ever been beyond reach of her cal Many men of noble birth have envied him the confi dence reposed in him, for which they would gladly have surrendered both rank and title." The reason for this confidence was that John Brown was a spirfor this confidence was that John Brown was a spirit medium, and through him the Queen believed that she held daily communication with her departed husband. The church bigots reported her "crazy" on this account, but she will die in the belief, though she is the head of the English church. We would give \$10 for a book containing reports of these stances.—The Worthington, (Minn.,) Advance.

General Butler. As Queen Elizabeth used to tune her pulpits in olden days," says the Pall Mall Gazette, "so General Butler, now by a strange freak of fortune Governor of Massachusetts, has undertaken a similar task among the descendants of the men of the Mayflower. His proclamation setting apart April5th as a tast day concludes in the following remarkable fashion: 'I do specially exhort the ministers of the gospel on that day to feed their flocks with the divine word, and not to discourse upon political and other secular topics which may divert the rerious thoughts of the people from the humble worship of the Father.' The whirligig of time has brought about strange ravages, but who ever imag-ined that he would live to see 'Ben Butler' in a position from whence he could attempt to 'specially' exhort the ministers of the gospel' as to what they should say or leave unsaid in the pulpits of Boston."

Theatre in the Church. The play of "Caste," followed by the farce of "My Neighbor's Wife," formed the programme of an entertainment in a Methodist Episcopal Church. The pastor protested against what he regarded as a desecration of the house of God, but the trustees gave permission in spite of him. The editor of the Christian Advocate, to whom the minister reporte i the case, does not give the location of the church, but says that complaint should have been made to the presiding elder, and an injunction, if necessary obtained from elder, and an injunction, if necessary obtained from the courts. He warmly asserts that the quarterly conference should not be of "such a craven spirit, or so utterly devoid of common decency, as to wink at

Church Conference. The New England Southern Methodist Conference is pledged at the rate of two cents a member to pay the debts of the Metropolitan Church at Washington. The report of the Committee on Sabbath Observance declares the sanctity of that day, deprecates Sunday travel and Sunday funerals.

#### Strength for Mind and Body.

There is more strength restoring power in a bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. This explains why invalids find it such a wonderful invigorant for mind and body. See other column.

Spread of Spiritualism in Bohemia. -A dispatch from Vienna says that the Bishop of Bohemia has become so much alarmed at the rapid spread of Spiritualism in that country that believing proscriptive measures necessary, he has de-clared any one professing belief in Spiritualistic doctrines to be guilty of heresy.

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God hath made many sharp-cutting instruments and rough files for the polishing of His jewels; and those He especially loves and means to make the most resplendent He hath oftenest his tools up.-

Mr. R. W. Merrill, Secy. Phœnix Mfg. Co., Grand Rapids, Mich., says one of the family had catarrh for eight years. Ely's Cream Balun cured her. 50 cts.

Whoever has a contented mind has all riches. To him whose foot is enclosed in a shoe, is it not as though the earth was carpeted with leather?—Him-

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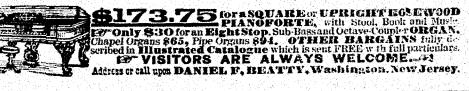
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Continued from First Page

at a camp meeting, spoke on the 'Dangers, of the Perihelion." As he proceeded and let loose the imagination and pictured to his shivering hearers the grand catastrophe when Sature would strike the "corporate immensity" of Jupiter, and Venus, Mars and the Earth be gathered up like footballs and tost into the boiling caldron of the Sun, and go off like jets of steam when a drop of water strikes a hot stove—he really became frightened himself, and his hair raised, and his eyes rolled in fierce frenzy. The talk of the perihelion, even if by spirits, was all bosh, however much it frightened. So Prof. Gilliam talks himself into a franzy. It is Gilliam talks himself into a frenzy. It is not about an impinging comet, or perihelion end of the world, but the negro is the lion in his path, or rather the path of our civilization. The professor has found that the colored race whom we have been told for half a century would die out if not for the fostering care of the whites, now that they are left to themselves, increase out of all proportion. While the whites increase at the rate of twenty per cent. in ten years, the blacks increase thirty-five cent. At these rates of increase the white population doubles itself every thirty-five years, and the black every twenty years. Applying these figures it is found that in 1980 there will be 192,000,000 blacks and 240,000,000 whites in the Unites States. As this yast prepanderance of the blacks will be in the South, the gravest political complications will arise. The negro element is one which does not, nor cannot assimilate, says Gilliam. Whatever may be said by way of sentiment, of the equality of races, the fact remains that the white element will not receive the black on terms of equality. The negro is as distinct a factor as the Chinese, and cannot become an American in the broad sense of the word. Hence, when increased to such vast numbers and enabled to overbear by his vote, there is no question of the complications and antagonisms which will arise.

This certainly is an alarming picture; we have not only a negro in the national woodpile, we are to have 192,000,000 of them! What are we to do? Gilliam solves the problem, advocating colonization in some Central American State. Henry Clay was alarmed by this same shalow on the sun and lost the Presidency by his ardent advo-cacy of colonization. Colonization would be about as practical as Mother Partington's attempt to mop up the Atlautic Ocean. According to Gilliam's own figures, the most streamous efforts at transportation would no more than absorb the yearly increase. Beside the negro is a citizen and has a choice, and does not prefer to leave the country, and how can he be forced to become an exile? We take no such gloomy views of the subject. It is an error that the negro is as unassimilatable as the Chinese. Educated he becomes a valuable citizen and has his place in this mighty Republic. There is infinitely m ire danger of the monopolists, the railroad kings, the bank autocrats, even of the very men who travesty government in the halls of legislation and make a farce of justice and law, than in the "alarming increase out of all proportion" of the black race.

MISSIONARIES.

Rev. Wm. Miller gave a lecture in Cleveland to a large audience, detailing his twenty years experience as a missionary in Zululand. His account of the Zulus is interesting. He says there are no thieves there. Dr. Livingstone left a quantity of valuable goods in one of their villages on people no safeguards against thieves, as locks and burglar alarms. Rev. Miller says:

"A thief would be killed. He cannot be put in prison to be pardoned by a benevolent Governor. There is no profanity there because the negroes do not know how to swear. There is no immorality. 'Street walkers' would be put to death or driven out of the country. I never saw a drunken man there, unless he had been given some of the white man's whisky."

Yet he urgently advocates sending missionaries among them, and begs for money to carry forward that enterprise. Moral as they are they know nothing about God, or Jesus, and he says are "absolutely without religious belief," in which he makes an absurd mistake.

What good can missionaries do such a people? They would teach them to swear, lie, cheat, steal, drink and nameless immorality. But the poor Zulus shock the modesty of Mr. Miller by their simplicity of dress, which consists of little more than a fig leaf and a necklace. He stayed there twenty years and was shocked every day and all times of day. The children in that hot climate do not even always wear the fig leaf. Most shocking! Mr. Miller wants them Christianized, so they will wear hats, and bonnets, and pantaloons and gowns. If they would do so there would be a broad field opened for Yankee trade! The Zulus now want nothing of us. Christianized, they would want Bibles, whisky, tobacco, and missionaries, who ought to be versed in medicine, in order to save the poor savage from the nameless diseases the Christians will surely introduce. May they fare better than the gentle Hawaiians, who when discovered by Captain Cook, numbered 400,-000; a splendid race in a veritable Eden. Missionaries went to them, and in the same ship, were Bibles, rum, tobacco and the seeds of a disease, which has reduced that noble people to barely 60,000, and will eventually extinguish them.

When the British send missionaries to the heathen of Asia, they put in a few cases of Bibles and fill the hold with opium! and that, too, against the protest of the heathen rulers, who know that this introduction of the narcotic means national death! As missionary work is a dead failure at home it is appropriate that it seek some remote corner of the earth, where the missionaries may be 'shocked exceedingly," by people living in the innocency of the Garden of Eden.

Every Sunday the plate goes round for pennies to carry the Gospel to the heathen, and at the same time under the very shadows of the proud steeples, squalid wretchedness perishes in the cold, or starves for want of a crust of bread! Oh! the scorn for this infinite sham; this canting hypocrisy, which mouthing of the lowly Nazarene, is the sum of greed and selfishness.

M. C. Grand'oury has published a paper on the formation of coal, the result of his own investigations. He refers the formation of coal to the decomposition of the woody matter of plants, forming an organic paste. which subsided in deep water, and became gradually consolidated under vast pressure.

Hard corns may be treated as follows: Take a thick piece of soft leather or felt; cut a hole in the centre. Upon going to bed at night fill the hole in the centre of the leather with a paste made of soda and soap; wash it off in the morning. Repeat the same process several nights, and the corn will be removed. | god Seraph to beg from the Emperor to heal ern Mexico, Central America, New Granada,

The Snake Charming in Egypt To-Day.

To the Editor of the Religio-Philosophical Journal: In Mrs. Elise van Calcar's spiritual month ly. On the Boundaries of Two Worlds, published at the Hague, Holland, in the Dutch language, we find in the first number of this year, the report of an Evangelical missionary about his own experiences in regard to the snake charming business of the present day. The testimony of a reliable eye witness about the trade which by certain individuals in the Orient is made of discovering and banishing poisonous reptiles from houses, etc., is not only interesting but important in regard to the knowledge of the mystical endowments of man, in so far as it is very common yet to find the fact of "snake charming" represented by the travelers who observed it, as a mere trick of professional jugglers. The reporter in the Dutch monthly remarks on that seems that one hears years ly remarks on that score, that one hears very often, that those people, called "Psylli" in Egypt, far from exerting any magical influence on the reptiles, practiced mere fraud by simply removing the poisonous fangs from their jaws and thus making their bites harmless to themselves. Such fraud may be done occasionally, but it was certainly not the case in the experience which the Rev. Spillenaar, who lived in a village of Fellahs-Arabian peasants-near Cairo, had of snake charming in his own house. The missionary himself was, as may be expected from a propagator of the Gospel among the unbelievers, by no means partial to what he called the dominant superstition of the Egyptians, and consequently had always thought it "below his dignity" to undertake any examination of the gift of "Prophecy," which is extensively and publicly practiced in the towns of Egypt, below tents consisting of a few simple poles and ropes. But the fact of "snake charming" was obtruded upon the reverend gentleman in such an unmistakable way that he could not help acknowledging it as a fact, which on request he told as follows to the reporter in Mrs. Van Calcar's monthly. We now give this report in a literal translation:

"On a certain day a snake charmer came to his house, who told him 'you have a stranger in your house.' By this expression a snake was indicated, but this word is not used by the charmers. It is indeed a general popular belief, that every house has a snake which watches it as a 'house ghost' or home demon. 'The stranger,' continued the charmer, 'is a poisonous, injurious one, which does not belong here.' The charmer was answered that there was no business for him there, and was sent away. But the next day he called again with the same notice, 'There is a stranger in your house.' He received the same answer, and this was repeated five days in succession. At last the wife of the reverend gentleman made the remark, that God perhaps may use this man in order to save them from some great danger.

"Upon this the charmer was allowed to do his work. He at once requested that the lady should retire and thereupon he undressed himself completely naked, in order to prove that there could be no fraud in the matter. He then took a bowl with water, with which he mixed his spittle, and sprinkled with this all the corners of the house Then with a little wand he struck the walls of the dwelling room. Nothing was discovered there. Thereupon the striking of the walls was repeated in a side room, as the charmer said the snake was there. He asked the missionary to stand motionless. Sudwords, to which followed some unintelligible muttering. He then stepped towards the snake, took it by the neck and pulled it out of the ceiling, which as in the rest of the residence, consisted of reed covered with loam, a kind of ceiling which serves as a brooding place to the snakes, scorpions and insects of which Egypt is so prolific. While he was holding the snake by the neck he spat upon its head, and then cast it violently to the feet of Mr. Spillenaar, where it lay motionless. The monster was a meter

"But the task of the charmer was not yet at an end. 'This is a male.' he said, 'therefore a female must yet be skulking.' The second snake was discovered in the same way and captured and cast upon the floor at the side of the first. And here a remarkable coincidence appeared. The female snake was not entirely unconscious, but began to wriggle, whereupon the charmer ran towards her and spat again upon her head and back which brought on complete rigor.

"The charmer then dressed himself again, put the two snakes into a bag and left after having received a small reward. It could be seen that the female snake had a big knot of eggs in her belly, all of which would have speedily come to life. From what danger therefore were the honest missionary and his wife saved?"

It may be questioned how the charmer came to know that snakes were brooding in that house, and by which influence did he subdue these dangerous animals? Some may suggest that a few days previously two snakes had been seen by the Fellahs in the village and perhaps in the neighborhood of the missionary's dwelling, and that the charmer may have spied their traces by cer-tain signs. In all this we could not discover anything mysterious, but nevertheless we stop at some unsolvable points which baffle any natural explanation. The striking the walls with a little stick had the unmistakable end to wake the snakes from their sleep, which hastened to put out their heads in order to spy whether there was any near danger. The kind words directed to the dangerous guests may have had the same effect upon the snakes as the soft sound of a loving address may exert upon a dog or a horse, or even a lion or a tiger.

The muttering has certainly been nothing else than the reciting of some incantation, formulas or sentences, which have been found in use with all nations, among which as Grimm has it in his German Mythology

—the Germans were not the last. As to those incantations in themselves no power can be ascribed; the question arises, whether the monotonous muttering may not have had an effect upon the animal, and then whether not by this some internal ecstasy may be caused in the charmer, mastering his faith and will. of which the combined action upon the animated world and matter is hard to define. We cannot here expatiate any more upon the influence of voice. The most remarkable in this case seems to be the action of the spittle, perhaps the noblest fluid of the human organism. The ancients believed that the Psylli could heal the wounds from venomous snake bites by sucking them and filling them with their spittle. (See Salmasius' "Pliniana Exerostationes in Salivam," I. I., p. 246.) When Vespasianus, soon after his being proclaimed Emperor, was in Egypt, a man blind on both eyes, appeared before his seat, who had been commanded by the

him by spitting upon his eyes. It required some effort to persuade the Emperor to do this, but before the eyes of the people surrounding his seat, the blind man's vision was restored to him by the Emperor's spitting at him. (See Luctonius in Vespas. VII., and

Tacitus Histor, book IV., 81.) Denon, the celebrated member of the Commission of Scientists which in 1795 accompanied the French Expedition to Egypt, was offered by the "Grand Master" of the "Psylli" to initiate him into their Order, but he shrank from accepting the offer because a part of the solemnity was that the Grand Master had to spit into the mouth of the

Denon relates that one day "Psylli" were brought before the General Bonaparte. He wished to put them to the test. "Can you know," the General asked them, "whether there are any snakes in this palace, and if there are, are you able to force them to come out of their hiding place?" To both questions they answered in the affirmative. As a proof was demanded, they went through the rooms, and after a few moments declared that there was one snake present. They renewed their investigation to find out its hiding place, and got into convulsions as they passed a huge pitcher or vase in the corner of one of the chambers of the palace, and indicated this as the place where the animal was hidden, and it was indeed found there. (See Denon Travels in Egypt, vol. I., p. 236, of the translation of Bosscha.

And what was the impression this event made? "This was," says Denon, "a perfect juggler's trick! We looked at each other and had to confess they were very smart."

Since that happened, in the "Age of Reason," whose crowning work was the deification of a heaviiful harlot nearly a hundred

tion of a beautiful harlot, nearly a hundred years have elapsed, but the position of so-called "Science" towards facts which do not exactly fit her infallible last, has not materially changed, as is demonstrated by the stubborn ignorance and condemnation which the gross of the "scientific" people oppose to the proven phenomena of Spiritualism.

The discovery and mastering of poisonous reptiles seems to be the principal knowledge and art of the "Psylli" of Egypt, and this art is practiced now as it was thousands of years ago. The ancient Greeks and Romans make frequent mention of it and refer its origin to a people who were overwhelmed in primitive ages. If it be true that the "Psyl-

li" existed already at the time of Moses, we may assume with Strabo and Eusebius that this sect reached as far back as the worship of the god Kuuphis at Elephanta, who was called the architect of the world this the Egyptologists may decide! As to our opinion, we cannot believe, that a spiritual sect, which was based on supernatural or secret natural forces, should have maintained itself through thousand of years by mere fraud, and least, of all, under so vastly different governments and civilizations as those of the Hyksos, the Persians, the Romans DR. G. BLOEDE. and the Arabs. Brooklyn, April, 1883.

The Great Solar Eclipse of 1883.

To the Editor of the Religio-Philosophical Journal: Having received intimations from some of your readers, that they value astronomical articles, and wish they could have more of them, I am emboldened to pen you another under the above caption. The total eclipse of the sun on May 6th, 1883, though invisible on our continent, is, in several respects, remarkthe Zambezi for seven years, and when he returned for them he found everything as he left it. There are among these simple 31 minutes and 46 seconds of arc: this being within about 14 seconds of the smallest size the sun ever appears during the year. ('n the contrary, the moon, while passing between us and the sun, and creating the eclipse, happens to be within about one day of her perigee (the nearest point to the earth) and her angular size is 33 minutes and 18 seconds, or within one second of its greatest; and she thus covers the sun with a complete eclipse, much longer than is common.

The average time of totality in the solar eclipses, is not more than two minutes, but in this case, owing to the favoring circumstances just named, the time of total obscuration will be unusually long. The conical shadow of the moon will travel darkly and ominously across the Southern Pacific Ocean, like a flying spirit of evil, and the total darkness will continue at all points on the central line, for nearly 6 minutes. The shadow will fly about six thousand miles in three hours and seven minutes; that is about 32 miles a minute, and the diameter of the, more or less, eliptical section of it, measured from north to south, as it speeds over the surface of the ocean, will not vary much from 115

Those persons who have witnessed total eclipses, speak of the swift approach, passage and retreat of this great stalking shadow, extending from the earth to the moon, as very impressive. In this instance the full shadow will strike the earth at sunrise about 300 miles eastward of Sydney, Anstralia, in latitude about 35° south, thence flying at an angle some 30° north of east and curving somewhat to the right, it will in about one and a half hours, pass by the Marquesas Islands and, soon after, reaching latitude about 5° south will commence curving southward. It will finally depart from the earth at sunset in latitude about 13° south and 600 miles from the coast of Peru in South America. Thus those who observe the eclipse in the earlier part of its passage will mark the approach of the column of darkness from a point south of west, and, if imaginatively inclined, will doubtless feel the impressiveness above mentioned: The darkness palpably limited at first to a comparatively small portion of the horizon and rising swiftly towards the zenith, devouring the sun—the ominous chill and hurl of all living thingstis said even the winds die away.

"And nature makes a pause, ... An awful pause, prophetic of her end."

A few minutes, however, of breathtless suspense, during which the astronomer reaps his harvest, and the awful shadowy form, has flown over and is in retreat as swift as its approach. Once, its wing was that of a dark bird of ill omen. Now, thanks to the all penetrating eye of science, we know it is but the harmless shadow of our own intimately attendant moon, ever reaching out from her on the side opposite the sun, and once in a while glancing like the shade of a harmless cloud, across the bosom of her earthly mother and queen. Thus does science ever drive back into their cayes the votaries of error and superstition. "So mote it be" always in every field of human thought and human interest.

Aside from sentimentality, what of the this notable eclipse? Unfortunately the shadow path, or reigon of totality is wholly on the Southern Ocean as above described. We in the United States will see nothing of it. Eastern Australia, New Zealand, SouthEquador and Peru will witness only a partial eclipse. Unfortunately again, along and near the track of the full darkness or umbra, even the islands are few and small. there being found only two coral reefs named Flint Island and Caroline Island, to accommodate the astronomers. To the latter of these (not the Caroline Islands, N. E. of New Guinea) an expedition is about to be sent from the U.S. by co-operation of Government, the National Academy of Sciences, of the Naval Observatory and of the coast sur-The Island, or collection of small reefy islands, contained in 1874 about thirty native inhabitants and one stray Englishman, so far as known it has not been visited

The party is to consist of Prof. Holden of the Washburn Observatory, Madison, Wisconsin; of Prof. Hastings of the John Hopkins University; of Prof. Pierce of the Coast Survey; of Lieut. Brown of the Navy and of two photographers from the Royal Society of London, to each of whom is allotted a speciality in the several kinds of observations desirable to be taken while the intense light of the sun is obscured by the lunar globe. One thing to be searched for is an intra-Mercurial planet near the sun, and besides the spectrum of the solar corona, I trust some further light may be thrown upon the more than suspected lunar atmosphere, however small it may prove to be.

It just occurs that it will be a goodly journey of 12,000 miles by sea and 300 miles by land, and that if the editor of the JOURNAL could only be as generous of the princely income of the Religio-Philosophical Journal as the New York *Herald*, towards African explorations,—could he charter and equip a steamer for the cruise, I know of one gentleman of mature age that would go with him and take a hand at observing and writing up all the pretty things concerning the eclipse and what not, that might be visible in passing to and fro, including a call upon the "faithful" in Australia and other points of note.

The Church of the New Spiritual Dispensation, Brooklyn N.Y.

To the Editor of the Religio Philosophical Journal:

The work and position of this Church, the first of its kind in this country, is becoming every week more encouraging and satisfac-tory. Mr. J. Clegg Wright, ever since he came to this country last February, has been employed upon its platforms every Sunday. A word of commendation is not needed to set forth the qualities of this well known English trance lecturer. He will continue to labor here with the Church for some time to come. It is a gratifying fact that the con-trols of Mr. Wright have developed an interest that has almost filled the Church . with interested listeners and supporters of the cause. Unfortunately he is in a very poor state of health; almost for two weeks he has been compelled to seek the aid of doctors, his nervous prostration being so great. trust that he may seen be able to do for the cause what he has been able to do in the past but gentle treatment and rest is needful if he is to live much longer upon the earth

The Psychic Fraternity in connection with this Church is in a very flourishing condition. Colonel J. D. Graham is president and Mr. J. C. Wright is manager. It is composed of about one hundred and fifty members divided into classes. Its object is to study the laws of mediumship and develop mediums. On Thursday evening last the room was crowded. Dr. Comins lectured upon the Nervous System; he illustrated his remarks with models of the brain and nervous system. Mr. Wright treated of the Phrenology of Mediumship, showing what kind of brain and temperament was necessary for the development of certain kinds of mediumship, a most interesting and important study. Mr. Wright also spoke upon mesmerism, and showed the classes how to mesmerize the best way, and to enduce the abnormal cerebral condition Several sensitives were found in the classes that with careful attention will develop fine traits of mediumship.

This Psychic Fraternity is certainly a move in the right direction, and under intelligent and careful management will do a great and important work in the cause of Spiritualism.

A Young Lady Awarded \$300 for the Burning of Her Honorary Papers.

Miss Wolfe. a short time ago, received two gold medals from Pulte Medical College for her examination papers in physiology, histology, and materia medica, besides receiving the first honorable mention in contesting for the faculty medal. Of course papers of such rare merit, written in the presence of the different professors and under test conditions. were valuable to Miss Wolfe, as showing that when she received her degree of doctor of medicine that her diploma meant merit as well as form. At her final examinations for graduation she requested the different professors in the college, after they had inspected her papers and rated her qualifications for graduation, to please return them, as they had a business value to her. With this request all the professors in the college whom she personally asked complied excepting D. W. Hartshorn. This man filled the chair of surgery. Miss Wolfe's paper in this chair, it is said, was remarkable for the surgical knowledge it displayed. After college commencement she called at Hartshorn's office and asked for her paper. He got it out of his desk and let her see it, but would not allow her to take it until after he had attended faculty meeting. "But," he "you shall have the paper or a copy of He told her then when to call for it, and she did. He then declined to let her have her original paper or even a copy of it. Miss Wolfe then demanded it through an attorney, or to have an explanation why it was detained. Hartshorn said he had no explanation to make, and that he had put the paper in the fire. On learning this Miss Wolfe sued Hartshorn for damages, and the case was tried on Wednesday last before Judge Marchant. After hearing the testimony and the attorney's statements on both sides. judgment was given in favor of Miss Wolfe for \$300.-Cincinnati Saturday Night.

Miss Wolfe is a daughter of Dr. Wolfe, of Cincinnati, author of "Startling Facts in Modern Spiritualism," and is a very remarkable young lady. We predict for her a brilliant future.



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#### SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have neen done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled: his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satis\_ed that exercise would be beneficia. .o him, yet he can scarcely summon up fortitude enough to try it.

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