

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

VOL. XXXVIII.

Readers of the JOURNAL are especially requested to sena 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 FIRST SOCIETY OF SPIRITUAL-

CHICAGO, APRIL 25, 1885.

Spiritualism has made great strides the have been brought to us by those numberless with the subject, know positively that it em-ast year. I have not time to give details, rappings, little sounds so low, that you must braces a scientific fact. That is the difference bend your ear to listen to them.

And not only this, but death with all its terrors has vanished, and in its place I see before me the tribunal of justice—justice for the poor, for whom I have worked—justice for the hungry, and deliverance for the suf-

for the hungry, and deliverance for the suf-fering ones, amongst whom I have passed a large portion of my life. Last Sabbath it was my privilege, and com-mand from the Spirit-world, to bring before you the dark and dreadful history of theology; to tell you of the captives that had been con-fined in the dungeon for thirty and forty years, and of the rack and other instruments of torture, used for punishing heretics— those differing in opinion about points of faith. Were I privileged to speak to you after faith. Were I privileged to speak to you after my own fashion to-day. I should tell you after my own fashion to-day. I should tell you that within the last week there has been a public meeting held to listen to the cry of the out-cast in New York. I have seen misery, want and vice in many of our great cities, and now the bitter cry comes up from New York. We want justice. It may be long—it may be centuries before our opinions can right them here, but we want to know that there aball here, but we want to know that there shall be justice, peace, rest and a home where cold and hunger cannot come. I have looked into and hunger cannot come. I have looked into those blighted homes, and seen the wretched, the hungry, the miserable, with crowns of glory upon their heads. I have heard of those whose life had been of one continuous wail, come back singing the "Sweet By and By," and with not only a promise, but an assur-ance of the happiness that I should experi-ence with the mortals that have gone here. ence with the mortals that have gone before. That is another thing for which I am most thankful to Spiritualism. I am thankful to it for breaking away the dark veil that has been spread over the world; the angels have

us to day. It seems to me that during this thirty-seven years of history, both spirits and done the work. Friends, I cannot refer you, without I take long days and years, instead of a few min-utes, to all the great and good things Spirit-Spiritualists have mainly confined their en-deavors to spread abroad the truth that man is immortal, and the possibility of inter-course between spirits and mortals. Progress in phenomena has not been wanting. It has ualism has done for me; and if for me, then to thousands and millions of my fellow creatures. I desire to say to you as my personal testimony, that I have been twenty-seven ed, is a delusion. Mothers, as you bend over years working for Spiritualism; that during that time the spirits have neither deceived. disappointed nor forsaken me. I came among vou feeling myself a stranger in your land. have traveled every part of this wide country. I have now put a girdle of experience around the world. I have been in nearly every land of civilization, and in all my travels have been led, guided, protected and aided by the spirits. Why should they bestow their blessings upon me while they mar your life with disappointments? I answer, because I have been taught by them to regard them as human; to treat and deal with them as man and woman. I have never expected them to do more for me than good men and women could. They have employed me, sending me forth as their missionary. They have been just to me; they have paid me, paid me with love, care and protection, as you, my broth-ers, would have done had I entered your ser-vice; and they have treated me, I tell you, from the human side, as a human and a beloved friend, and I only expect from them what human friends would give. I am a stronger Spiritualist to-day than I was yes-terday, and I will carry its banner through

between those who oppose us and ourselves. Why, my friends, if modern Spiritualism be a delusion, it is unlike any other delusion the world has ever known or read of. If it be a vast deception, it has none of the charac-teristics of any of the delusions that have inhabited the mind of man.

Spiritualism came to us at first with a cor-dial invitation to test its claims, and these claims have been tested, and it has not been found wanting. Spiritualism made its ad-vent among mankind with a challenge, and of its mereclear phenomena was subeach of its marvelous phenomena was subjected to the closest scrutiny and the most rigid examination; was tried in the schools of scientific testing, and thoroughly investi-gated. Spiritual manifestation has been proved, so to speak, to the very core, and in every instance it has identified itself to the investigators as precisely the thing which it has claimed to be-namely, that there is communication between those that have gone before us and those who still remain on the physical plane. The scientific Tyndals upon one side may sneer-that don't put away the fact. The theological Talmages on the other hand may denounce, but that don't take away the truth. It has been the Christian institutions and the Christian priest-hood that have bitterly fought the acceptance and promulgation of the truth of Spiritual-ism. The Church also bitterly opposed the anti-slavery movement, stood directly across the pathway of the great temperance reform, and denounced it as fanaticism. It is to-day most active in opposing the enfranchisement of women. Christianity lighted the fires of Smithfield—it built the rack, made the thumb screw, and has contrived every kind of develish ingenuity in order to hinder the progress of events.

It taught that the child in its cradle is in a condition of total depravity arising from the effects of our first parent's sin, and promulgated the doctrine of infant damnation for the glory of God. No delusion about that, is there? but Spiritualism, it is claim-

beautiful as they are. It is ours to have the gift of the spirit, fresh inspirations, golden thoughts, and to stand on the threshold and look into the future and see the faces of those gone before. Blessings be with you every one, and may your faces ever shine with love's illumined brow love's illumined brow.

No. 9

Mr. I. G. Withers played a flute solo with good expression, and Miss Runnels gave a recitation entitled the "Song of the Camp," in which was introduced the song of Annie Laurie.

MRS. T. B. STRYKER

then gave an address, of which our space will permit but the briefest abstract:

will permit but the briefest abstract: Thirty-seven years, and what is the result? Spiritualism has suffered and struggled, but with each convulsion, it has become strong-er. With every so-called exposure, it has burst forth into new life and given evidence of renewed strength. Surely God has been in the movement; surely the philosophy which the angel visitors have been pleased to bring the angel visitors have been pleased to bring to earth's children, was from the inner courts of the real life. Friends, this beautiful cause we celebrate.

ante-dates all historic records, though its modern birth was but thirty-seven years ago, when its flood-gates were opened and the Spirit-world was permitted to manifest its power in a more diffusive manner. No thinking man of to-day would condemn his child to eternal suffering, and yet such was the attribute of the God you were called upon to love, reverence and worship before Spiritual-ism shed its light upon the earth.

Mr. Newton said, that before Mrs. Brigham should arise to make the closing speech, he wished to express in behalf of the society, their sincere thanks to the volunteers who have so kindly come here and instructed and entertained us to-day. May this be one of the anniversaries to be remembered by us with great pleasure.

MRS. BRIGHAM then said: You will find my remarks will be

ISTS OF NEW YORK.

Celebration of the Thirty-seventh Anniversary of Modern Spiritualism.

ADDRESSES, MUSIC AND RECITATIONS.

The Hall of the Society Filled with Attentive Listeners.

(Reported by Geo. H. Mellish.)

On Sunday afternoon, March 29th, 1885, the First Society of Spiritualists celebrated the thirty-seventh anniversary of the advent of modern Spiritualism, in an appropriate man-ner. The platform was tastefully decorated with foliage plants, while on the desk were vases of cut flowers, which lent a cheerful aspect to the auditors. On the wall immediately back of the speakers hung a silk banner with the following inscription upon it:

The world hath felt a quickening breath, From heaven's eternal shore; And souls triumphant over death, Return to earth once more. For this we hold our Jubilee, For this with joy we sing, Oh! grave, where is thy victory? Oh! death, where is thy sting?

Fifteen minutes to each speaker was the time alloted, and while the speeches were reported in full by the stenographer, and are well worthy to be printed as reported, it would be making too great a demand upon your space, and I, therefore, shall content myself with taking brief abstracts therefrom.

Mr. Henry J. Newton, who has long, faith-fully and ably served as the President of the Society, introduced the speakers. The exer-cises were opened with a piano solo by Mr. George De Weir, and Mr. Newton, then addressing the audience, said:

We have met here this afternoon to celebrate the 37th anniversary of the advent of modern Spiritualism. As we have a long programme and a large number of speakers, what I say will necessarily be very brief. It is a part of my duty—and the unpleasant part of it—to see that the speakers do not speak too long. We must confine each speaker to fifteen minutes.

Whatever may be the opinions of men in reference to modern Spiritualism, here is one thing upon which all necessarily have to agree, and that is the fact that Spiritualism is here. That is beyond controversy. It is not only here, but it is everywhere over the whole earth, civilized or uncivilized. Wherever people may be, Spiritualism has made its self manifest among them. This fact alone is sufficient in itself to excite the greatest astonishment. That it came here in this part of the nineteenth century, with all its varied phenomena, is a fact sufficient to create a profound and widespread effect, especially when we contrast this century with those which immediately proceeded it

which immediately preceded it. When we take another step, then the ques-tion comes, Why is Spiritualism here? What is its import, and what does it mean? Our good ecclesiastical brethren tell us the devil does it all. I would like to discuss that quesdoes it all. I would like to discuss that ques-tion a little, but I have not time. Some who pride themselves on their scientific attain-ments, say it is all an hallucination, a men-tal disease that at present is epidemic, and which tips tables, writes intelligent commu-nications between scaled makes, makes ar-quistle panel drawings and paints metores in the costs as loss from data has demon-

physical phase carries conviction; to others the mental phase is highly valued. I will confine my remarks to one thought, and that to emphasize the fact of angel intercourse with mortals here.

past year. I have not time to give details, much less to comment thereon, but in this

city there have been four or five new publica-tions. The first is "The Nineteenth Century Miracles," by Emma Hardinge Britten. I wish I could stop and talk about this publica-

tion, but time will not permit. Then "Clear Light from the Spirit-world." Then "The Missing Link." by Mrs. Underhill, the eldest

scientists, who exclude from their councils

all Spiritualists, but have called to their aid

Mr. Isaac G. Withers, one of the best per-formers upon the flute in this city, then gave

a solo upon that instrument, being accom-

panied by Miss May Newton upon the piano. Those present were charmed with its sweet-

ADDRESS BY CHARLES DAWBARN.

Mr. Charles Dawbarn was then introduced

MR. CHAIRMAN, LADIES AND GENTLEMEN: Our president informed us that we have the honor of having upon our platform to-day Mrs. Underhill, formerly Miss Leah Fox. If you had been sitting upon this platform for

the past fifteen minutes, you would have had audible proof that the spirits are here with

that I have omitted.

ness and purity.

and said:

Let me call your attention first to how we mark the existence of these miraculous pow-ers. They are largely limited in the physical. When we look out toward the horizon, the eye takes in a type of the physical, limited in extent; but when you come to look at humanity from the mental side, you find a disparity in the other direction. You there find that our brothers have taken wood, brass and stone, and have built telescopes through which the eye can search the heavens, and microscopes which reveal a world before invisible, thus broadening and enlarging themselves intellectually. Then Spiritualism steps in and shows us

that this life on the bosom of earth, is but the beginning of our journey, and that those who have gone before us still live, and shall continue to live. We thus see how much grander man shall be in the future than he is now. Our angel friends not only teach us that man's intellectual power is carried with him to the other side, but that it continues eternally to grow and unfold. As man progresses, his ideas of Deity become grander, and the personality of that Being fades away. Take this thought home with you. Man is grander than you ever conceived, and the truth that is brought to earth to day through the bleesings of modern Spiritualism, is an evidence of that.

ADDRESS BY EMMA HARDINGE-BRITTEN. Mrs. De Lana then sang "Good-By," and was followed by Mrs. Emma Hardinge-Britten, who said:

DEAR FRIENDS, I am something in the po-sition of the celebrated essayist, Charles Lamb, who after writing six pages to his friend, apologized because he had not time to write a short letter. Now it seems to me that when we attempt to enter upon this subject of Spiritualism, we are very much like the great essayist. We attempt to crowd thoughts which go around the world, and stretch away as far as mortal ships can go, into a contracted, poor, little fifteen minutes. There is one consideration, however, which it will take but little time to echo. for I know it is in your thoughts. How wonderful it seems that we have met at this hour to speak of that, and to rejoice in that which is occu-pying the thought, attention, gratitude and love of thousands and millions in every part of the world at this same hour. At this very moment, the countless millions in every part of the globe, like ourselves, are all looking to the little village of Hydesville in New York State, as their Meeca, and to the dear lady that sits among you at this hour, and to her sisters, as the ones that redeemed us from the darkness of paganism and the errors of theology.

I thank Spiritualism for taking from me all the terrors connected with death. I do not mean death in my own person, for to me it has never had terrors, but I mean the ter-rors of the death that takes away our best beloved.

We have not only heard telegraphic mes-

ife. Mrs. Britten then begged the indulgence of the audience, as this would be her last ap-pearance before them, before returning to Europe, to relate a very marked instance of the protection, extended to her by her spirit friends in Glasgow, Scotland, some years ago, when in that city of John Knox. She de-manded and was accorded the right to speak in a church on Sunday, the first instance of the kind in that city. The tale was a touching and thrilling one, and we regret that space forbids our reporting it.

When Mrs. Britten had resumed her seat, Mr. Newton invited to the platform Mr. E. W. Capron and Mr. John Kedzie, and as they stepped thereon Mrs. Underhill arose, and tak-ing them by the hand said: "Mr. Kedzie was my neighbor, and he stood by us through weal and through woe, as did also Mr. Capron.'

REMARKS BY E. W. CAPRON.

Upon being introduced to the audience Mr Lapron said:

There are now left only Mrs. Amy Post (who is 83 years old, residing at Rochester, N. Y.), Mr. John Kedzie, Mr. John Robinson, and myself, who went on the platform at the time of the first investigation of modern Spiritualism. All the rest have gone with the spirits. Possibly there may be another one living on earth, but I think not. There were no others, I think, except those who mobbed us. I suppose some of the mob are yet living. One of them, George Willets, I excuse him, because he was a good soldier afterwards, and became a Spiritualist, making an apology to me. I am also a Spiritualist.

The next on the programme was a cornet solo by Mr. Clarence Brigham, son of Mrs. Nellie J. T. Brigham, which was followed by

ADDRESS BY MR. HENRY C. BOWEN.

We have not only heard telegraphic mes-sages from the life beyond, but we have clasped hands with those the world calls dead, and we know their condition in the spheres to which they have gone. We know that they can see us and bless as every hour. though we may not all see them; and there is not a mod filling that they have other doar and a mod filling that they have other doar though we may not all see them; and there is not a mod filling that they have other doar though we may not all see them; and there is not a mod filling that they have other doar though we may not all see them; and there is not a mod filling that they have other doar though we may not all see them; and there is not a mod filling that they have other doar though we may not all see them and there is not a mod filling that they have other doar the subling chain is is a set the they have other doar the subling chain it is a subling that is a subling the they have other doar the subling chain is is a subling that the they have other doar the subling chain it is a subling the they have other doar the subling chain is and they have the th

the cradle of your loved darlings and reflect upon these teachings of Christian theology, how much consolation will you have? That is a cheerful kind of a thing, that sort of religion, isn't it? It is very consoling for you, Christian fathers and mothers, to know that when that wayward boy of yours has passed over, that he plunges into an everlasting fire, and that his torture there shall continue through an endless eternity. There is no delusion about that--oh! no.

It is Spiritualism that is to break every yoke, physical, mental and spiritual; that is to breathe the spirit of peace instead of war. Something is wrong, when, after all these years of Christian and religious civilization, the world presents the warlike aspect it wears to-day. The whole genius of modern Spiritualism is opposed to the spirit of war. Itrequires of us the full and free exercise of every faculty of body, soul and mind. We must work out our own salvation. It is because Spiritualism demonstrates a life beyond the grave, and is opposed to the dogmas of theology, and has given us something better, and because it breathes the sweet principles of peace rather than of war, that I with my fel-low Sniritualists say this afternoon, "All low Spiritualists say this afternoon, hail, great, wakening light!"

Mrs. Geo. S. DeWeir who sings regularly for the society on Sundays, then sang very acceptably the piece entitled, "Take me back to the days of yore." Miss Lillie Runnels of Chicago, recited "The Voice of the People," by James G. Clark, and in response to a hearty applause, she recited the piece entitled "Church Bells." The lady has a rich, deep voice and dramatic talent.

ADDRESS BY MRS. SHEPARD-LILLIE.

There is so much to attract your attention, and so many good things have already been said, and there is so much in the place and hour, both spiritual and from her who stands in the visible presence before you, that we feel almost as though our silence would be most welcome to you. Looking upon the face here of our dear sister, Mrs. Underhill, we hear the sounds that are beating upon the floor, sending to us not simply the re-sponses of material substance, but a sound from the distant, far away spheres where the spirits of those who have passed from earth life dwell, and who have brought all their intelligence, power and intellect to bear upon the world through these almost countless ages, to devise a way and means to meet the needs, necessities and demands of the aching, longing human heart.

We would no longer be satisfied with the faith or creeds of the past. In answer to a demand came the sounds we have listened to this afternoon. These raps came in an age that asked a reason for all things, and silent hands lifted the curtain. Ages they had waited for this event. Man must first grow in order to experience the need, and then expand intellectually. I say we waited, for I, as one of those outside of the line that now address you imperfectly, but as best I can, through the lips of another, can see how i was necessary that the spirits should wait till man could read the signs of the times This intelligence that made itself manifest through the so-called raps, thirty-seven years ago, was one sign of the times. See what has been done. Read the signs of the times, ness been gone. Read the signs of the times, for they are prophetic, with great depth of meaning, if viewed aright. You take up the pains branches, and as symbols they take you work almeteen hundred years, but the rechi-teriors of the past will not satisfy you.

in sympathy with the hour and the time, for both are very short. What needed to be said has been said; all the joy, all the gladness and all the congratulations necessary to be mentioned, have been laid before you, and nothing remains for us to do, but simply to gather up these thoughts as we might gather so much of blossoms and leaves, and bind them together with this little silken ribbon of poetic thought and of kindly greeting. These remarks were followed by a poem

pertinent to the occasion, and then the exercises closed with the congregation singing the doxology. J. F. CLARK.

Corresponding Secretary.

After Years of Death in Life a Woman is Suddenly Restored.

Fifteen years ago A. J. Jernigan, of Washington County, Ga., married Miss Fannie Thompson, one of the most beautiful belies that ever reigned in Georgia society. For a couple of years Mr. and Mrs. Jernigan were leaders in social circles, but after the birth of a daughter the mother found herself completely paralyzed, and for years her condition has been such that not only was she unable to move a limb, but her tongue was paralyzed so that she could not speak, and she had to be fed on liquid food. A few weeks ago Mrs. Jernigan was given up for dead. The watchers stood around her bed momentarily expecting the expiring breath, while the sufferer lay almost without a respiration. She seemed at length to fall asleep, and the watchers left the room. During the whole morning the sufferer, without the knowledge of the attendants, lay, not as they supposed in a stupor, but in silent prayer. She threw her whole soul into an appeal to God to save her for her daughtar's case. It was the fourth for her daughter's sake. It was the fourth hour of her prayer when her attendants had retired. Suddenly she imagined she heard words repeated :

'Arise, thy faith hath made thee whole." Offering up one more fervent prayer, she found that the power of motion had returned to her, and the conviction came to her that God had indeed answered her prayer. Getting up she felt as strong as on the day she was married. Hastily dressing, she opened the door into the adjoining room, where she appeared before her husband and friends as though risen from the grave.

"God has restored 'Fear not," she said. me to life."

The whole company knelt down and thanked God for what had occurred. That afternoon she walked half a mile to church for the purpose of praying, at the end of which she was not the least fatigued. The incident excited the whole county and hundreds have been calling on her, all of whom she assures that her cure has come from God.

Dr. Bournet's recent work on crime in France and Italy seems to show that, in France, crimes against the person are in-creasing somewhat, while these against propcreasing somewnat, will a succe agained prop-orty are diminishing. In Italy "crimes of the blood" are three times more numerous than in France, and murder is six times more frequent. Assocination is slightly increasing in France. In Italy the parricides is about double that in both countries there is a notable in criminal poisoning. A charity are sunch loss from in France, three "primes In Breast

RELIGIO-PHILOSOPHICAL JOURNAL.

A COMPARISON

of the Scriptural and Spiritual Evidences of Man's Continued Existence.

An Address Delivered by Wm. Emmette Coleman at the Metropolitan Temple, San Francisco, Cal., on the Occasion of the Celebration of the 37th Anniversary of the Advent of Modern Spiritualism, March 29. 1885.

We live in a materialistic age,-an age in which evidence of a continued individualized existence for man after physical dissolution is imperatively demanded, in order to check the onward march of blank materialism, which positively denies the possibility of any onscious life after death of the body, and of a more cautious' Agnosticism, which though it does not absolutely deny the possibility of such continued existence, yet relegates the subject to the domain of the unknowable, and has practically no belief in man's spiritcrowned immortality. In the civilized world the two systems of thought, the Christian and the Spiritualist, profess to present the world with evidence of the existence of a soul in man which does not perish everlastingly when the body dies. On this anniversary celebration of the advent of one of these two systems, it is fitting that we contrast the so-called evidences of the future life offered to us by the two.

I.-CHRISTIAN EVIDENCES.

The Christian evidences are contained in the Bible. Examining first the Old Testament, we find that the doctrine of a future life is not taught in the Books of Moses, the Psalms, or the historical books. The wellknown passage in Job (xix. 25) often claimed as voicing a belief in the resurrection of the body is now admitted by orthodox scholars, when correctly translated, to have no reference to a future life for man. Isaiah and Ezekiel contain a few vague allusions to a possible resurrection of the Hebrew race; and Daniel, written about 165 years before Christ, speaks of a partial resurrection of the dead that should take place in the near future, which resurrection, as we know, did not occur as predicted. It is a peculiar fact. that although Moses is said to have been learned in all the wisdom of the Egyptians, and though the Egyptians thousands of years before the existence of the Hebrew nation had an abiding faith in the continued life of the soul after death, their oldest and greatest sacred book, the so-called "Book of the Dead," being devoted specially to the experience of the soul after death, yet not a word is said in the books ascribed to Moses about a future life for the soul, nor is the doctrine explicitly taught anywhere in the Old Testament. Not a particle of evidence, then, does the Old Testament give us on this moment ous question.

It is claimed, though, that Jesus, as revealed in the New Testament, "brought life and immortality to light." Now, it is conceded by Christian scholars that the views held by Jesus and the Apostles concerning the future life were the same as those entertained by the Jews of his day, the Sadducees excepted All the ideas taught by Jesus and the early Christians concerning the resurrection and the future life are found in Jewish books written before Jesus was born. See the Book of Enoch, the Book of Wisdom, etc. Jesus and the Apostles merely accepted the current teachings of their countrymen on this subject, that is all. Though the canonical sacred books of the Jews failed to teach the doctrine of a future life, yet the apocryphal books, those denied a place in the Hebrew Bible, did teach this doctrine; and Jesus's teachings thereupon coincided largely with those in the apocryphal or excluded books. There are two or three asserted historical events in the New Testament upon which the Christians base their evidence of a future life for the soul; namely, the appearance of Moses and Elijah on the mount of transfiguration, the resurrection of Jesus, and his subsequent appearance to Paul. But what evidence have we, worthy of being called scientific, that these supposed events ever occurred? The books containing them-Paul's epistles excented-were written long after the time of their supposed occurrence, and are full of similar supernatural stories, undoubtedly mythical and legendary. We have the testi mony of no eye-witness, except in one case, that of Paul. The several accounts of these occurrences are extremely contradictory, and cannot be reconciled. We have no means of testing the sources of information of the gospel writers concerning the appearance of Moses and Elijah or the resurrection of Jesus, nor those of the author of the Acts of the Apostles concerning Jesus's appearance to Paul. No one knows who the authors of these books are; they were certainly not written by Matthew, Mark, Luke, and John, though fragments of the writings of some of these men are probably, but not certainly, contained in the four gospels and the Acts. The testimony of pseudonymous or anonymous writers to the occurrence of such extraordinary events nearly 2,000 years ago cannot possibly be accepted in this age of critical analysis and rigid scientific scrutiny; and it is a well-known fact that many of the most learned scholars and theologians in the church of to-day have renounced all faith in the truth of their occurrence, and regard the biblical narratives of these supposed evidences of a future life as unhistorical myths and legends. That there was, however, some historical basis for the belief in the resurrection of Jesus and his appearance to Paul is evident from the writings of Paul himself. Paul had a personal acquaintance with Peter, James, and John, and perhaps the other apostles; and in I. Corinthians xv. he speaks of Jesus having been seen alive various times after his death by one or more of the apostles. and also at a later time by himself, Paul. There is no reasonable doubt but that the apostles and Paul really believed in the resur-rection of Jesus and his appearance after death; but of the circumstances of these appearances Paul, our only valid witness, tells us nothing. It is impossible for us to tell the grounds upon which this belief was held, as no reliance can be placed in the confused contradictory, and impossible narratives of the gospels and the Acts. As Paul tells us of his having seen and heard wonderful things through visions of the upper heaven, it is probable that Jesus was presented to him in one of these visions. But the fact that Paul onw Jesus in a state of ecstatic rhapeody is of itself no absolute proof of the reality of he vision, or that Jeans did really appear to ani; and so, also, in the cases of the other linged appearances of Jeans. Mind, I am a penying that Jeans did thus appear.---hat Jerns did thus appear,-The sad also by mine one or providently after his practity after to any advantation ordered

Bible threaten eternal damnation as a penalworld, have seen visions unreal, delusive, fanciful; and the mere fact that a person asserts that he or she has seen Jesus or any other dead person in a vision will not be accepted in this age of the world without other corroborative evidence. The writings of a man dead over 1.800 years, even though they had not been tampered with or interpolated, which of itself cannot be absolutely known, furnish of themselves no evidence of man's life after death. We need Paul and the Aposties here to cross examine them, to find out the exact reasons for their belief in Jesus's continued existence, and all the circum-stances connected with his supposed reappearances to them. This it is impossible for us to have; therefore, the so-called Christian evidences of a future life fall to the ground.

11.-THE SPIRITUALIST EVIDENCES.

In contrast to the Christian evidences, confined to narratives of alleged occurrences, nearly 2,000 years agone, the evidences of Spiritualism are right here, in our midst today, open to the candid, searching investigation of peer and peasant, scientist and mechanic, anybody and everybody. Witnessee innumerable confront us on every hand in a constantly increasing number. Instead of being confined to a few sporadic phenomena said to have been witnessed by two or three, or a dozen, persons in an obscure portion of the world 2,000 years ago, we have a vast congeries of phenomena, of myriad forms and variant character, simultaneously occurring in all parts of the civilized world. Instead of the testimony of the unknown au-thors or compilers of the gospels and the Acts, writing of things said to have occurred 50 or 100 years before their time, and of which they had no non-state in the same in the sam which they had no personal knowledge, we have the personal evidence at first hand of thousands, if not millions, of the present in-habitants of earth. Instead of the personal testimony of one great man, Paul, we have that of hundreds of earth's illustrious men and women. Instead of the testimony of Paul that he and others had seen Jesus after death, with no particulars of the manner and circumstances of his appearances, we have now the testimony of a Davis that he has seen and conversed with Paul and John and many others of the so-called dead, and the testimony of numerous others that they have seen and conversed with those called dead, with full particulars of the circumstances and incidents connected with the appearances. Instead of the few conflicting and mythical sayings said to have been uttered by Jesus after his death, we have a volumi nous literature claiming to embody the utter-ances of the disembodied dead,---much of it, certainly, of no particular value to mankind, but a goodly portion of which is elevating, instructive, purifying, and ennobling. In-stead of the silence of Jesus, in his post-mortem instructions as recorded, concerning the true character of the land of spirits, we have now detailed accounts of the nature of the soul-world and of the proper methods to be employed here to attain the larger quantity of happiness there. Instead of being compelled to be dependent upon the writings of ancient Asiatics for evidence of continued existence, we ourselves have now the opportunity to examine as carefully and as protractedly as we choose the evidences of that life in our midst to-day. We have the priv-ilege to see and know for ourselves, to ascer-tain if any sufficient and trustworthy evidence exists now, at this time, right here, for the continued existence of our own friends and relatives. Instead of being dependent on the very shadowy evidence of the resurrection of Jesus as our only proof of man's future life, we are now enabled, through the plentitude of the spiritual evidences, to test the evidence for the continued existence of our sons and daughters, wives and husbands, fathers and mothers; and if they live, then we know we shall live also. In this materialistic age, the only veritable evidence of a future life is that which can be scientifically demonstrated; we must have living, ever present facts to reach the skeptic and the scientist. And both skeptics and scientists have been reached in large numbers by the spiritual phenomena. One of the strongest proofs of the great superiority of the spiritu-al over the Christian evidences is this: A large number of Materialists, men like Al fred Russel Wallace, Dr. Hare, Judge Edmonds, Robert Owen, Robert Dale Owen, thoroughly conversant with the asserted Christian evidences of a future life, but despite that knowledge utter disbelievers in all spiritual existence, have been, through the spiritual evidences, brought to a full realization of the actuality of the spiritual world and of man's immortality. The thousands of Ma-terialists converted to a belief in the reality of the spiritual realm through Spiritualism. over whom Christianity had no effect whatever, affords the best practical proof of the vast superiority of the one system of evidence over the other. The one belongs to the dead past; the other greets us in the living present. In conclusion, the striking contrast be tween the teachings of Jesus and the early Christians as found in the New Testament and those of Spiritualism, concerning the nature of the future life, may be succinctly ontlined. The Scriptures teach the eternal punishment of wicked mortals and fallen angels in everlasting hell-fire; Spiritualism teaches the non-existence of the fallen angels and the lake of fire, and that there is no eternal punishment,----only a natural progress of all lower mentalities in the Spirit-world to a higher plane, all punishment being remedial, the result of natural causes, inherent in the nature of things. The New Testament teaches the existence of a fixed, material heaven, above the clouds, ruled autocratically by a local, personal god, seated on a throne, at-tended by hosts of non-human, winged angels; Spiritualism teaches that heaven is a mental condition, - happiness, harmony,not a fixed location, and that in the spiritual world no trace can be found of a masculine potentate, enthroned in solemn awe, to whom all mortals lucky enough to reach his kingdom must eternally render abject obedience in servile slavishnese, and that all angels are human spirits, devoid of wings, who have progressed into a high and pure condition from the lower spheres of the spirit realm. The New Testament teaches that heaven is a Jewish city,-the New Jerusalem, paved with streets of gold, with precious stones adorning its gates and walls, with twelve gates having the names of the twelve tribes of Israel inscribed thereon, and twelve foundations, with the twelve apostles' names on them; the city being a four square every way, 1,500 miles wide, long, and high. Spir-itualism declares that the Spirit-world is not a city, but a series of circles upon sircles and y, such a series of curcles upon circles and res upon substres spanning the immens-a space, worlds sourcesponding in many gs to this world and the other physical dis that people the antiversectum. Jecus the american evidentic venceiral heaven a constant evidentic venceiral heaven a constant evidentic venceiral heaven a constant minestionity by the arbitrary of interaction and antiverse and the arbitrary of interaction of the sector of the arbitrary of interaction of the sector of the se ly of spi things to planate the

ty for non-belief in Jesus; while Spiritualism declares that the belief or non-belief in Jesus weighs nothing as against the soul's salvation, the attainment of heaven being dependent solely upon the character and aspiration of the individual, independent of all beliefs in speculative doctrines, and that, if any thing, the belief in the supremacy of Jesus, on earth and in heaven, being an intellectual error, will retard rather than ad-vance the soul's progress in light and love, purity and wisdom. The New Testament and Christianity teach that man's salvation, in a measure, depends upon his submission to the rite of baptism; Spiritualism affirms baptism to be of no avail, a foolish relic of ancient superstition, a belief in its efficacy cramping the mind and dwarfing the powers of the soul, inimical rather than favorable to the soul's purification. The Scriptures affirm that salvation consists in being saved from a burning hell and a personal devil; Spiritualism teaches that there is neither hell nor devil to be saved from, and that salvation consists in being saved from the effects of ignorance and immorality, consequent upon the present imperfect condition of the human race,-which salvation can only be attained in this or any other world by each individual soul striving to elevate itself from its debased condition and to gradually grow in virtue and truth. The New Testament teaches salvation by and through Christ; Spiritualism knows no salvation through Christ or any other person male or female,-the man Jesus being able to save himself only, every soul being its own savior, assisted of course by other sympathizing souls, like Jesus, Paul, and other philanthropists. Jesus and the Apostles appear to have believed that the body and soul of man remained unconscious till the judgment day, when all material bodies would rise from the dead reanimated, to live forever in the future world. Spiritualism affirms that the material body decomposes and is never restored to life,---it having no place in the Spirit-world, it being impossible for purely material things to exist in that realm. Christ and the Apostles taught that at the end of the world (in that generation) a general judgment would take place, with Christ as the judge, seated on a cloudy throne, before which throne all that have ever lived on earth would be assembled, in their material bodies; that the records of each life kept by angels would be read, and the entire multitude be separated into two great divisions,-those on the right hand passing into an eternal, changeless heaven, and those on the left into an everlasting furnace of fire, there to remain forever and forever. Spiritualism shows this to be a fancy-sketch,-that no material resurrection or judgment day will ever happen; that immediately after death each human soul enters upon its never-ending pathway through the spheres, upward and onward forever,--the day of judgment in our sense taking place at the entrance of each soul into spiritlife, and in a more extended sense in every day of the life of every soul,-a constant fact in the consciousness of all. Also that Jesus has no connection with the judgment of any soul save his own, in any peculiar or special sense

Jesus and the Bible writers evidently be-lieved that the nature of the future life, both in heaven and hell, was definitely fixed, devoid of change or progress eternally; Spiritualism teaches eternal progression as the birthright of every soul, whether high or low, that no fixity, no stagnation, exists any-where in the wide universe, but unceasing

free Thought.

An Open Letter to Alexander Wilder.

During fifteen years that I have taken the RELIGIO-PHILOSOPHICAL JOURNAL, I have read many articles from your pen, upon various subjects, and often admired them for the evi dence they contained of learning and research; but learning, however profound in some particular things, imparts no weight or authority to outrageous and ridiculous,-not to say offensive dogmatism in other things where ignorance is blies. This kind of dogmatism shows that learning in creeds and dogmas which has only explored in the old well worn ruts, always leaves the learner floundering among the myths of old theology. and still in the bondage of superstition. Hence, bold, dogmatic assumption is always the sub-stitute for logic, science, knowledge.

I am led to this introduction by the follow ing extract from your article in the JOURNAL of April 4th, under the title of "The Civilization that has been."

"In conclusion I avow my faith in the personal God. As I understand the term, we have but the alternative of a personal God or none. It is impossible to be an atheist and at the same time a moral or rational being. Will and intelligence appear to me to constitute personality and identity; and I cognize these as one in the Being that gives to the universe its law, and that continually sustains it."

The *italics* are mine and I accept your al-ternative-a personal God or none, because the Indian's ideal—

"Whose untutored mind Sees God in the clouds, and hears him in the wind,"

as described by Pope, nor the pantheistic God held in solution, as it were, and seen "in the babbling brook," nor Othello's "Rolling Year," is just no God at all in any theological or common sense, and cannot possibly be the "personal" God that you believe in. Your God is identified by "Will and intelligence," which means volition, reasoning faculties, activity, locality, decision, design, executive power, etc. These are characteristics of all personality and of the personality of your God as fully described in the Bible, which is the only record of, or the source of, your belief in him. The Bible records that he often changes his mind, repents, issues decrees that he has head, eyes, tongue, body, feet, hands, and all the functions of personality or individuality. And like other persons in power and authority, you say he "gives laws to the universe and continually sustains it." He is a person of wonderful power. As Longfellow has it,---

"If he but wave his hand The mists collect, the rains fall thick and fast,"

And yours was also Milton's personal God with all creative powers and author of "Infernio."

"Providence foreknowledge, will and fate, Fixed fate, free will, foreknowledge absolute."

Your postulate being admitted and the personality of God established upon your own and only evidence, I am prompted to ask a few questions for information.

1. As personality can only be cognized by limitations, and God being a personal entity where and in what portion, spot or place in the boundless universe of space does he reside?

2. Having all power to create and form, and all foreknowledge, power, wisdom, and will, to see and fix future results to suit him, is it possible for anything to be contrary to his will, either in the minds and actions of 1. OF 111 UDG iysical world of 3. If he "give to the universe its laws and continually sustains it," is he not directly chargeable with all earthquakes, cyclones shipwrecks, floods, fires, murders, wars, suffering, pains, sickness, sorrow and sin, and disasters by sea and land that constantly scourge the children of his own creation,

thereby making them helpless victims of in-

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world from the lingering superstitions of the

cruel past. I speak plainly because you have wantonly insulted, in every meaning of the word, a large and growing class of eminent men, dead and living, who were and are at least your peers intellectually, as well as in "moral" character, as "rational beings." It is fully time that this kind of popish assumption and saintship in the name of modern spiritual philosophy, should be rebuked and abandoned. Yours, W. S. WOOD. Shawano, Wis.

" Christian Science" Examined.

(The Times, Hartford, Conn.)

We do not question the fact, which is very generally admitted by well informed people, that remarkable cures are sometimes effected through "faith," "prayer," and the "mind cure;" but the question occurs, is it the "prayers," and the "faith," independent of other conditions, that effect the cure? If we allow ourselves to take this ground we shall be compelled to admit that true faith among Christians is not common, and that but very few have yet learned how to pray. Are there not Christian fathers and mothers all over the land, in every town and city, praying for loved ones languishing on beds of sickness and suffering, and yet the relief does not come? It may be the beloved pastor of your church, who has been called upon to part with a darling little one. Does he not pray as earnestly as ever any mortal prayed to the Father to spare his child; while all faith and prayers prove utterly in vain? The child dies, and the good pastor-God's faithful servant-is left overwhelmed with grief. How are we to explain these things? Must we conclude that while there are comparatively but very few, who through the exercise of "faith" and "prayer" have caused the sick to recover, the rest of the great body of Christians are still "in the bonds of iniquity," so that "their faith is vain," and their prayers are not acceptable in the sight of God?

There is but one way out of this difficulty. and that is by informing ourselves of the facts, and then without prejudice admitting them. These cures, no matter by what name they are called, never occur except through some one blest with mediumistic powers. We noticed in the published narrative of "A Hartford Lady's Experience," in Wednesday's Times-a very remarkable and impressive statement-that a tangible hand was softly placed on hers. No one at all familiar with the laws of spirit manifestation can fail to see that that occurrence, as she lay awake and anxious, in response to her prayer, and also the resulting cure of her relative, were directly the work of a spiritual being; presumably one of the lady's own near friends " gone before." The lady was mediumistic.

There are hundreds of such cases. Why should they be less numerous to-day than they were in the days of Paul on the island of Malta, when by spiritual power the bite of the viper, fatal in all former cases, was in his rendered perfectly harmless. That Apostle informs us that "Some have the gift of healing." History tells us the same. From the days of Empedocles to the present time, we find its pages sprinkled with the names of those who have, at different periods in the world's history, astonished mankind with their wonderful powers. These gifts have not been confined to the Jews, or Christians and not the least remarkable are those that

have been known among heathen nations. It is not through "prayers" or "faith" or "Christian science" alone, that the cures are

motion, change, everywhere is regnant. The New Testament affirms the constant occupation of the sanctified elect in their seven-bynine heaven to be the adoration of Jehovah and the Lamb, psalm-singing, harp-playing, and palm-branch waving around the throne; and that the ceaseless occupation of the damned in hell is weeping, wailing, and gnashing of teeth in agony indescribable and in despair illimitable. Spiritualism, on the other hand, informs us of a variety of occupations in spirit-life, both in higher and lower spheres, transcending those of earth; that intellectual and spiritual culture consti tutes a never ending source of employment and enjoyment: that the study of every branch of knowledge is pursued, all the arts and sciences sedulously cultivated; that constant activity pervades the entire spirit realm, moral, intellectual, social; that works of benificence, both to denizens of earthly planets and to the less fortunate occupants of the Spirit-worlds engage the attention of myriads of spirits; that instead of one or two faculties of our mind (veneration, tune, etc.) being in constant exercise, all the departments of our nature are attuned to healthful exercise and use, our characters rounded out into fair and beautiful proportions.

Finally, Josus tanght that there was no marriage in the future life; while Spiritualism teaches that the domestic relations are eternal; that all true marital unions continue in the after-life; that all souls have eternal soul-mates, the two being destined in time to be eternally conjoined as one; and that there is no such thing as bachelorhood or oldmaidism in the spirit country, except in the earlier experiences of some spirits, the very universe itself being redolent of nuptial unions in all departments of being, the sex-principle be ing inherent in the eternal constitution of things.

In no one particular then does the descrip-tion of our future home found in the Bible correspond with the sublime and virtue-inspiring realities of spirit existence open to our gaze in this age of spiritual light and revelation. The one was the crude conception of an unrefined, unenlightened, era; the other the actual reality itself, portrayed by those participating in its heavenly scenes, described to us as best they can in earthly verbalism. The immeasurable superiority of the spiritualistic to the scriptural, in this regard, is as evident as is the superiority of the spiritual evidences of continued existence over the asserted evidences of a future life contained in the Christian Scriptures.

The number of non-working holidays in France, including Sundays, amounts to 100 whole days in each year. In Greece they have 100 days; in England there are eighty-four; in Russia sixty-six; in Brussels sixty-five; in the United States it varies in different States, but few, if any, of the latter have more than seven or eight legal holidays in the year in addition to Sundays.

Should all the men, women, and children in London be seized with a laudable desire of attending church on the same Sanday but a trifie more than one-third could be accomodated; or, to put it another way, almost a million of the inhabitants of London who are old enough to attend divine worship are unprovided for.

No one has ever been able to tell why one side of a street should be better for business purposes than the other side, but it is a chet nevertheless. In New Tork the west side of the streets running work with much side west side of the street much side side

exorable fate? 4. Hence, is it not the inevitable and legitimate corollary that he has commissioned Alexander Wilder as his pet pope in the disguise of modern Spiritualism-the philosophy and science of life-to announce to an anxious world the startling fact that "it is impossible to be an atheist" (and not believe as the Pope does), " and at the same time a moral or rational being "-ergo, all atheists are immoral, wicked, impure, profligate, un-chaste, untruthful idiots, void of reasoning powers!

In your next " revelation " and bull against atheists, I shall expect that you will announce that no atheist shall believe in the continuity of life-immortality-and the power of our departed spirit friends to com mune with us and manifest life beyond the grave by trance control, slate-writing, nor any other mode of demonstration. Long live the Pope of modern Spiritualism!!

The Pope Leo at Rome, "of the whole Catholic world," on his recent birthday, to a congregation of cardinals, mourned bitterly that "it is not even in our power to close in this Rome of ours, the gates against heresy it is not in our power to prevent the diffu-sion of doctrines immoral or impious, nor to stop laws openly contradicting the dogmas of the teachings of the church." Sad, indeed, that the Bruno's are now suffered to live!

This is simply a groan over a lost power formerly possessed and used to burn, quarter, behead, torture and kill "atheists" and 'close the gates " against their "heresy" and "immoral and impious" doctrines, which openly "contradict the dogmas and teach-ings" of the popes. There is a similarity, if not the same spirit exhibited in your screed against unbelief in a personal God. As a faithful servant of your God, you would have to show the presting of the population. to adopt the practice of the popes of Rome against the immorality of atheism, because you will claim that God is no friend of, and will not condone immorality, which by your brilliant logic is atheism. According to your syllogism, my morality has no relation to a just. merciful; benevolent, charitable, up-right life, "doing by others as I would have others do by me;" but depends wholly upon a belief in "personal God"-because as you state it very plainly, "it is impossible to be an atheist and at the same time a moral or rational being." If an atheist, "liar," "thief," "unclean," "unjust," is already branded up-on my forehead with "idiot" to crown the picture, because a "rational being" carries with it power of reasoning faculties, it won't do, Mr. Wilder! Spiritualism has no popes and will never endure or tolerate any. Sevand will never endure or tolerate any. Sev-eral have, in one way and another, attempted that role before you. In fact you have sev-eral rivals now trying to dovetail several relies of old paganism and Egyptian idolatry upon the vigorous and young tree of modern Spiritualism, which sheds light and joy and knewledge over the blighting and bloody mental darkness of the plast ages of prime-graft and moderations. The sheet and sheet the wheels of moderation, selence and mental

ffected, but it is the power of the spirit world-the holy angels, operating through some mediumistic organizations, and we contend that the Spirit-world should have the credit of it.

Of late, men have been endeavoring to find some new name for it, and so they have called it the "faith cure," the "mind cure," and "Christian science cure." "Faith cure" is very good; for with the true healer faith is an important factor. "Mind cure," is not so good, for. as Professor Buchanan says, comes from the agnostic spirit;" that "it suggests a mere thinking process, which even the materialist would recognize, and ignores the ever present and potent relations of the soul to its divine origin and affinity. "Christian science" is a still more unfortunate christening. When we consider the attitude of the church towards Galileo and our new system of astronomy which science has discovered; when we remember how long and bitterly it opposed the science of geologyenemy and opponent of science, we can scarcely avoid the conclusion that this is a ridiculous misnomer, calculated to excite the skeptic's scorn, and the ridicule of every one familiar with the history of science and the church. **G.S.**

Diamonds Found in a Dream.

A. Dessau, the diamond importer, of No. 4 faiden-lane, has just received from South Africa two stones which he says are the largest diamonds in the world. They weigh in the rough 273¼ and 174¼ karats respec-tively. The first is somewhat faulty and will lose half its weight in the cutting, but it is expected to turn out 135 karats. Its value can only be determined after it has been cut. The second is relied upon to turn out at least ninety karats. Mr. Dessau is the importer of the "Cleveland" gem which weighs 4214 karats. He tells a strange story of the loss and recovery of two packages of diamonds about two months ago. They were in charge of Mr. Kennedy, his agent, and weighed in all about 1,100 karats, and were worth about \$2,000. Mr. Kennedy was taking them to the New Orleans Exposition. When he reached New Orleans he found that his liamonds were missing. Pinkerton's deteclives were sent out to hunt them up, but their efforts were unavailing. About ten days ago Mr. Kennedy says he had a dream in which he thought he had lost the gems in the car and they were swept out by the porter.' The next morning he hunted up the porter and gave him \$10 to show him the dirt heap where he usually dumped the contents of his dust-pans. After a prolonged search in the dirt the diamonds were found intact. Mr. Deseau triumphantly shows the stained packages, and says that Mr. Kennedy would not tell a lie.—New York Tribune.

Certain portions of New Mexico abound in petrifications of various kinds. It is no un common sight to see trees three feet in diameter and fifty feet long petrified and often crystallized. The crystals-red, yellow, black or white-are often very beautiful, and would nake handsome ernaments for Eastern parors.

The surest test for watered milk is said to supplies in digging a well-palished knithing profile into a flere vessel of wilk, and then doniellatery vision wing it is an upright function. If the milk is sure a drop of the

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Woman and the Kouschold.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.]

A MID-DAY DREAMER.

What, dreaming still? Having reached the crowning height of the hill Of life! When already the thoughtful eye, Grown sadly discerning, sees fearfully uigh The downward trend from youth's high aims? In the face of losses, defeats and shames? Of rebukes and rebuffs in the struggle for life, And that fiercer struggle, that bitterer strife, Gainst the desperate fors that ambushed lie In the depths of our own personality; The warfare bequeathed from ancestral blood With the Hates, the Loves, the untamed brood Of wild desires, which, unleashed, betray Their ancient source in their savage play?

Yes, dreaming still, In the face of all this. No power of will Can hold quite in check the soul's high dreams Of some nobler future,—the last gold gleams Of Hope's bright sunlight, whose rays so cheered Youth's trusting heart. With vision cleared From the glamour which once in rose tints draped The dreariest tasks, and into beauty shaped E'en the harshest lines of Life's "ought" and "must"-

Yes, standing too high for the glamour and dust Of Life's road to bewilder,—still visions most fair Come to comfort, to strengthen, to silence despair, Of an age in which only the Wrong need rue; And I dream that some of my dreams come true. Sara A. Underwood.

Elizabeth Boynton Harbert has had the degree of Dector of Philosophy conferred upon her by the Wesleyan Female College, Cincinnati

A Colorado woman has discovered and done the assessment work on fourteen mining claims. In addition to this she has kept a hotel, and supported her worthless husband and two children.

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Miss E. T. Morgan, formerly of New York, who has been teaching successfully in vari-ous cities of the South, has, according to the Nashville American, built up a school in the healthful regions of the Comberland tablelands in Tennessee, in which practical education in its largest and widest sense is the chief object in view.

Mrs. Alice Le Plongeon, now in New Or-leans, is a remarkable woman as scientist and linguist. She has accompanied her husband in all his travels, and is a devoted and learned archæologist. She is an English woman, quite young, and with a spiritual rather than a handsome face. During their journeys in Yucatan forests, Mrs. Le Plongeon wore always a bloomer costume and carried her rifle and revolver. She is a dead shot, and expert hunter, and horsewoman, and can cook quite as well as she can talk, write or make photographs. She is in manner shy, modest, but with that admirable and adorable self-possession without which the charms of the most charming woman are imperiled. At the time Dr. Le Plongeon and his wife discovered the buried statue of Chaacmal, now in the museum of the City of Mexico, their Indian guards revolted, being super-stitious and did not want the statue to be re-moved from its hiding place. Mrs. Le Plon-geon, with rifle and revolver, kept the Indians at bay until help could be summoned. This lady is the correspondent of the Field and Country Gentleman, and a constant and valued contributor to the Scientific Amer-6 ican, to several illustrated papers of Madrid, e and to scientific publications generally. She f is a graceful speaker.

Travelers say that among the colonial pos-sessions, or, more correctly, dependencies, of Holland, there is a remarkable little State, which, in its constitution and original cos-tume of its inhabitants, surpasses the boldtume of its inhabitants, surpasses the boldest dreams of the advocates of women's rights. In the Island of Java, between the cities of Batavia and Samarang, is the kingdom of Bantam, which, although tributary to Holland, is an independent State. The sovereign is, indeed, a man, but all the rest of the government belongs to the fair sex. The King is entirely dependent upon his State Council. The highest authorities, military command-ers and soldiers are, without exception, of the female sex. These amazons ride in the masculine style, wearing sharp steel points instead of spurs. They carry a pointed lance, which they swing very gracefully, and also a musket which is discharged at full gallop. The capital of this little State lies in the most picturesque part of the island in a fruit-ful plain, and is defended by two well kept fortresses.

able women to be self supporting. It is a truism that every woman wants a home; that men are the aggressive forces, and are intended to conquer material wealth, to furnish the home and provide for the family. It is also a truism that woman should naturally and gracefully keep those homes in order, and administer economically and artistically, for the comfort, health and well-being of the household. To do this it is necessary: 1st. That she should have a home.

2nd. That she should be trained in the du-ties and amenities of a housekeeper. Now we will turn from what should be, to

what is. What are the facts?

In one city, alone, 125,000 women are bread-winners, either wholly or in part self-supporting, and one quarter of this number are destitute. In other words, 30,000 of our sis-ters are either suffering, or living by their wits and subject to vile temptations. That is, enough are roaming the streets here to populate a small city or a rural county. WOMANHOOD.

Suppose we go out and preach to these poor creatures of their duties? We will tell them that they should be happy centers of lovely homes, protected and supported by manly vigor? Would that place them in such homes, or fit them for such responsibilities?

How then, shall we meet this state of things, and prevent the increase of evil? In my opinion, it will do little good to go over whole libraries of theoretical political econo-

Society must first be educated to a true understanding of, and respect for, the nature and mission of womanhood. It must give woman perfect independence to work out her life in her own way, and ensure her the conditions for so doing.

To this the best men of the age agree. They are certain that society has every thing to gain and nothing to lose by the natural unfolding of those inherent powers which are God-implanted and immortal. They are help-ing women by voice and pen, by money and suggestion. They are working for the union of Love and Wisdom—for the development of true manhood as well as womanhood, that both may grow harmonious and together, as

"Perfect music into noble words."

It is to point out the end and indicate a few of the means, and to mark the steps of progress, that this column is devoted to Wo-man and the Household. However imperfect and feeble the effort, at least it indicates the tendency of the times. Again, to those who have sent papers and documents, as well as letters of encouragement and sympathy, strangers in person but friends at heart, the editor once more gives grateful thanks, and is nerved to better work.

BOOK REVIEWS.

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

INSOMNIA; AND OTHER DISORDERS OF SLEEP. By Henry M. Lyman, A. M., M. D., Pro-feesor of Physiology, and of Diseases of the Ner-vous System, in Rush Medical College; Professor of Theory and Practice of Medicine in the Wom-an's Medical College; and Physician to the Presby-terian Hospital, Chicago, III. Chicago: W. T. Keener. Price \$1.50. It js a notable and pleasing fact to record that ad-vanced thinkers among the men of letters and sci-ence to-day are beginning to realize "there are more things in heaven and earth than are dreamt of

things in heaven and earth than are dreamt of in your [their] philosophy." Prof. Lyman has taken a step far in advance of the rank and file of the

FAMOUS WOMEN SERIES. VOL. X. HARBIET MARTINKAU. Mrs. F. Fenwick Miller. Boston: Roberts Bros. Price, \$1.00.

The series of short biographies, published under the general title of "Famous Women," contains many excellent works, none of which will be read with greater interest and profit than Mrs. Miller's sketch of Harriet Martineau. The author has neces-sarily drawn, for much of her material upon the famous autobiography, the appearance of which, a few years since, created such a stir in intellectual and literary circles, producing the same kind of ef-fect, though less marked, as the more recent publifect, though less marked, as the more recent publi-cation of the Carlyle memoirs. But while acknowl-edging her indebtedness to the autobiography, Mrs. Miller gives expression to some very frank and rather ungracious criticism of that work, especially in reference to the editorial labors of Mrs. Chap-man, intimating very strongly that the selection of this friend for the work on Miss Martineau's part, was prompted by motives of generous friendship rather than an undoubting knowledge of her fitness for the position. However this may be, there is no doubt that the life and works of Harriet Martineau are worthy of this and many more tributes of fame to are worthy of this and many more tributes of fame to come. She was a woman of strong powers, possessing a masterful intellect, and a clear and compre-hensive understanding which she brought to bear with telling force and effect upon the stirring political questions of the day. The list of topics for leading articles written for the *Daily News*, on which she served in an editorial capacity for a num-ber of wars is cluster archiving configured to notici ber of years, is almost exclusively confined to politiber or years, is atmost exclusively contined to point-cal and economic questions, such as are seldom made the subject of a woman's pen. With all that decis-ion and energy of character which many choose to describe as "masculine," Miss Martineau possessed the elements of a tender, high-souled womanhood, and among the most interesting chapters of her life are those which show her to us in the private capac-tive of triand house heart and unighter. The readity of friend, housekeeper, and neighbor. The read-ing of this biography, coming as it does almost sim-ultaneously from the press with Mr. Cross's Life of George Ellot, inevitably invites comparison of the main characters in each. There can be no doubt that the author of Middlemarch was by far the rarer type, both of mind and character. The writer of the Political fracts and the translator of Comte was not in any sense of the word a genius, but only a woman of very exceptional mental force and ability, who served her age with a zeal and fidelity that must command lasting regard and gratitude. She was a born agita-tor and reformer, while George Ellot, with all her radical thought and deep human sympathies, remained always more of a looker-on than participant in labors of this kind. The spirit of controversy was as distasteful to the one, as it was inspiring and fruitful of the best results to the other.

Magazines for April not Before Mentioned.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. for July, 1884. (D. Appleton & Co., New York). The July number comes to hand late, but the varied and interesting Contents repays the reader's patience. Soments: A View of the Philosophy of Descartes, E. H. Rhodes; A Popular Statement of Idealism, Wm. M. Salter; Kant's Critique of Judgment. T. B. Veblen; Hegel's Introduction to the Philosophy of Religion, F. L. Soldan; Bradley's Principles of Logic, S. W. Dyde; A Study of the Iliad. Denton J. Snider; Romini's Innate Idea, A Priori Ideas, and Subject Object Ideas, Condé B. Pallen; Notes and Discussions.

BABYHOOD. (18 Spruce Street, New York.) This magazine is devoted to the care of Infants and Young Children, and the general interests of the Nursery. Marion Harland continues her Familiar Talks with Mothers, and Dr. Jerome Walker his second paper on The Accidents and Injuries of Childhood, and their prompt treatment. Other articles are: True or Membraneous Croup; Isolation in Contagious Diseases: Domestic Disinfection; The Care of the Hair; Nursery Problems, and Topics of the Day.

MIND IN NATURE. (The Cosmic Publishing Co., Chicago.) A monthly journal of Psychic-al, Medical and Scientific information. Bishop Samuel Fallows, DD., writes on Facts vs. Theory; H. W. Thomas, D. D., on Mind; Mind, Prayer, and the Supernatural in Healing, by A. J. Parks. M. D., will be read with interest as will The Doctrine of Evolution, by Prof. R. U. Piper; Coincidences, by Bishop Coxe, D. D., and others.

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GRAVE TRUTHS.

The following is copied from an exchange. The figures aretaken from the statistics of the last census:

"Among what are called wage-earners in England, 7,668,000 are women. A portion, however, are in Wales. Of these 3,883,000 wives and others are engaged in household duties, 388,000 wives assist their husbands in divers occupations; and 92,000 wives, daugh-ters and nieces of farmers figure in the agricultural class. Educational pursuits, which include teaching, the law and lecturing, are followed by 122,000 women. Female musicians and music mistresses number 11,376; inn or hotel servants, 26,487; and domestic servants. 1,230,406. In hospitals and institutions there are 11,528 females engaged; in wash-houses and baths, 176,670; and as char-women, 62,-474. Some items will cause considerable astonishment. For instance, there are no fewer than 5,989 females engaged as commercial clerks; 171 "pointsmen" at level crossings; 4,179 as "warehousemen"; 1,388 women en-gaged in various ramifications of the building trade; 2,035 as harness and whip-makers. Female farriers number 3,645; brush and broom-makers, 4,185; japanners, 1,549; caneworkers, etc., 2,525; wood-turners and boxmakers, 2,595; paper makers, 8,277; paper box-makers, etc., 8,718; coal miners, 3,099; lead-makers, 1,904; brick and tile-makers, 2,738; earthen-ware and glass manufacturers. 21.490. There are 25,772 women shopkeepers; 17,660 costermongers, etc.; 1,278 pawnbrokers, and 1,403 rag gatherers and dealers. Engaged as mechanics or laborers, but not specified, there are 17,779 women; while there are 616,-425 women engaged as workers or dealers in dress

"Charlotte Smith is President of the Women's National Industrial League of the United States. She is employed to gather statistics of female employments for the Government Labor Bureau. She finds that there are 125,-'000 bread-winning women in New York City: of these, 32,500 are now out of employment, 30,-000 are destitute. Twenty thousand girls drop from the working ranks into evil lives every year, mostly from the class of shop-girls and sales-women. What a comment upon our or-der of civilization! Twenty thousand girls

driven to destruction every year! . "Now let some dullard give added em-phasis to these forceful facts by drooling out the assertion that women are 'protected and supported by men."

WHAT FOLLOWS?

It seems to me that our first duty is to en-

the phenomena on the principle of disease or surex-citation of certain portions of the brain, of coincidence, and of unconscious cerebration, bringing for-ward long forgotten memories or impressions, un-consciously locked in the chambers of the brain, and revived through mental anxiety in the form of vivid dreams which furnish the desired information. It is very apparent he has worked earnestly to arrive

at the bottom facts, even if he has not reached them. The author in this volume has presented the defi-nition and physiology of sleep as far as understood, in a very pleasant and instructive manner, and has given from his stand-point a concise treatise on sleeplecences, and its treatment; his only failure to accom-plish what he has undertaken, seems to arise from his attempting to base his metaphysical reasonings upon a physical rather than a psychical basis. That he is satisfied there is much yet to learn in the field of psychic investigation, is evident from what precedes and follows this statement on page 144. He says here: "The psycho-physiologist must content himself, at present, with the attempt to show that it may not be incompatible with natural law for coming events to cast their shadows before them through the forms of a dream;" and these foreshadowings he

calls "clairvoyant dreams." The authenticated cases which he gives, however, will bear another interpretation without so much violation of the testimony itself as the Professor's views would subject it to. Under the head of "Lucid Lethargy," the case which Dr. S. P. Hays attended, gives evidence of the fact that the spirit can, under certain trance conditions, so far withdraw from the body, without severing its connections therewith, as to leave the body oblivious to all surroundings, while the spirit consciously surveys from a distance all that is transpiring around the body, and is also taking cognizance of higher principles of nature and of being, than it could grasp through the physical envel-

ope. The "Reminiscence" of Mr. Rowland, quoted from Abercromble, where he dreamed of certain important facts being revealed to him by his father, which in the minutest points proved correct, would seem to be a more positive evidence of the actual presence of that father impressing the son, than "that the dream was merely a revival in consciousness of knowledge that had been long previously forgotten." One point of the vision, perhaps overlooked by the Pro-fessor, cannot be explained on his hypothesis. His father told him, "The papers relating to the trans-action are in the hands of Mr. - Mr. a writer (or at-former) who is now retired from professional busitorney) who is now retired from professional busiacted by who is now retired from professional dual-ness, and resides at Inversek, near Edinburg." If this "reuders it certain that the dream was merely a revival in consciousness of knowledge that had been long previously forgotion," whence the knowl-edge of this attorney's retiring from business and tak-ing up his residence at Taysrack? But one thing is lag up his residence at Inversek? But one thing is certain, the learned Professor has started to investigate psychic influences and try to find a solution to the various problems presented, and his work will do much to help lead the profession to think in the right direction, and to search for the true explanation of occurring facts. The world does move and the medical profession must move along with it.

ON APPOINTMENT AND REMOVAL. By 'John W. Hoyt, LL. D. Paper, pp. 59, 12 mo. New York: John W. Lovell Company.

This is No. 539 of Lovell's Library, written by a man experienced in the ways of politics, a clear thinker and vigorous writer. Those wishing to be informed on the subject of "Civil Service Reform," can find no better epitome of the arguments by which it is sustained, and also the objections which can be proved argument it can be urged against it.

ABNE: A Sketch of Norwegian Country Life. By Bjornstjerne Bjornson. New York: J. W. Lovell Company.

This is a translation of one of the celebrated Nor-This is a translation of one of the celebrated Nor-wegian's best stories, and inducts the reader into the innermost life, ways, customs and habits of rural Norway. The author is one of the greatest Northern. Europe has produced, and among the first, if not the first, to give his nation a distinctive literature. The book is allow remarkable for simplicity of diction, descriptive power, poetle hearty of conception and profundity of thought.

THE MIND-CURE. (A. J. Swarts, Chicago, Ill.) The following contents shows that this number is equal to its predecessors, if not in advance: Practical Hints, or eight into two won't go; Rosicrucian Musings; A Plea for Liberality; Mental and Mind-Cure; Power of Mind over the Body; 'Twill be all the same in a hundred years; Editorial, etc.

THE INDEPENDENT PULPIT. (James D. Shaw Waco, Tex.) Contents: The Standard of Right; Spirit Unthinkable; The Sceptic's Prayer: A Mild Criticism: Talmage and the Sabbath: Evils of "Revivals"; Schools of Reformation; The Origin of Sin.

THE SEASON. (The International News Co., New York.) A fashion monthly, containing all the latest designs in Dress, Millinery, Embroidery and fine Needlework.



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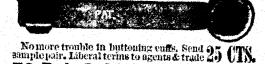
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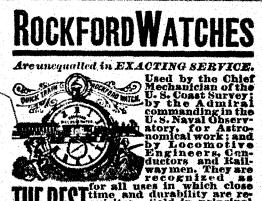
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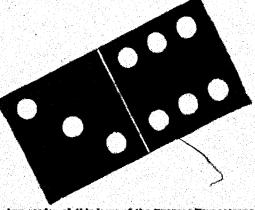
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Follies Associated with Spiritualism.

Enlightened Spiritualism has no tendency to folly, but there are many undisciplined minds that enter the spiritual ranks and bring their folly with them. These follies have become so abundant and conspicuous as to require the voice of warning and criticism. The most prevalent and damaging folly is that which arises from the lingering influence of blind superstition-the tendency to recognize in everything above the plane of commonplace life, a sacred and unquestionable authority before which reason and investigation must be dumb.

It is the fashion among large numbers of Spiritualists to receive everything that comes through a medium, with the same kind of faith which the orthodox Christian gives to his Bible. Commonplace utterances are accepted with admiration and wonder. "Oh! you should hear what the Bishop says through our medium," said an enthusiastic Spiritualist: "It is grand-it is sublime." His levelheaded friend endeavored to ascertain what

by asking similar questions himself. Not getting any answers, however, that would assist him, he appeared to become enraged because the inquirer asked questions of the spirits and would not help them to answer

by giving the information they called for. Let us not be misunderstood; we are quite sure there are genuine responses from spirits through mediums which give information to the hearer, but we cannot accept rhodomontade declamations and generalizations which do not go beyond the knowledge and capacity of the medium as any evidence of a spiritual message; on the contrary the so-called messages often give unmistakable evidence of originating solely with the medium, as when they exhibit the medium's rivalry or jealousy, or selfish purposes. When the spirit says: "My medee ought to have a red dress," or "this medium should be generously assisted," or "this medium if placed in a proper situation would develop the most wonderful powers that have ever been known," the origin of the speech is very obvious. But even this class of speeches is accepted with avidity by the credulous, and a medium of limited intellectual and moral capacity will have followers writing down every thing she says as delightful wisdom, and recording her suggestions and prophecies year after year never discouraged by their total failure.

A man of apparent intelligence will follow the supposed communications of great spirits who have some wonderful mission for him to perform, and who promise him wonderful success, until he finds by the failure of all the promises and the abject poverty to which he is reduced, that he must give it up and try as a sadder and wiser man to earn his living like his neighbors.

Another, fresh in his limited spiritual knowledge and with zeal in proportion to his freshness. fortunate enough to have a good bank account and a prosperous business, concludes that he must help Spiritualism by some grand enterprise. He declines bringing to the subject the strong, hard sense and business principles, which have made him successful in the financial world; he does not wait to familiarize himself with the needs of Spiritualism, the personnel of the public movement and the best channels for promoting the true interests of the cause, but" goes it blind." He unfolds his scheme to some sensitive for consideration, and of course, gets what he seeks, a prompt approval of his scheme-he has simply controlled the sensitive and got a reflex of his own views. He falls into medium worship and the only result of his indiscreet and hasty benevolence is an ocean of transcendental gush and chaotic vaporings, which neither promotes science, religion nor philanthropy; and Spiritualism gains more discredit than, honor or

profit. The worship of mediums is no improvement upon the worship of the orthodox-not at all. When the death of a Boston medium was spoken of as an apothcosis, we were reminded that the credulous Spiritualist does not wait for death to give his medium an apotheosis, but deifies the medium while living with such unreserved faith that the grossest and most impudent fraud does not repel him. The word of the fraudulent medium is accepted against the declarations of his own most worthy friends, and the most honorable citizens. The medio-mania of some men and women whom we might name as prominent examples, amounts to a fanaticism bordering

The facts which Mr. Myers puts forward as proof I his hypothesis as to automatic writing are very of his hypothesis as to automatic writing are very few, and by no means warrant the conclusions he has arrived at.... Most Spiritualisis will admit that a large propor-tion of automatic writing may arise out of uncon-scious brain corebration and they will also admit that cans warrant the conclusions by

as man is a spiritual being while in the flesh, a coniderable proportion of automatic writings may be dictated by his own spiritual nature, unknown to his earthly reason; but all Spiritualists believe in inspiration by spiritual beings outside themselves, and that, therefore, automatic writing must sometimes proceed from this source.

The London correspondent of Light continues:

However, it is well that the skepticism of Mr. Myers should be brought to bear on Spiriritualists in this matter, and that the subject should be reconsidered, and it is to be desired that those who can give instances in which automatic writings must have come from external sources, should record them in Light. Mr. Myers certainly qualifies his sweeping assertion when he adds: "I am, indeed, aware that some cases of a different kind (to unconscious cere es where automatic bration) are alleged to exist-co writing has communicated facts demonstrably not known to the writer or to any one present. How far these cases can satisfy the very rigid scrutiny to which they ought obviously to be subjected is a question which I may perhaps find some other opportunity of discussing.'

Now surely it was Mr. Myers's obvious duty as an investigator of psychic facts, to submit the state-ments of Spiritualists to "a very rigorous scrutiny" before committing himself to a theory which would dispense with all spiritualistic agency, and reduce spiritualistic phenomena so-called, to the operation of physical movements only.

Mr. Myers is not the only learned writer who by pseudo-scientific processes has committed himself against Spiritualism before he had given it due examination. That unscientific kind of so-called science has its votaries in America as well as in England, and they hold their heads high, as vain men are apt to do.

A case of apparition an hour after death is attributed to telepathic action of the brain of the deceased person by Mr. Myers and Mr. Gurney, and Light's correspondent says:

In the presence of Napoleon III., a detached hand was seen by all present to write in the light and on the table immediately under inspection, and this hand was kissed by the Emperor. Was all this the result of the telepathic cerebration of Mr. Home?

It seems that although the Society for Psychical Research has had no sittings with Mr. Eglinton to test his slate-writing, some of its members sat with him without results. On this fact we have the following excellent comment from this critic in Light, solving the failure on their own theory. "The failure is easily explainable on the telepathic theory. The sensitive and his controls feeling that they were surrounded by a hostile, prejudicing influence were thus paralyzed." Continuing, Light's correspondent makes this grave charge:

But I have this against the managers of the Society, that, while inviting discussions at its public meet-ings, they most carefully withhold from their printed reports, the names and thoughts of the few think-ers who venture to call the telepathic and other conclusions in question. This jealous exclusiveness is surely not justifiable in an open society avoying itself to be one of research.

These sentences close the article of the trenchant writer:

Those who believe in the spiritualistic view and have united themselves into the London Spiritualist Alliance can produce abundant proof of-(1) True clairvoyance as distinguished from thought-reading. (2) Direct psychic or spirit writing within closed slates or cabinets. (3) The "passage of matter through matter." (4) The materialization of the In conclusion, it is a remarkable and very serious matter for consideration, that a society carefully inaugurated under the auspices of "all the talents for the purposes of Psychical Research, should, after three years' labor, find itself, as it were, deliberately and laboriously stranded in a form of agnosticism and, while ignoring the spiritualistic theory, should expend about £1,000 a-year in a subtle attempt, under the disguise of a Greek synonym, to insinuate into the inquiring mind a quasi-scientific form of materialism,

not have both the JOURNAL prefers quality to quantity, and so do its readers, including Mr. Mead undoubtedly. There are hundreds of manifestations weekly occurring in the privacy of the Home Circle and some with public mediums, well worth recording; but most of these, however valuable to the carefal seeker after truth, are voted tame by a class whose vitiated taste demands Munchausen stories evolved from the unhealthy imagination of weak minds; and these latter are the sort most often spread before the public. So diseased has the public taste in some quarters become that unless the story tells of spirits walking out arrayed in "diamonds" dancing a fancy dance, eating apples, putting coal in the stove, indulging in frivolous repartee and doing low comedy or the melodramatic, it has no interest. But we are proud to say that the JOURNAL'S subscribers are not of this class.

There is a wealth of evidence in the hands of our readers, which ought to be given to the public, proofs of spirit return, simple in their manifestation and easily understood, being wholly free from the clap-trap too often accompanying mercantile manifestations. More can be had by the formation of Home Circles and patient, persistent effort in these circles; let us have a rapid increase of them. Our correspondent complains that the long articles in the JOURNAL contain " no news or knowledge." Possibly he may mean " no gossip or accounts of current spiritual phenomena." He will hardly say they do not contain much that is news to many and well calculated to increase the knowledge of the reader who has leisure to carefully digest and assimilate the contents. The mere acquisition of facts-the mere observation of phenomena, at first or second hand-without reflection, is worse than useless and invariably leads to superstition. The facts of spirit phenomena are of no more practical use if simply laid away in a fact wareroom than is a store house full of grain to the starving man who can only look at it through the barred window. To the confirmed Spiritualist, the further pursuit of facts merely as facts, is a waste of time, except where they exhibit some phase heretofore unknown and calculated to increase his spiritual knowledge and enlarge his spiritual discernment.

Buckley and the Boys Did it.

Rev. J. B. Buckley don't propose to allow re-opening of communication with the Spirit-world, at least the belief in it, if he can prevent it. For him the evidence was all in and the case closed a couple of thousand years ago. The devout Theosophist tells of the marvellous things done by Koot Hoomi and his vassals in their far off retreat among the Himmalayan mountains, and of the mysterious manifestations of this king of magic in different parts of the world; he looks with condescending pity upon the benighted millions of Spiritualists, who ignore the Great Magician. Brother Buckley fondly dwells

ver since one day last November when a political thunderbolt blasted the fondly cherished dream of his old age.

We have no objection to the publication of whatever of fact the above dispatch contains; the JOURNAL publishes exposures frequently. The only difference between the policy of the Tribune and that of the JOURNAL in publishing such news is this: The Tribune does it to cater to religious prejudice and the JOURNAL to separate the fraudulent from the genuine. Every issue of the Tribune contains advertisements of such characters as are exposed in the above telegram. The JOURNAL will not admit their advertisements. The Tribune invites support from and sells space to prost itutes, pimps and charlatans, believing them to be such, and then attempts to cover its mercenary spirit and square its record by publishing reports of exposures, and accounts written by its reporters who visit these places professionally,

"Mediums John and Victoria Farren," as the Tribune account calls them, are unknown to the Spiritualist public; we never heard of them, and thus far have not heard of any other Spiritualist who ever heard of them. A few weeks ago the JOURNAL published from Light a well authenticated account of spirit manifestation, of which phenomenon that by the Farrens was a weak, bungling imitation, but Father-in-law, Son-in-law & Co., over in the Tribune building will take good care not to spread the genuine thing before their constituents.

GENERAL ITEMS.

Jesse Shepard, the musical medium, is in New Orleans.

Hon. J. G. Jackson is steadily convalescingand will ere long be in full health it is hoped. In Boston there is an establishment for the cure of all the ills of flesh, "light and color" being the agents employed.

Dr. J. K. Bailey, as he informs us, has been detained at home, by sickness and business, since his last report; but he is now, again, on his pioneer pilgrimage.

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists next Sunday in Martine's Hall, Ada Street, at 3 o'clock.

Services in commemoration of the centennial anniversary of the birth of Reverend John Pierpont, were held in the Hollis-Street Church. Boston, April 5th. Addresses were made by Rev. Dr. Bartol, Rev. Dr. Lothrop, Rev. Dr. Miner, Rev. R. C. Waterston, Rev. H. B. Carpenter and others.

Freeman Barnum, the ever popular and genial proprietor of Barnum's Hotel in the village of St. Louis, Mo., was in town last week. He spent an hour at the JOURNAL office, and gave us many valuable incidents from his experiences in studying the phenomena of Spiritualism.

Mr. John B. Cummings writes from San Francisco, that "Mrs. Elizabeth L. Watson will leave for the East on the 29th inst., for a vacation of three or four months. Her many friends appreciate her worth and presented her with several gifts, including a well filled purse, a few evenings since. The good wishes of all were with the gifts and the event was one whose memory will cheer her in future hours." Mr. W. W. Currier of Haverhill, Mass., has a fine cottage well located at Onset Bay. which he will rent for the season. It is furnished with every thing needed to keep house, except linen and silver ware: has four beds complete, and a large sitting room, besides kitchen, closets and store-room. Parties desiring such a place during the camping season, or earlier, should address Mr. Currier at once. Mrs. L. Pet Anderson, whom we previously announced as going to California with her invalid son, reports that she arrived there in safety, and that her son's health seems to be much improved. She has addressed the Spiritualists since her arrival there, at a medium's meeting, and at Washington Hall. She says: 'Mrs. Watson is grandly sustained and appreclated. Mr. Geo. P. Colby is doing a fine work. The city is full of healers and trance mediums."

was the character of these grand and sublime teachings, that excited so much enthusiasm. but the only thing definite he could get was: 'Oh! he says, 'Thou shalt not steal! Thou shalt not lie! Thou shalt not commit murder!" It is grand!"

How often do we hear from the spiritual rostrum long, verbose and involved sentences, which seem to contain a prolnise of supernal wisdom, but when the sentence is finished, we find it difficult to remember anything in it, and if we look for some substantial and useful truth, we find only glittering froth; and yet there must be a class of minds that like to feed upon such froth, for if there were not a demand, the supply would not be so liberal. The number who prefer froth, especially if united with good elocution, to seience and philosophy, is as great among Spiritualists as among orthodox church goers.

But to make the froth current coin it must come from a medium entranced, or supposed to be, and be attributed to some eminent dweller of the spirit land. The credulous Spiritualist does not stop to ask whether the utterance attributed to a spirit control is in any degree similar to the thought and utterance of the departed, or manifests any of his vigor of thought, his intelligence or his learning. Commonplace declamation and oft-repeated platitudes may be uttered and attributed to Franklin, Lincoln, Washington, Garfield, Confucius.Solon, Plato or even Jesus Christ, and all pass unquestioned as supernal wisdom; while the judicious few hold their peace, and probably decide that next Sunday they will seek edification elsewhere.

It is one of the easiest things in the world to get up a piece of declamation in a psychological trance, properly called somniloquence. and the entranced subject, if credulous, may really believe he is controlled or inspired by some great spirit, but the most hasty investigation will show that in most cases there is no spirit in actual control. If the spirit purports to be an ancient Greek, a single question will show that he has no knowledge of his native Grecian language, nor of historical events which happened in his own time nor of the recorded events of his own life-in short the knowledge of the speaker is nothing beyond that of the medium. I the speaker purport to be a modern of our own times, he can tell us nothing of his own family affairs or of his political and literary associations, or the subjects of scientific and literary investigation with which his best years were occupied. Of course then the supposed spirit is not there. The medium may be deceived by his own imagination, or he may be a wilful fraud, as in a case we might ine. in which the medium attempted to nie a distinguished scientist and when the scientific questions, replied only

on insanity. These are the follies which repel cultivated minds from the sphere of Spiritualism. When we see sincere Spiritualists withdrawing from association with Spiritualist movements, on account of the fraud. ignorance and corruption that they recognize, it is certainly the duty of the press to speak out in a warning voice, and if this duty is neglected by others it is so much the more incumbent upon the JOURNAL to speak of the follies that dishonor our cause.

Telepathy-London Psychical Research Soclety.

Telepathy-mind influence or power-far feeling or feeling at a distance by means of the brain; or,"mind acting on mind otherwise than by the recognized organs of sense "--is real. While it is wise to recognize this as a factor in psychical experience and experiment, it is not well to try to make it cover too much ground, or have too narrow a definition. A class of scientists are desperately bent on ignoring all spirit influence, even a spirit in man, not dependent on his body for its being and power. They define telepathy as the influence of the mind within a man; but it is more than this. It is the influence of mind in man clad in his earthly body, and also the influence of mind in man clad in his celestial body. Man affects his fellow here, and man "over there" also affects man here. Spirits in earthly and also in celestial bodies reach and influence each other in wonderful yet natural ways. The first part of this definition some accept; the last they either repudiate, or assume toward it an attitude of carefully tended agnosticism, which illy conceals their positive disbelief; and their constant aim, seemingly, is to make telepathy. defined in their way, push spirit-power out of sight and banish it into the limbo of absurdity. They will fail! Their random blows will be of no lasting harm, and their telepathic club will become a staff helping glad pilgrims on their way toward light from the Spirit-world.

An able writer in Light says:

In the February number of the Contemporary Review there is an article by Mr. Myers, the inventor of the term telepathy, in which he "believes that he has shown that in the vast majority of cases where Spirituallets are prome to refer automatic writing to some unseen intelligence there is really no valid ground for such an a

The editor of Light well says:

We insert the above in the interests of free discussion, and with no desire in the world to encour-age any disparagement of the useful work which this society is doing.

Let the society continue its work. It has not repudiated Spiritualism and will, in due time, exhaust this telepathic fever, fail in explaining much psychic phenomena in this way, and go on to a thorough research, with the spiritual theory as a working hypothesis.

Very Desirable but Difficult to Obtain.

Mr. C. C. Mead, of Boston, in renewing his subscription, writes:

I always find something appetible in your weekly bill of fare. The article in your last issue, copied from London *Light*, giving a graphic account of a well attested apparition scance in good light, and under crucial conditions, is the kind of reading that the available to a state of the s the average inquirer wants and suffers for the want thereof. Seems to me, it would be a great gain if we had, in place of the many long articles which give us no news or knowledge, more accounts similar to this one. We want more experience and less theory.

In common with our worthy correspondent and thousands of readers we gladly hall the appearance of such a report as that made by Mr. Farmer to Light, and wish the JOURNAL could fill a page or more each week with records of manifestations equally well authenticated and valuable. Unfortunately for the reading public such carefully conducted experiments are very rare. Again, few as there are, the number for publication is still further reduced owing to the reluctance of private investigators with private and professional mediums to spread the results before the world, because of the publicity it would give the participants and the draft upon their time and patience that would at once ensue from inquirers, with requests to witness the phenomena. Demands wholly beyoud the power of the parties to grant, owing to their environment.

One well authenticated, carefully prepared account of phenomena occurring under conditions precluding all possibility of self-delusion, and conscious or unconscious deception on the part of the medium, is worth more than thousands of doubtful cases where the manifestations are observed under objectionable conditions by those incompetent to observe correctly, or accurately record their imperfect observations. The JOURNAL could fill its entire space each week with current stories of manifestations, but beyond enabling the reader to kill time and amuse him-

upon the stories of miracles which come to him through the dim vista of the past from the hills and valleys of Judea. He, no doubt, regrets that his advent on earth had not been synchronous with that of Wesley, and thus have enabled him to disabuse the mind of the father of Methodism of that delusion of the devil, spirit manifestation. Buckley asserts that the average Methodist preacher is incompetent to judge of these phenomena for himself, that he don't know enough to deal with the diabolical thing and had best leave it all in the hands of Buckley. Buckley ought to know more of the ability of his brother ministers than we do and we shall not interfere. We seriously doubt, however, if his claim will be allowed by any considerable number of Methodist ministers. Buckley has done some good service in exposing frauds, though, and for this he deserves the thanks of all intelligent Spiritualists, what. ever his motive may have been. It seems from a New York dispatch of the 18th inst. to the Chicago Tribune that Buckley has again been exploiting among pseudo-mediums with good results. Here is the account:

The investigation of ghostly doings by spiritualistic mediums has long been a specialty of the Rev. J. B. Buckley of the Methodist Church. He thought he had given sufficient attention to all phases of the sub-ject, including the wonders of materialization, and his positive declaration was that everything was downright fraud. But something new has just com-manded his attention. Mediums John and Victoria Farren have been advertising that they reproduced in their circles, under the eyes of their visitors, slowly and surely, the forms of the dead. A scientific a was imparted to the exhibition by means of a brief preliminary lecture, in which it was set forth that the complete nervous system of a human being-that s to say, the fine network of nerves which extends to the remotest parts of the body and is connected with the brain-is the part brought back into temporary view by mediumship. It was such a shape that was to be seen in this instance for a dollar per visitor. Then the lights were made so dim that noth-ing could be seen with much distinctness, and the mediums took their places in a cabinet, as usual. Soon the man came out, professedly in a trance, and stood before the semi-circle of spectators. Slowly from out of his side seemed to be developed a gauzy. whitish substance which, under the manipulation his hands, accompanied by constant sighing and groaning, as though the phenomenon was exhaustive and painful, gradually assumed the rather vague shape of a human figure. This in turn disappeared, and the medium retired, having impressed the cred-ulous that they had witnessed something weird. Dr. Buckley was satisfied that the man simply drew a structure of thin cloth from under his own garb. In order to expose the trick, however, two of his young friends, Arthur M. McCormack and Wilkins Morris, athletes, went to a scance at the Farrens' house Second avenue, finshed a light on the medium, caug him in their arms, and captured the quite palpable material used in materializing the ghost.

The father-in law of the Tribune has apparently instructed the son-in-law manager to collect reports like the above from all quarters of the globe regardless of cost, but to carefully suppress everything favorable to Spiritualism. The Presbyterian son of a Presbyterian D. D. seems to give the Tribune's father-in-law much satisfaction both as a son-in-law and manager. We rejoice at comed by the host of readers tributary to that

Gerald Massey, now at Dunedin, N. Z.+ speaks in high terms of Mrs. Cooke, (late of San Francisco, Cal.,) who is temporarily located there. He says: "I am as sure that Mrs. Cooke can see and describe the persons of the dead and the minds of the living as that I stand here, because I have known her to do it for me and others, and twenty fail ures cannot negative or cancel one success such as I have seen."

Mrs. R. C. Simpson, the popular medium, left on Monday for her Dakota farm, where she will spend the summer; Mr. Simpson and part of the family having preceded her. The family expects to crop 125 acres this season. In compliance with the wishes of her patrons Mrs. Simpson will answer letters professionally-not sealed letters. She has had excellent success of late it is said in diagnosing disease. Her terms are \$2 per letter and her address is Hope, Dakota.

The Liberal Age is the name of a new paper just started at Philadelphia by Messars-J. H. Rhodes and J. Clegg Wright. The prospectus declares the paper to be "devoted to Spiritualism, Science, Philosophy, Temperance and Health." Either one of these several fields affords scope for great talent and large capital. The Age is a good looking, medium-sized eight-page paper. Price \$1.50 per year, single copies five cents. Copies for sale at the JOURNAL office. An ably conducted paper at Philadelphia will be warmly welself they would have little value. If it can- this for the old man needs comfort more than oity. The JOURNAL wishes the Age prosperity.

International at the statistic terms **RELIGIO-PHILOSOPHICAL JOURNAL.**

Visitors at Lake Pleasant for several years past will recollect one Foster D. Edwards, not for his virtues, but for his blatant zeal in professedly protecting the right of free speech, the finances of the Association, and the special interests of a Philadelphia crank. Last winter, the wife of this promising individual got a decree for separate maintenance. Now we learn from a trustworthy source that he has been indicted by the grand jury at Boston for embezzling \$4,000 from an oil firm and was at last accounts lying in Charles Street jail awaiting trial. He was a general nuisance at Lake Pleasant and if the camp shall know his presence never again, it will be a blessing.

We learn that an address was given at the pleasant Fraternity Hall of Augustus Day in Detroit, by G. B. Stebbins, to an audience moderate in size but attentive and interested listeners for more than an hour, on Sunday evening the 29th of March. The scene of the origin of modern Spiritualism, at Hydesville, March 31st, 1848, and the experiences and history of the Fox family were given as personal knowledge of the speaker, and the growth and significance of the spiritual movement were also dwelt on. The Detroit Post gave a report of two-thirds of a column in its Monday issue, fair and friendly in spirit, but imperfect, yet it was a fortunate means of sending out to thousands of readers some of the main points of the address. For a score of years Mr. Stebbins has given, each year save one, anniversary addresses in different places.

Dr. Watson's Offer to Clergymen.

"The Religion of Spiritualism, its Phenomena and Philosophy," is a cloth-bound book of 423 pages and retails at \$1.25. As stated in the JOURNAL several weeks ago, the author, who was for thirty-six years a Methodist preacher, has instructed us to give a copy to any minister of any denomination who will apply for it by letter or in person. If it is to go by mail we shall not object if twelve cents in postage stamps is sent us, as postage is paid at this office. This offer of Dr. Watson's means exactly what its terms indicate; he is not giving the books to any other class at this time.

Mrs. E. L. Watson in Chicago.

On Sunday, May 10th, Mrs. Watson will lecture in Chicago, coming directly here after filling her engagement at Salt Lake City. Ever since Mrs. Watson's announcement of her intended trip eastward, the JOURNAL office has been besieged with inquiries as to whether she would be heard here, and in compliance with the wide and earnest demand she has consented to speak. Mrs. Watson will lecture at 3:30 P. M. in Martine's Hall, 55 Ada St.

Nemoka Camp Meeting.

Emma Hardinge-Britten to Her American Co-workers in Spiritualism.

To the Editor of the Religio-Philosophical Journal:

To the many correspondents and friends whose applications for lectures and sundry inquiries, it is now beyond my power to answer in detail, I desire to announce that on Saturday, May the 2d, my husband and I embark on the steamer "Brittanic," bound for Liverpool. Henceforth, then, all letters, communications, etc., etc., must be addressed to my English home, The Limes, Humphrey St., Cheetham Hill, Manchester, England.

In reference to the twelve months which I have just passed in America in fulfillment of my spirit friends' injunction, I can say but little at present. Circumstances as unforseen as urgent induced me to accept an editorial engagement on a weekly paper in New York, and as the duties of this undertaking have entirely engrossed my whole time and that of my husband during our stay in America, compelling either me or Dr. Britten to be constantly at our post in New York, we have not been able to visit the Pacific Coast, as we had hoped and expected to do, on arriving here.

Nevertheless, although we have seemed to be fettered by place, time and incessant occupation, I have not been unobservant of passing events in the spiritual ranks, and like the proverbial "looker-on," I have taken opportunity of seeing far more of the game enacting than many of the players themselves. The results of my carefully conducted and wide-spread observations, will find their place in future publications when the time for their appearance is at hand.

As my return to my home in England is necessitated by domestic duties and personal considerations, I am unable to say when, if ever, I may return to this, the country of my love and adoption. I can only assure all these friends who may be interested in our welfare that we both leave a large share of our heart's love and enduring interest behind To Mr. and Mrs. Henry J. Newton, of **ns**. -New York, Judge A. H. Dailey and his dear wife of Brooklyn, Mr. W. J. Colville and the Ladies' Spiritual Aid Society of Boston, I am deeply indebted for making room for me to address large and most kindly sympathizing audiences in their respective cities.

I wish I could have seen more worthy and extended notices of the noble anniversary meetings held, both in New York and Boston, in which I had the honor and pleasure of participating. For the absence of such notices I do not blame our spiritual papers, but rath-er the laxity of the officials of the meetings who should have prepared full reports of these great and memorable occasions. To see Republican Hall in New York, packed to its utmost capacity at a twenty-five cent admission, and Tremont Temple, Boston, filled by an audience of 1,800 of the most respectable and attentive listeners, and to hear the enthusiasm with which the exercises were received, formed a rare and noteworthy triumph for the great cause we met together to celebrate. Honorable mention of these splendid meetings appear in the Boston secular papers and Mrs. Williams's bright little sheet, The Beacon Light of New York, but the half has not yet been told. Now, as throughout my busy and tireless career, I had no time to make reports myself of these great gatherings; now, as ever, my pen falters in an overtaxed hand. With many and many a white mark against the names of truly beloved friends, for numbered kindnesses received, my dear companion and I depart, leaving love and God speed to all our true and faithful fellow workers, and a kind farewell to America. We shall return again-but whether as mortals or spirits --- who knoweth? God un-

derstands---" VALE."

The Real and the Imitation.

We bespeak the special attention of our readers to these extracts from a singularly clear and able article in Light, and heartily thank our English co-worker for its strong words. Not only is this good to read, but it is especially good to lend to any friends who may need it. What a long step it would be for the Popular Science Monthly to publish this article!

Doubtless its editors would hold it too great a condescension of their stilted pride, to stoop so low as to notice it. Incapable of rising to its height, or of seeing its breadth, they fancy it would be a narrowing descent to reach up into purer air and broader range. Theodore Parker used to urge " the application of common sense to religion;" this article applies common sense to science in spiritual investigations-an application much needed and called for:

If any person unacquainted with gems, who had seen the diamonds of some lady, and had been told that these were worth many thousands of pounds, were taken to Paris and shown the imitation diamonds so plentifully displayed in the shops of that city, he would undoubtedly say that there was no difference between the two. Having come to this con-clusion, he might be informed that the Paris experts could tell the true from the false by the difference in cleavage and specific gravi ty.....To a mere superficial and casual ob-server, there would probably be no difference. The person who could at a glance tell the dif ference would be a man who had dealt with precious stones during many years. We should not select as a judge on such a matter a great mathematician, or a skillful jockey, or an able astronomer; any one of these would probably make as great a mistake as would the most ignorant examiner. Even admitting that a person has a powerful mind and large perception, yet he could not tell the difference between the real and imitation, except after long training and experience. This principle holds good in every matter. Men who have long studied and examined a sub-

ject become fitted to judge of it, but their experience on one subject does not qualify them to at once decide on another, of which they have no knowledge. It would be considered great andacity if the trainer of a race-horse, who could tell to a day when this horse was lit to run, were to venture an opinion on the truth or falsity of an astronomical problem, and it would be equally as presumptuous for the astronomer to offer an opinion about the condition of a horse, or to assert that certain brilliant stones were all alike.

There is one subject, however, which requires probably longer and more careful study than any which has ever been presented to human beings, but, which the history of the last two score years proves, is one on which nearly every individual assumes he is capable of giving a positive opinion, even offhand, and with little or no examination. This subject is spiritual phenomena.

There are a few facts stated on the best evidence to occur, such as inanimate objects moving without contact.....The production of writing between closed slates, of writing produced on a sheet of paper in a locked box, of noises in various parts of a room, giving, by a system of signalling, intelligent messages, the passage of matter through matter, as exhibited in various ways, and other similar phenomena..... No matter who or what the individual may be, or what his previous training may have been, he yet considers he is capable of giving an infallible judgment on those facts. We have an orthodox Churchman asserting that the phenomena are the work of the devil, that it is the object of the devil to convince men there is a second state of existence. Certain men of so-called science assert that when tables rise in the air, and inanimate objects float about the room. these effects are caused by unconscious pressure of the hands, although the hands of all present are several feet from the moving objects. Other individuals, who are neither clerical nor scientific, and who are equally as innocent of ever having examined the subjects, assert, with the boldness of ignorance, that a cardsharper who performs the threecard trick, or a thimble-rigger, does exactly the same things as are said to occur in the presence of a medium. "I will prove to you that they are not the same," says the person who has investigated. and he would be making a statement similar to that which a jeweller would make who wanted to prove that diamonds and paste were not the same. " How will you prove to me that these two stones are not the same?" inquires the skep-

The New York Nation is fast nearing the close of its fortieth volume, and twentieth year of existence. It was founded in July, 1865, in recognition of the new order of things which was sure to follow the end of the war and the abolition of slavery. It at once espoused the cause of pure, unpartisan admin-istration of the National Government; and the present condition of civil-service reform is owing to it more than to any other instrumentality. It has been conducted, in its two leading departments, Politics and Literature, by the same editors from the first number, and holds to-day, as for the past twenty years, the first rank in each. It is the medium of the most thoughtful and cultivated discussion in the country-is, in fact, the only truly national journalistic forum. Its foreign correspondence is unrivalled. its book reviews (by the leading scholars of the country) possess the highest authority. Each num-ber contains a careful news summary, and the bound volumes are prized as the best obtainable chronicle of current history. [24 pp., quarto. 10 cents a num-ber; \$3 a year. 210 Broadway, New York.]

The Poet Whittier, who is always among the far sighted in all things pertaining to human liberty and growth, writes as follows about Tourgee's "Appeal to Casar" and its bearing on an important question and its bearing on an important question of the day: "I have read Judge Tourgee's book with the deepest interest. It is a strong and power-ful presentation of the great danger and need of our country at the present time. Its clarion call to the duty of educating every voter, black and white, in the United States, I trust will be heard.....The au-thor deserves the thanks of every well-wisher of his country." The continued appearance of articles on the mutual relations of Black and White in all the higher grade of reviews and magazines indicates a popular thoughtfulness on this whole subject, which it is to be hoped will bear fruit during the next ses sion of Congress.

Nature's Great Specific for

BRIGHT'S DISEASE.

br. Win. A. Hammond, of New York, Surgeon-General U. S. Army (retired., Professor of Diseases of the Mind and Nervous System in the University of New York, &c.
"I have for some time made use of the Buttalo Lithia Water in cases of affections of the Nervous System complicated with Bright's Disease of the Kidneys, or with a Gonty Diathesis. The results have been eminently satisfactory."
Dr. Austin Finit in his "Practice of Medicine" under the head of Bright's Disease says: "Symptoms referable to the Nervous System are among the most important of those belonging to the clinical history of the disease.
It is evident, then, that Dr. Hammond attests the efficacy of the Water in the most formidable presentations of Bright's Disease.

of the Water in the most formidable presentations of Bright's Disease. Dr. G. Halsted Boyland, late Professor of Surgery, Baltimoro Medical College, late Surgeon Krench Army (Decorated), Member Baltimore Academy of Medicine, Member Ameri-can Medical Association, &c. "In Bright's Disease of the Kidneys, acute or chronic, Buf-falo Lithia Water Spring No. 21s in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which the albumen in the urine reach-ed as high as 50 per cent I have known it under a course of this Water gradually diminish and finally disappear, at tho same time other alarming symptoms were relieved and the sufferers restored to health." Water in cases one dozen half-gallon bottles, \$5.00 per case at the Springs, FOR SALE BY LEADING DRUGGISTS

FOR SALE BY LEADING DRUGGISTS.

Pamphlet sent to any address,

THOMAS F. GOODE, Proprietor, **BUFFALO LITHIA SPRINCS, VIRGINIA.**





Georgia Mullein is the most reliable centedy for Catarrh. I have the plant gathered and curved in Georgia. It is smoked in a common pipe like tobacco, letting the smoked come out through the nose. It will relieve headache that is caused from cold in the head. Price S1.00 per pack-age, sent postpaid. J. N. ELLIOTT, Fairmount, Ind.

Messrs. Funk & Wagnalls, of New York, will pub-lish, early in May, a book by Dr. Schaff, under the title "The Oldest Church Manual," called " Teaching the Jerusalem MS., and cognate documents; with full discussion of the subject.

Business Motices.

HUDSON TUTTLE lectures on subjects pertaining to eneral reform and the science of Spiritualism. At ends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The whole physical mechanism becomes impaired by the heavy winter diet and lack of open air exercise. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor of the system.



the most desirable color-

ings. These Goods, so

We learn that this meeting, on the she of the beautiful lake ten miles east of Lansing, Michigan, on Grand Trunk Railway, is to be held August 5th to 31st. The Nemoka Camp Association and the State Association of Spiritualists unite to make this a success, and the plans for tents, cottages, board, reduced railroad rates, etc., will be known in due time. Mrs. E. C. Woodruff, and other speakers, will be there August 7th to 24th, and A. B. French August 14th to 17th, each to speak a Sunday. Other speakers and mediums are being engaged.

" Living in the Highest Form of Spiritualism."

On one occasion during the sickness of Gen. Grant, when it was supposed that he could not live but a short time, Dr. Newman, the distinguished divine, was summoned to his bedside. The New York Tribune states that after a few moments of general conversation, during which Dr. Newman, related many things that had occurred of interest to the General, he said: "You have friends every where who are remembering you in your sufferings, General, and, in fact, it seems as if every one was your friend at present."

"Yes," replied the General, "I have many friends here, and I have also many friends on the other side who have crossed the river before me."

"Yes, General, that is so," said Dr. Newman, "they have taken the journey before you, and now they stand waiting to receive and welcome you."

"It is my wish that they may not have long to wait for me, and that the end will soon come."

The same day, Dr. Newman came out of the house at 6:30 and intended to return at 11 o'clock. He said:

"The General's pulse is going down, which is a sign of weakness. There will not be a death-bed scene; that occurred last Thursday morning, when the General addressed and caressed every member of his family. The final farewell was then spoken, as the General and all of us thought he was going to die in a few moments. I do not appear in the family to coerce any religious sentiment. The General himself always calls the family to prayers, and a most touching sight it is. Great men can gain nothing from religion, but religion can gain much from great men. The General is living in the highest form of Spiritualism, and when he said his "friends were over there" this afternoon, his face assumed a most seraphic expression as he threw his head backward and gazed heavenward. All the symptoms at present are against the prolongation of his life."

Since the above report was given to the public, the General seems to have improved very much, though only faint hopes are entertained of his ultimate recovery.

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EMMA HARDINGE-BRITTEN. 345 West 34th St., New York.

General News.

New York State has 11,000 hotels. There are 10,000 policemen in London. The aristocratic sport in Australia is kangaroo hunting. John Kelly, restored to health, has returned to New York from the South. In Montana quails are exempt from the sportsman's gun for six years. Illicit distilling is greatly on the increase in the hill counties of Tennessee. The Mount Vernon estate was bought by public subscription for \$250,000. One hundred women of the town have left Knoxville, Tenn., within the past ten days. There are in Italy 4,800,000 lemon trees, which produce 1,260,000,000 lemons annually. The ground upon which Virginia City is located has moved thirty inches east since 1875. It is claimed that there are 125,000 Republican voters in Tennessee to 135,000 Democrats. Sixteen thousand eight hundred and twenty-five families in Boston were provided, with free soup during the past winter. Mr. George Riddle. of Carroll County, Maryland, has living with him at the present time twenty-two of his daughters. A reef 2,800 feet in height, about six miles west of Tucson, A. T., contains many fossilized shellfish in excellent preservation. A million crows took possession of the woods near a Penneylvania town and the people thought the day of judgment had come. A colored family named Silence, it is said, holds five positions in the departments at Washington, with salaries aggregating \$3,800. The San Juan district of Colorado is rapidly developing into a gold-producing country and is good for \$300,000 of the yellow metal this year. The United States is the only civilized country in the world, declares a former superintendent of schools in Boston, where teachers do not hold their position by permanent tenure. A fine marble memorial

tablet with a medallion portrait is soon to be placed in the Marquand Chapel, Princeton, in honor of the late Professor Henry, of the Smithsonian Institute. The Gnatamalans are said to have lost eighteen hundred men on the field of Chalchuapa. It cost twenty lives to obtain the body of President Barries, which was interred with military honors at Guate-mala City. The fire of the Salvadorians was directed by a Frenchman, who was killed in the action. The cable says: "The emperors of Germany and Austria and the czar of Russia are arranging for a meeting to be held this spring. It is understood that Emperor William desires that a yearly meeting of this kind be held, believing that it will preserve peace between the three countries." This is evidently another committee on public safety, The officers of the American war-ship Galena are censured for permitting the rebels at Aspinwall to board a merchant vessel. Two colored citizens of Lexington, Kentucky, have for several weeks been robbing private boxes in the post-office by means of false keys. Several hundred letters were found in their possession, some of them containing checks. The demand of the Gladstone ministry in the way of a war credit is expected to be for £6,000,000 or £8,000,000. The prince of Wales will remain in Ireland for another week. One hundred pickpockets from London followed the royal party, and twenty-five of them were captured in Dublin. A special correspondent was stripped of every article of value on his Derson.

"By the difference in specific gravity and cleavage," replies the jeweller.

"That will be no proof to me," replies the skeptic.

Then I will take at random a dozen jewellers, and test the stones in their presence and before you."

"That, of course, I could not allow," says the skeptic. "All these jewellers are preju-diced, and of course could not give an unbiased opinion. Let me select twelve men who have never before seen a diamond, and then see if you can prove to them, by your specific gravity and cleavage, that the two stones are different. What can you prove by the difference in weight? Many things exactly alike in every other respect differ in weight, and as to cleavage, why the way things break is a mere accident or coincidence. It proves how weak your evidence is, when you object to allow me to decide the question by the aid of twelve men who have never seen a diamond."

Now what do these facts prove? They prove that the mental powers of all such persons are of a very feeble description.

The editions of The Century Magazine are now so large that it has become necessary either to go to press at an earlier date or to postpone the day of issue. The latter alternative has been accepted. The April number, the edition of which was 225,000, was April number, the edition of which was 220,000, was delayed until the 25th of March. The May number --edition, 250,000--will be issued on the 1st day of May, thus inaugurating with the first number of the thirtieth volume a change which has long been con-sidered desirable by the publishers, and which it is believed will be heartily commended by the public. Future numbers of *The Century Magazine* will be issued on the 1st day of the month of which each heart date. bears date.

The February and March editorials in The Mind-Cure and Science of Life, 425 Madison St., Chicago, have caused a large number of Spiritualists to en-dorse, while many have condemned, the new theory of being, phenomenal manifestation, etc. As a thouand thinkers have written the editor to follow up sand thinkers have written the cutor to follow up the one-Spirit theory until they can "endorse or re-ject it," he intends to amplify and defend it in his May issue beyond intelligent refutation. All who seek light on this disputed question should send 10 cents as above for the February issue and then ob-tain the May number.



RELIGIO-PHILOSOPHICAL JOURNAL.

APRIL 25, 1885.

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

6

Anniversary Poem for 1885.

BY DR. DEAN CLARKE.

[Delivered at Tremont Temple, Boston, March Sist.] We greet once more the joyful day brought new light from realms above, The day those passed from earth away Returned to prove their constant love.

We hail again the sacred hour, When spirits came to Katle Fox, And with a strange, mysterious power Produced the first known "spirit knocks."

The thirty-seventh yearly round Of Time's diurnal rolling sphere, Renews for us the welcome sound Which startled then the doubting ear.

Though doctors* shook their learned heads And sagely talked of "knees and toes," The truth rapped out still wider spreads Though priests and doctors were its foes.

'Tis therefore mete to celebrate The date of that eventful time, When spirits rapped in Forty-eight To demonstrate à life sublime.

Those raps, that were such "humbug" then, Have since been heard around the earth, They're now the theme of tongue and pen And millions know their priceless worth.

The "still, small voice," with which they spakes To few who then had ears to hear, At length the world from slumber woke And now all earth gives list ning car.

That natal day was big with fate To all the race of human kind, "Twas ominous to Church and State Of change to come by Heav'n designed.

⁵Twas day of doom to errors old And superstition's slavish thrall, No more should man by man be sold Nor minds confined by creedal wall.

Destroying angels went abroad And smoto the Godless shrines of man, The worship of a man-made God They doomed to die 'neath reason's ban.

The gates of Heav'n were then unclosed And edicts sent o'er all the world That Popes and Kings shall be deposed And Freedom's standard be unfurled.

There dawned that day an era grand When Truth shall make the people free, A light appeared o'er sea and land To guide mankind to liberty.

New fire from Heav'n descending came On altars never used before, The breath of God then fanned the flame, And soon it flashed from shore to shore.

It lit the pile of musty creeds Progressive minds had long outgrown, And burned the rubbish and the weeds That had in Beason's pathway grown.

The Christian Bible long believed To be the only "Word of God," Was shown to many thus deceived To hold full many a " pious fraud."

But all the truth the Scriptures store, No matter where, or how 'twas given, is held as sacred as of yore When all was thought to come from Heav's.

The spirit "gifts" of Bible days Are duplicated in this age, And now they come in many ways Not mentioned on the written page.

The burning bush, the lighted cell, And light that blinded Paul of old, Again have come like magic spell And multiplied an hundred fold.

muk Gou: IIMseures from Heav'n now burn As Prophets told and Seers foresaw, And all God's gifts of old return, Dispensed the same through Nature's law.

Criticism of "Dector's Laws." From Lansing Republican, April 7.]

For the sixth time a "doctor's law" is before our egislature. Four times these efforts have been de feated and the bills offered failed to pass. In 1883 s

law was passed, comparatively fair and moderate but which was only meant as an entering wedge for more stringent legislation, such as is now asked for. From first to last these efforts started with physi-cians who want a monopoly to cure or kill, scientifi-cally, but not from the people whom these interest-ed parties so kindly wish to protect. Their end and in is a familia under large large large large starters aim is to forbid, under legal penalties, any persons from healing the sick unless they are graduates of some medical school, can show a diploma, and are

some medical school, can show a diploma, and are examined by a State board. All this legislation is an unjust and unconstitutional interference with the inalienable rights of the people. Suppose a bill should come before the legislature providing that no person should preach, or be a re-ligious teacher, unless he, or she, was a graduate from some theological school, and had passed an ex-sumetion before a heard of clargymen made up of amination before a board of clergymen made up of members from a few of the larger denominations-Methodists, Baptists, and two or three others for instance. The members of those denominations would join with others to oppose such a measure and would "We want no monopoly or special privileges in religion. Freedom of thought may bring dangers but its benefits are far greater. Liberty of consci-ence and equality of rights is the best way to gain spiritual light and life and to save souls from error." Such a bill would be put aside at once as absurd and unconstitutional.

Are bodies more precious than souls? Let us Are holies more precious than souls? Let us honor and care for the health of both by equal rights to help and heal the ills of the one as well as the other. To fine or imprison a man for the ex-pression of honest opinion would take us back to the dark acces and all these "doctors laws" help and the dark acces and all these "doctors laws" help and the dark acces and all these "doctors laws" help and the dark acces and all these "doctors laws" help and the dark acces and all these "doctors laws" help and the dark acces and all these "doctors laws" help and the dark acces and the dark access and the dark access and the dark access the dark access and all these "doctors laws" help and the dark access and the dark access access access access the dark access and all these "doctors laws" help access ac the dark ages, and all these "doctor's laws" belong to the dead past. The people do not besiege our State house with delegates or petitions for them, but medical societies start and push them with concerted action. *The Michigan Medical News* (allo-pathic), Detroit, in 1878 said: "Physicians should exact a pledge from candidates to the legislature that they would support" such legislation. It is a grave mistake for physicians to urge such measures which are sure to react against them, and some of their best men see this.

their best men see this. An intimate personal friend of mine in southern New York is an "old school" physician of thirty years' honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is ab-surd. A certain margin of people will be gulled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their own heaters. If a doctor of any school has brains, and character, and pluck, he will car provide if the lack these he has no business to get practice; if he lack these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

Able and high-minded physicians, of whatever school, will win due respect, and be on fair terms with the people when they claim no exclusive privileges, which are sure to create ill feelings and popular dislike.

I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law-efforts for such laws baring hear any doctor's law-efforts for such laws having been repeatedly defeated there—is any more afflicted with quacks than other States.

The "regular" surgeons who tortured James A. Garfield for months, by almost daily probing for a pistol ball which they did not come within a foot or more of reaching, inflicted more needless pain than any surgical quacks have done for a generation. The Medical Record, a recognized allopathic jour-

nal in New York, quotes, without comment, from the Philadelphia Evening Item, March 12, 1885, as

follows: "The conviction of Dr. Buchanan * on a charge of conspiracy to issue logus diplomas suggests the inquiry as to whether it is more reprehensible to issue logue diplomas to men who are not qualified to practice medicine than it is to issue genuine diplomas to men equally unqualified. There is reason to believe that a large percentage of the doctors sent out from colleges are no better qualified to practice than Buchanan's bogus fellows. He doubtless de-serves his punishment, but one cannot help thinking that there are a great many gold-rimmed college professors in different parts of the country who are just as bad." Much like testimony from eminent physicians, could be cited, but a word from Dr. Benjamin Rush, a great name, must suffice. He opposed all such legislation as is proposed in our legislature in these emphatic words: "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under severe penalties, from practicing medicine—such institutions, however sanctioned by ancient characters, are the Bas-

man, "I am a mule driver, and don't M. D. mean that," How much more does it mean, when attached to the names of the vast majority graduating from our medical colleges? "H. M." (hit or miss)

from our medical colleges? "H. M." (hit or miss) would be far more appropriate for nearly all. During the last ten or twenty years a great ad-vance has been made by some of the regulars, and they have adopted many things from the "water-cure" and other irregular schools, which they had previously ridiculed and would have prohibited by law if they could. Under the great light of chemis-try, general science and the light coming through the opened windows of the heavens, the foundations are being laid for a true averen of cure, and for the are being laid for a true system of cure, and for the prevention of all physical, mental and spiritual disases of man.

Truth needs no law to restrict her onward march she only asks for liberty to prove all her puddings. Bad men will sail under her colors, with or without law, all the same; and every man wanting the services of an attorney or M. D., must use his common sense, reason, experience, and all the outside information he can get without any regard to any claim for being authorized by law to practice this or that. Even then he will often be cheated, deceived or mistaken. VIRGINIA.

Passed to Spirit-Life.

To the Editor of the Religio-Philosophical Journal:

Passed to spirit-life, February 9th, 1885, from Hammonton, N. J., Mrs. Maria M. King, aged sixty-one years; February 20th, Mrs. Nettie Patten, aged hirty-six years, and February 22nd, Mr. William D. Wharton, aged seventy-six years. The following resolutions were passed by the Pro-

er, and a steadfast friend, who was ever ready to do duty in our noble cause; the husband who is left to battle with life's cares for a little time, a sincere and loving partner, who is consoled with the belief that she can sympathize with him in his loneliness, from her angel side of life; the children, a true mother's care and affection, and recognizing as we do the immutable law of progress, we sympathize with those that feel the loss more deeply than we; and we ever look forward in confidence for that co-operation with those gone before, to better prepare us to live this act of life; to be more able workers, more sin-cere friends, more agreeable companions, thus deserving the reward of, " Well done, thou good and faithful servants."

Sister King became convinced of the truths of our religion (for to her it was such) in its early days, and from that time she has been an active worker, devoting a great deal of her time as a medium for the Spirit-world, to indite many of our most valuable

She will be kindly remembered in California as a writer and speaker in 1863-4, from whence she came to this place about 1869. She has labored with us when health would permit. She had suffered for a number of years with that dire disease, asthma, and finally pneumonia came kindly to assist in her releas

At her funeral, which took place in our hall, an address which she had prepared for a similar occa-sion was read, she being desirous to show to the world that she could die as she had lived, and could preach her own funeral sermon. Addresses were also made by Bros. E. Clegg Wright and Walter Howell of Philadelphia.

Resolved, That in the decease of our sister, Mrs. Nettie Patten, this Association feels deeply the loss of the inspiration of her songs, and her genial pres-ence. She was sick some six months, but was impressed from the first that she would never be any better. Her work was done, and when the angel came with his tender touch, she bade her family a kind good-by, gave some good advice to her children, and said she was going to see her father. We shall miss the sweet melody of her songs and expressive music, her bushand a dear wife and companion, and her children a mother's love and guiding care. They are consoled with the thought that she is not dead, but mingles with the melodies of the spirit spheres, and can bring to them consolation from the life to which we all are going. Funeral services were performed by Mrs. A. M. Glading, of Philadelphia, who spoke very acceptably to a large company of friends and neighbors.

Resolved, That in the decease of Bro. William D. Wharton, we feel that it is not our loss alone, but a public one. He was one of the first to espouse our cause in the city of Philadelphia, when it required courage to face the scorn and derision of friends and foces alike. But true to his convictions of truth, he placed himself in the front ranks to defend our Godgiven cause. He was one of the first speakers upon our platform in that city, and with heart and soul devoted to the work, he lived to see Spiritualism es-tablished upon a firm basis. He felt that he was called as an instrument of the angel host to pro-claim the glad tidings to the people. He lectured in Philadelphia on Sundays, and adjoining towns and cities when opportunities permitted. He heard the angels calling and went forth without money or price to perform his mission. Upon the close of the late war, he moved to this place, and has occupied our platform for a number of years. He took a great interest in our society, being its president for ten years. He knew no such thing as an excuse to be absent from our meetings when he could possibly be present, and thus he lab ored until the deliverer, Sickness, made it impossible for him to occupy his earthly tenement longer. May we so labor with that appreciation of our duties which will enable us to be co-workers in spiritualizing the world. We mourn for the loss of his inspiring presence among us, and we earnestly pray for the presence of him and the angel companions that have just passed through the open gate, to inspire us with that high-er appreciation of the duties devolving upon us that we may be better workers in the good cause. The funeral services were performed by Bro. J. Clegg Wright. M. PARKHURST, President. Wright.

Down to the Root of the Question.

To the Editor of the Halisto-Philosophical Journa

In his reply to Mr. Kelley, on the Labor Problem, in the JOURNAL of April 11th, Mr. Hudson Tuttle goes clean to the root of the question when he says "Does the worker receive a just recompense for his labor? This is his inalienable right, and any system incorr in the the induced right, and any system which prevents him from so doing is radically wrong." The true merit of the question has been everlastingly befogged by the presentation of how the workers waste their means, and the amount on

the workers waste their means, and the amount on which they can manage to live. Political economists have paved the last sixty or eighty years with books and pamphlets on the nu-tritious properties of catmeal, peas and beans as cheap food for laborers, while newspapers, politi-cians and clergymen in the interest of capital, have vied with each other in preaching the exceeding value of economy as applied to the lowest possible cost of living surger the interest is though the cost of living among laboring people; as though the whole scope of the toilers' existence was to turn out whole scope of the tollers' existence was to turn out an efficient result in labor for the least expenditure of cost in the process. Hence the ablest statesman-ship of Great Britain during the last century, has been applied to the problem of giving to her work-ing population the means to live at the cheapest rate. Not once was the question moded—what is the workman's just due for his skill and labor, but how cheaply can he be crowded down? Even this has culminated the shameful result.

From this has culminated the shameful result, that even in civilized and Christianized England, the chief of the working population in both town and country, constituting eight-tenths of the people, are housed in homes little better than hovels; that in continental Europe the dwellings are still worse, the people living in squalid misery on black bread and cabbage soup, working from fourteen to sixteen hours a day, and in many places on Sunday also, groaning under the iron heel of military feudalism, steeped to the lips in ignorance and moral degrada-tion, but little above the lowest brutes; and this to enable a master class, small in numbers, but compact and strong in wealth and organized power, to live in luxurious extravagance. Not one of these but will tell you in glib phrase how easily a work-man can live on his meagre pittance of wage by economical subsistence on black bread and cabbage. Here in America, not quite down to this level yet; but how long before it will be attained, if check is not put to the downward tendency? We are living under the self-same system of soulless money greed that has made brutalized serfs of Europe's laborers, and steady force in that direction is given by the importation of these poor ignorant toilers in the aim to sink America's work-people to like enslaved level. Nor are there wanting speakers and writers here, even among the highest rank, who point to the low rate of wage on which Europe's serf-workers can live, and that our toilers must not expect to keep on receiving much higher pay. They tell you that only by bringing wages down here to the level of other nations can we hope to compete successfully in the world's markets. And so the brutal process goes unceasingly on. The merchants and manufacturers on this side of the occan in the strife to undersell these on the other constantly mare down wages of those on the other, constantly pare down wages of the workers, till between the two, as between an apper and nether millstone, they are steadily ground to powder. Nor will this cease until the problem is adjudicated on its just merits. Find the just value of a worker's production and secure its attainment Cleveland, Ohio. W. WHITWORTH.

87th Anniversary of Modern Spiritualism in Los Angeles, Cal.

To the Editor of the Religio-Philosophical Journal: The First Society of Spiritualists of this place cel-ebrated the 37th anniversary of modern Spiritualism

right royally! Opera House Hall, used for the occa-sion, was beautifully decorated with flowers and banners, on one of which was inscribed, in raised white letters, the words, "Welcome! 37th Anniversary of Modern Spiritualism." This banner was ornamented with sprays of vines with pendant blos-soms and bouquets of roses. Beneath it was a smaller one with the words, "Let the good angels come in "--the letters and trimming, all of white, on an evergreen background. Directly over the speaker was an arch ornamented with evergreens, calla lilies and roses. At the right of the speaker was a pyra-mid of white roses, smilax, and other white flowers, dedicated to the immortals, with numerous cards attached, bearing their names upon them. Ranged about the platform were rare pot plants, palms, bouquets in great profusion, and depending from the stand in front of the speaker was an anchor, covered with wh iuscribe ters and decorated with an exquisite bouquet-a tribute of respect and affection to the lecturer. From the chandelier in the center of the hall, hung a bell constructed of calla lilies and white roses, which with its pendant tongue of white roses awakened schoes adown the aisles of memory, laden with joyful tears. Ropes of evergreen were gracefully festooned about the walls. Panpas plumes, palm leaves, flags, and flowers of almost inconceivable variety and form completed the decoration of the walls. The afternoon was devoted to a short address pertinent to the occasion by Miss Susie M. Johnson, the regular lecturer of the society, followed by a general conference and experience meeting. This with a picnic supper in the hall concluded the afternoon exercises. The evening was devoted to a liter-ary and musical entertainment. About ten o'clock the floor .was cleared for dancing, and the company revelled in music and motion till 1 A. M., when they retired to their homes well pleased with the entertainment. The receipts were about \$80, leaving a net profit of \$35 for our treas-The society here may be said to be in a prosper-ous condition, out of debt, well officered, occupying one of the best halls in the city, and employing as lecturer, one of the oldest speakers in the field. whose experience and devotion to the cause she represents have won for her (especially among the more intelligent classes) that measure of respect and admiration which true merit always commands. There is a fair prospect that she will make our city her future home, in which event we shall be favored with her counsel and assistance for yet many years, ALFRED R. STREET, Secretary. we trust.

Notes and Extracts on Miscellancous Subjects.

Melbourne is putting her telegraph wires underrround.

Traffic in American medical diplomas is once more brisk in Berlin.

Prohibition is now on trial in 105 of the 137 counes in Georgia, and will soon embrace the whole State.

There are in this country at present, according to stimates, very nearly, if not fully, 50,000 skating rinks.

Two of the greatest men in France, Ernest Benan and Victor Hugo, speak no modern language except their own.

It is said that a buzzard will not eat a dead Mexican because his body is so thoroughly saturated with red pepper.

A complete collection of all the coins of all de-nominations ever issued by the United States is on exhibition at New Orleans.

The odd spectacle of convicts striking against a reduction of wages is now afforded in the Kings County, New York, Penitentiary.

Vaccination with the microbe of leprosy is about to be undertaken in Honolulu, where the disease is spreading to an alarming extent.

A Maine teamster says he can start the most ob-stinate horse by taking him out of the shafts and leading him around in a circle until he is giddy.

The Montpelier Medical thinks that whether or not smoking is an exciting cause of cancer, the use of tobacco often preserves people from contagious disorders.

The practice of persons kissing the Bible when being sworn in as jurors and witnesses has been abolished by Judge Samuel Lumpkin, of the North-ern Circuit in Georgia.

The Nutmeg State is now reported to have recent-ly flooded the Australian colonies with cigars made wholly of paper, carefully colored and veined, and flavored with aicotine.

Mrs. Addie Kurtz is the deputy Sheriff of Franklin County, Penneylvania, and she recently escorted seven male prisoners from the County Jail to the penitentiary at Philadelphia.

A Concord, N. H., merchant took in a lot of oldfashioned copper cents one day recently, and after-ward looked over an old price list and found they were worth about 40 cents each on the average.

A queer old man, who formerly lived near Dwight, D. T., and who was looked upon as a crank, has re-ceived a large sum of money from Krupp, the Ger-man gun manufacturer, for a valuable discovery in projectiles.

A natural curiosity in the form of a chicken which had neither cars, eyes nor nose, is mentioned in a Georgia paper as having died recently. It ate food and seemed to thrive until it was chilled by exposure and died.

The Chinese students who have returned to this country after a two year's absence, says a New England preacher, have great difficulty in remembering the English language, which they were supposed to have learned so well.

Moody, the revivalist, was asked in the recent con-vention in Milwaukee whether he had grace enough to die at the stake. He replied: "No, I don't need it; all I want is grace enough to hold this convention for three days in Milwaukee."

A small brass calendar that President Garfield used to turn every morning, and that now bears the date "Saturday, July 3, 1881," never having been changed since that fatal morning, is a prized momento in the home of R. B. Hayee.

Dr. Flint is reported as having said that many lives are lost by starvation owing to an overestimate of the nutritive value of beef tea and meat juices. In typhus and typhoid fevers, he says, there is no good substitute for milk and eggs.

S. W. Washington, grand-nephew of George Washington, writes from Charleston, Va., offering for sale the gallows on which old John Brown was hanged. It is probable the State Historical Society will purchase the interesting relic.

There are to-day over one hundred families living together in Burlington and being received in society as henorable and upright people, says the *Haukeye*, when the facts are the heads of these families have never had the rites of marriage performed over them.

Mrs. W. Smith, of New Haven, Conn.

By hands laid on the sick are healed New Gospels taught by tongues inspired, And mighty truths are now revealed By preachers "called " before they're hired.

By occult art and magic skill Our loved ones come before our eyes, And using wondrous power of will From out the air materialize.

This last, best gift now conquers death And wins the vict'ry o'er the grave; Now Science proves what Scripture saith And knowledge comes our faith to save.

No anxious doubts or gloomy fears The change of worlds can make us dread, There's now no longer cause for tears, For death itself, with us, is dead!

Thank Heav'n! we live to see this day, The best and grandest ever known, When clouds of error flee away And " light, more light," is o'er us thrown.

The spirit power from spheres on high Fills all pure souls with quickening leaven, And hungry hearts no more need sigh, For "Bread of Life" that comes from Heaven.

From doubt and fear by "Rape" made free, Let men and angels join to sing The gladdest songs of jubilee That ever made the welkin ring!

Praise God from whom this blessing flows. Praise Him for light which brighter grows, Praise Him for th' day that we love most, Praise Him who sent the heavenly host.

*The Buffalo doctors,

Whisky, Tobacco, Opiates and Evil Spirits.

To the Editor of the Religio-Philosophical Journal:

I am exceedingly pleased at the action of the Michigan Spiritualist Association against whisky, tobacco and opiates—the trinity of crime, disease and pover-ty-producing agencies. I hall it as an advance-step upward and onward to the time when the spiritual man will cease to live upon the food of jackals, hyenas, lions, tigers, foxes and wolves, and conse-quently will cease to kill or make war. The horse, the ox, the sheep and the dove are better guides as to diet than the above.

I was very much surprised at Mr. Coleman's statement, that Mrs. King, Mrs. Watson and A. J. Davisdid not believe in the surrounding presence and influence of evil spirits. If they mean that such cannot approach nor harm those in the ficeh, whose lives are grounded in love, truth and purity for God in humanity, then I can agree with them, but othernumanity, then I can agree with them, but other-wise I must say that reason, common sense, law and fact are against them overwhelmingly. I cannot believe Mr. Coleman really means what his words imply. I never dreamed that there could be any in-telligent Spiritualist who could so overlook the great laws of action and reaction, sympathy and attracwhich govern and bind the two worlds togethtion. ico, which govern and bind the two worlds togeth-er. It is very likely true, as stated by Swedenborg one hundred and forty years ago, that the action of evil spirits tends to bring up to our thought and attention, corresponding evils in ourselvés, so they are, or may be, used for our good; and there is an-other very important truth connected with the laws, of action and reaction in all such cases. If we resist the termitetion in all such cases. If we resist the temptation to do a wrong act, and thus reform ourselves in time, from a disposition or desire to do that wrong act, we aid and help the evil spirit to reformation also, and our higher guardian spirits who help us, are also enabled to rise higher them-selves under the eternal laws of use and develop-ment, as all physical, mental and spiritual growth course only by and under these laws. Amberst, Va. A PAGAN.

ne are ten Irishmon on the Pacific slope who between them \$413,000,000.

tiles of our science," Is it wise or honorable for our legislators to try to build a Bastile in Michigan?

The real leading feature, the aim and bad intent of all these bills now before the legislature, is to ignore and put down all magnetic and clairvoyant healers or physicians. None of these have any rights which doctors are bound to respect. It is well known that these proscribed persons have a large and permanent practice among intelligent people. think there are more than fifty thousand people in Michigan, equal to the average in capacity and judg-ment, and some of them eminent in standing and character,-who often employ these physicians and think they are helped or healed by their methods. Has the legislature any right to prohibit this large class of our people from their free choice of healers? Is it not blind injustice and pitiful blundering to

Is in not oming injustice and plants bundlering to legislate in this poor way? Jesus healed the sick by laying on of hands, and said of his disciples: "They shall lay their hands on the sick; and they shall be healed." (Mark xvi). If Christ or Paul were in Michigan trying to do good to sick bodies and souls as of old, should they be fined or imprisoned?

"Let us have peace" in this matter. That peace will come when the doctors stop urging these medical laws. When they stop nobody else will stir; the really skilled and competent physician or healer will have support, the whisky and tobacco slaves with diplomas in their pockets, and other professional in-competents, will fail, as they should; the small mar-cin of simulations will still, be cheated by covering gin of simpletons will still be cheated by quacks with or without diplomas; the great body of intel-ligent people will be satisfied with their freedom of choice, and " the world will be the better for it." Much more might be said but this must suffice.

have a just pride in the general good sense and fair conduct of our legislature, yet feel indignant, as do many others, at these poor efforts for oppressive legislation--medical monopoly cloaked under the thin disguise of protecting the people from quackery! I have therefore written with frank plainness, hoping to be of some service in saving the representa-tives of the people from flagrant disregard of the right of those they claim to represent.

Yours respectfully, Detroit, Mich., April, 1885,

G. B. STEBBINS. *Not Dr. Joseph Rodes Buehanan.---Ed. JOURNAL.

"The Doctors Laws,"

To the Editor of the Religio-Philosophical Journal:

Under this heading, Mr. Holbrook puts forth his plea for the regulars, and he refers to the State laws in reference to the lawyers themselves. "The proof of the pudding is in the eating." During my kick-ing of fifty years around the world, my business has brought me in contact with many lawyers, and I have been a resident of six different States, and I have been a residence of six different places, and a assert without fear of contradiction from any honest business men, that, as to the majority of the lawyers regularly admitted to the bar, their admission thereto is no evidence of their fitness as required by the rules and regulations of either the laws or the Bar Association. If the law required every attorney to get his B. L. from some law school, and if the Ero-fessors of all such schools were as strict and honest as John R. Minor, of the University of Virginia, then admission to the Bar would mean something more than wind and favoritism.

Now the same is true as to the M. D.'s, only more Now the same is true as to the M. D.'s, only more so, for the reason that law is mostly confined to facts and well settled principles, while the so-called science of medicine is composed mostly of guess-work. Up to forty years ago it was nearly all "fit or miss" guessing. During the Mexican war a fine looking man registered his name at a Texas hotel and put M. D. to it, and referred to his regiment. The hotel clerk gave him his best room. Soon after time. Colonel of the same regiment came and, of course, asked for an explanation. "Why," said the

E. DARLING, Secretary.

The Books of Lincoln's Boyhood.

"There were no libraries, and but few books, in the 'back settlements' in which Lincoln lived. Among the few volumes which he found in the cabins of the illiterate families by which he was surrounded were the Bible, Bunyan's ' Pilgrim's Prog-ress,' Weems' 'Life of Washington,' and the poems of Robert Burns. These he read over and over again, until they became as familiar as the alphabet. The Bible has been at all times the one book in ever, home and cabin in the republic; yet it was truly said of Lincoln that no man, clergyman or otherwise, could be found so familiar with this book as he. This is apparent, both in his conversation and his writings. There is hardly a speech or State paper of his in which allusions and illustrations taken from the Bible do not appear. Burns he could quote from end to end. Long afterwards he wrote a most able lecture upon this, perhaps next to Shakspeare, his favorite poet.

"Young Abraham borrowed of the neighbors and read every book he could hear of in the settlement within a wide circuit. If by chance he heard of a book that he had not read, he would walk many miles to borrow it. Among other volumes, he bor-rowed of one Grawford, Weens' Life of Washing-ton.' Reading it with the greatest eagerness, he took it to bed with him in the loft of the cabin, and read on until his nubbin of tallow candle had burn-ed out. Then he placed the book between the logs of the cabin, that it might be at hand as soon as there was light enough in the morning to enable him to read. But during the night a violent rain. came on, and heawoke to find his book wet through and the work. and through. Drying it as well as he could, he went to Crawford and told him of the mishap, and, as he had no money to pay for it, offered to work out the value of the injured volume. Crawford fixed the price at three days work, and the future President pulled corn three days, and thus became the owner of the faccinating book. He thought the labor well invested."-From Arnold's new "Life of Abraham Lincoln," published by Jansen, McClurg & Co., Chicago,

Why Dakota is proud may be judged from the an-nexed statement. It has 2,500 miles of railway, more than any one of twenty States; 2,000 school houses, more than any one of fifteen States; 275 newspapers, more than any New England State exsept Massachusetts, or any Eastern State except New York and Pennsylvania. In the number of Postoffices it ranks above twenty-three States and Territories, and pays more revenue to the Postoffice Department than any one of thirty-two States, and it has a population as large as Nebraska or Connect-icut and nearly twice as large as Vermont or Flor-ids.

Spiritualism in Oregon.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of Salem, Oregon, held a Convention in their hall, lasting three days, March 29th, 30th and 31st. Mr. C. A. Reed made the opening address on Sunday. Rev. Mr. Jolly delivered a lecture on "Bible Spiritualism" in the morn-ing and Judge H. N. Maguire gave "A Review of the Generations" in the evening. On Monday, March Soth, Meesra J. Hawkins, C. A. Reed, J. Cooley and Rev. Jolly addressed the audience.

The friends on the spirit side of life, gave some pleasant talks through the organism of Mr. J. Coeley. Tuesday, March 31st, was celebrated the anniversary of the advent of modern Spiritualism. We held a circle in the morning and received an extra bless-ing from the Spirit-world in the baptism of the loving influence that was shed over us. A successful meeting was held in the afternoon, the exercises be-ing of a miscellaneous character. Judge H. N. Maguire delivered an inspirational lecture in the evening on the "Historical Proofs of an Over-ruling In-telligence and the Immortality of Man." Mr. E. de Jough recited an original poem entitled "Purity, Brings the Positive Proof of Life Immortal."

E. de JOUGH, Corresponding Secretary.

A Doctor's Vision.

When Dr. More was a student at Cambridge, in Queens College, he was a standing at the door of the dining-room one day when he saw a Mr. Bonnell come out of the hall, looking as he always did in life. A friend near was struck by the appearance of the man, and asked who it was, when More told him, mentioning some particulars of Bonnell's his-tory, where he was from, and commenting upon his personal appearance. That evening the prayers of the college were desired for one who was in a sick and dangerous condition. More asked who was sick, and was told that it was Bonnell, when he at once declared he had seen Bonnell that day, and was assured that it was impossible, for the man had not left his bed for a considerable time. But More insisted that he had even the man, and brought his friend to witness to the truth of his statement. The same day Bounell died, and the stranger who was with More, and had seen the figure, identified the body of Bounell as that of the man he had noticed coming out of the hall at noon, and at a time when it was positively known Bonnell was lying uncon-acious in his room.-London Society.

A petrified haby was recently discovered in Texas.

ident Cleveland's inaugural message, 1,688 words on a postal card in two and a half hours. She sent it to Mr. Cleveland, with a request for his autograph, and he has returned it with his signature across the center of the card.

In Teheran, Persia, the tea houses are all open to the public, and even the schools are exposed like the shops, often having shops on each side. The boys sit on their heels in rows and repeat the lesson after the master, apparently undisturbed by the continual hubbub going on around them.

The inhabitants of St. Petersburg consider themselves fortunate in having had an average winter death rate of only 35 per 1,000 of population. In London, where the rate has been recently 19.5, this would be thought epidemic. The usual rate for the Russian capital is 40 to 45.

Professor de Chaumont remarked recently that in London the streets were filthy and the sewers abominable, but the houses were the perfection of cleanli-ness; whereas in Paris one might give a dinner party in the sewers, and the streets were perfectly clean, but the houses were abominably filthy.

Fire-trap hotels are discussed in the American Architect, which suggests that " it might not be a wholly bad plan to authorize building inspectors to advertise such places in the daily papers continu-ously as notoriously unsafe. Almost anything would be better than the cruel destruction of life and property that goes on year after year almost un-

When Proctor Knott made his fanciful Duluth speech fifteen years ago the humor of the thing tickled the entire continent. No one dreamed that Buluth would ever amount to anything, and when Knott called her the "paragon of cities" everybody laughed. Still this town is third in the list of grain-receiving points, beating Milwaukee, Toledo and St. Louis.

In the town of Warwick, in Rhode Island, is a bowlder so poised on another rock that a person standing on it can rock it from side to side. it is rocked a dull booming sound is given out, which can be heard for miles over the country on a still night. A legend says that in this manner the Indians were accustomed to summon their warriors to coun-cil at this place.

A New York commission merchant claims that to freeze apples is the only sure method of preserving them in full flavor from season to season. He says, however, that once frozen they must not be moved or subjected to a rapid thawing process, but allow-ed to stand where they are and covered up to exclude the light, until the gradual warmth of spring draws the frost out of everything. He expects to put fragrant, full-flavored Baldwins that have been frozen in a dish with this year's harvest apples. The plan is worth a trial.

Hypnotism is the latest novelty in drawing-room speculation in Paris, according to the London World. At 5 o'clock teas the ladies who dabble in philosophy and frivolity talk about "suggestion" and "passional causes" and "biology," and the wonderful experiment of Drs. Lhuys, Bernheim and Chercot There have aven here avend interest wonderrul experiment of Drs. Lauys, Bernheim and Charcot. There have even been several private soirces d' hypnotieme, with experiments intercalated between a cavair sandwich and a symphony by Chopin. Jules Clareti and Adolphe Belot have both written novels in which hypnotism plays a leading role. At one time "morphino-mania" was a fash-ionable topic for discussion, and a recent report of Dr. Coombe, read before the Academy of Medicine, shows that there are still not a few victims of mor-phine injections in Parisian society. phine injections in Parislan society.

St. Petersburg's water supply is found to contain only 300 germs to the cubic centimeter, although the source from which the supply is obtained contains bacteria to the number of 10,000 per cubic centi-meter. Investigation shows that the destruction of the germs is due to the rapid motion of the wa where it leaves the main source of supply. Acting where it leaves the main source of supply. Acting upon this discovery, a noted engineer recently em-ployed a centrifugal machine, which he constructed hastily, and found that after subjecting the impure water to action for one hour the number of germa was reduced 90 per cent. Upon the basis of this ex-periment it would seem possible to clear a chy's water supply by subjecting it to a centrifugal mo-tion.

APRIL 25, 1885.

Throughout an eternity.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Conscience and Future Judgment.

I sat alone with my conscience. In a place where time had ceased, And we talked of former living In the land where the years increased. And I felt I should have to answer The question it put to me, And to face the answer and question.

The ghosts of forgetten actions Came floating before my sight, And things that I thought were dead things Were alive with a terrible might; And the vision of all my past life Were on every things to force Was an awful thing to face, Along with my conscience sitting In that solemnly silent place.

And I thought of a far away warning Of a sorrow that was to be mine, In a land that was then the future, But now was the present time. And I thought of my former thinking Of a judgment day to be; But sitting alone with my conscience Seemed judgment enough for me.

And I wondered if there was a future To this land beyond the grave, But no one gave me an answer, And no one came to save. Then I felt that the future was present, And the present would never go by, For it was but the thought of my past life Grown into eternity.

Then I woke from my timely dreaming, And the vision passed away. And I knew the far-away warning Was a warning of yesterday; And I pray that I may not forget it In this land before the grave, That I may not cry in the future And no one come to save.

And so I have learned a lesson Which I ought to have known before, And which, though I learned it dreaming, I hope to forget no more. So I sit alone with my conscience In the place where the years increase, And I try to remember the future In the land where time will cease, And I know of the future judgment How dreadful so e'er it be, That to sit alone with my conscience Will be judgment enough for me. —London Spectator.

During the various carnival festivities at Vienna, the paim for eccentricity was carried off by a "beg-gars' ball." The guests were rigged out as thieves, pickpockets, coiners, defaulting cashiers, armed burglars and rascals of the lowest type. One of the most gray and rate is of the lowest type, one of the most amusing representations was a group of men quar-relling violently, their faces scratched and noses bleeding—a parody on the lively scenes that some-times occur. Prizes were distributed for the best dressed and sustained characters. The first medal was won by a woman, whose toilet bristled with finy revolvers tiny revolvers.

The old story about the size of a whale's heart is being revived. A dissector was engaged in getting the heart of a very large whale. While doing so his foot slipped and he fell into one of the ventricles of the heart. Thence he was sliding into the aorta, and, if he had not been pulled out, would assuredly have been suffocated. After his rescue he cut some since from the earta, and found that he could easily rings from the aorta, and found that he could easily slip them over his shoulders.

A Western clergyman went to sleep on the plat-form at a recent union meeting, and being requested to offer a prayer astonished the congregation by springing to his feet, stretching out his hands and pronouncing a benediction.

An Expensive Delay,

Is failing to provide the proper means to expel from the system those disease germs which cause scrofula, Indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Harter's Iron Tonic.

The Cost of Ignorance. Absence of knowledge of the fact that physical



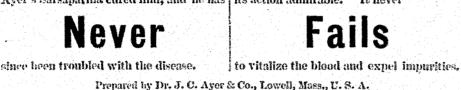
may fail, and yet, by wise management, to get the best remedy at the outset, inregain its credit. So, also, if wise counsels volves, in case of siekness, not only a are followed, the strength and vigor of waste of money, but useless suffering. a failing constitution may be restored. John H. Ward, 9 Tilden st., Lowell, Mass., Many cases like the following could be says: "Ayer's Sarsaparilla cured me of cited: Frank Laprise, Salem st., Lowell, boils, sores, and itches, which no other Mass., says, that on account of impure remedy could remove. I tried several blood, his whole constitution was shaken. other so-called 'sarsaparillas,' but re-After taking Ayer's Sarsaparilla freely for | ceived no benefit from them." William a month, his health was restored, and his H. Mulvin, 122 Northampton st., Boston, Mass., writes that original vigor regained.

The Cause Speculation

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that dozen men," was the failure of his kidneys furnished by O. T. Adams, Spencer, O., and liver to properly perform their funewho says: "For years I suffered acutely tions. He was permanently cured by from Dyspepsia, searcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with- Edwards, Boston Highlands, Mass., was out enduring the most distressing pains of cured of liver and bilious troubles by Indigestion. Aver's Sarsaparilla saved the use of Aver's Sarsaparilla. Warren my life. My appetite and digestion are Leland, the famous hotel proprietor of good, and I feel like a new man." "Two New York city, writes: "I have personally used Ayer's Sarhottles of

Ayer's Sar saparilla

saparilla cured me of Dyspepsia," writes for Rheumatism, with entire success. Evan Jones, Nelson, N. Y. Mrs. A. M. There is no medicine in the world coual to Beach, Glover, Vt., writes: "A humor it for the cure of liver diseases. gout, the of the blood debilitated me, and caused effects of high living, and all the various very troublesome scrofulous bunches on forms of blood diseases." Benj. Coachmy neck. Less than one bottle of Ayer's | man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and for months from debility, and pains in the strength. It has also greatly lessened the lower part of my chest. Three bottles of swellings. I am confident they will be Ayer's Sarsaparilla have made a new man entirely removed by continued use of the of me. I am entirely cured." Doctor T. Sarsaparilla." Irving Edwards, Ithaca, Porter, Cerro Gordo, Tenn., writes: "I N. Y., was afflicted, from boyhood, with | have prescribed Ayer's Sarsaparilla in my scrofulous sore throat. Four bottles of practice for a number of years, and find Aver's Sarsaparilla cured him, and he has | its action admirable." It never



For sale by all Druggists. Price \$1; six bottles for \$5.





DR. PEIRO has devoted 23 years to the special treatment of Catarrh, UR. FEINO institution of the An. Oxygen Co., for the pro-duction of that wonderful remedy, used by Inhalation, so widely known as the

MRS. R. C. SIMPSON, SEALED LETTERS ANSWERED. Medium for Independent Slate-Writing; also clairvoyant an ON Business. Enclose \$1.00 and Scaled Letter. J. E. DAVIS, Box 16, North Oxford, Mass. clairaudient, 45 N. SHELDON ST., CHICAGO. SHORTHAND MADE EASY. Lake or Randolph cars, 100 words per minute in three months. Successful in-struction by mail. DR. JOS. RODES BUCHANAN Kimball's Amanuensis School. 83 MADISON ST., CHICAGO. 29 Fort Avenue, Boston, I Snow giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the most clevated, healthy and picturesque location in Roston, and he can receive a few invalids in his family for medical care. MRS, BUCHANAN continues the practice of Psychometry-full written opinion, three dollars. Therefore TC SARCOGNO ary is now issued. Price \$2.50 by mail postpaid. LICHT. A weekly Journal for Spiritualists and other students o occult Philosophy. Published at 4 Ave Marie Lane, Lon don, England. Price, postpaid, #3 per annum, in advance. Subscriptions taken at this office. THE INDEX **SOMERS'** DR. RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS. Turkish, Russian, Electric, Sulphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, Editors. {W. J. POTTER. B. F. UNDERWOOD CONTRIBUTORS: 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. Sara A. Underwood, Miss M. A. Hardsker. at the GRAND PACIFIC HOTEL, en-trance on Jackson-st., near La Salle, Chicago. The aim of The Index is-Childrego. These baths are a great lutury and most petent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. **ELECTRICUTY A SPECIALTY.** The Electro-Thermal Bath, as given by us is par excellence in Nervous Diseases and General Debility. Open for Laties and Gentiemen from 7 A.M. to 9 P.M. Sundays, 7 A.M. to 12. 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; In the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavers, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfsh 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 weifare of humanity here and now shall be the aim of all private and public ac-tivities. The relations of Helizion to Modern Science and to Social

SARAH A. DANSKIN,

and mental weakness, indigestion, impure blood, and sick headache can be averted by Dr. Harter's Iron Tonic, costs millions of money annually for un-certain and unreliable decoctions.

A Lady's Unfortunate Experience. Was that of one of our acquaintance who suffered from scrofula, a yellow complexion, and distress of the stomach, for years before using Dr. Harter's Iron Tonic, which finally cured her.

A more remarkable or unique race, says a traveler does not exist on the continent of Africa than the Masai. They are magnificently modeled savages, beautifully proportioned, and characterized by the smooth and rounded line of the Apollo type. The women are very decently dressed in bullock's hide. They wear, by way of ornament, from twenty to thirty pounds of thick iron wire colled around the limbe, arms and neck, besides a great assortment of beads and iron chains.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Saraaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thous-ands who have been cured of scrofula by Hood's Sar ands who have been cured of scrofula by Hood's Sar-saparilla testify to its wonderful blood-purifying qualities. Sold by all druggists.

It is not generally known that Vermont has a gold mine. It is called the "Rooks" and is located at Plymouth. From an annual report it appears that the mine produced, from September, 1883, to Janu-ary, 1885, \$68,070 in gold, and paid four dividends aggregating \$46,000, the yield varying between \$33.88 and \$50.59, while the cost declined \$10.15 to \$7.2, per ton for mining and milling.

....

"How Can She Ever Love Him?"

is what you often hear said when the prospective groom is the victim of catarrh. "How can she bear such a breath?" "How resolve to link her destiny with that of one with a disease, that unless arrested will end in consumption, or perhaps in insanity? Let the husband that is, or is to be, get Dr. Sage's Catarrh Remedy, and cure himself before it is too late. By druggists.

Don Carlos has been traveling in Ceylon as the "Duke of Madrid."

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint and to those affilicted with hoarseness or stoppage of the throat so annoying to singers and clergymen.—LOUIS E. PHILLIPS, 1428 N. Y. Ave., N. W., Washington, D. C. Price 50 cents.

Georgia now boasts of a farmer who raised e po-tato weighing thirteen pounds.

To Consumptives,

or those with weak lungs, spitting of blood, bronchitis, or kindred affections of throat or lungs, send two stamps for Dr. R. V. Pierce's treatise on these maladies. Address the doctor, Buffalo, N. Y.

This country controls three-quarters of the coal fields of the whole world.

Any lady who desires further information than can be given in the limited public space of news-paper columns can obtain Mrs. Lydia E. Pinkham's pamphlet "Guide to Health" by sending a stamp to Lynn, Mass.

Sanford, Fia., persons have begun the manufacture of orange wine.

The combination, proportion, and process in pre-paring Hood's Sarsaparilia, are peculiar to this med-icine, and are unknown to others.

There is said to be a genuine case of leprosy in a cospital at Midinburgh, Scotland.

A Vermont individual claims to have a hen thirty-

m, my the official returns, is decreasing Death Constant

* THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS FERMANENTLY CURED BY ITS USE. * * IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. * * AT ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND

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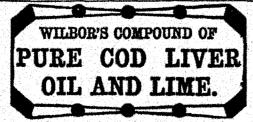
I have had a catter on my face for many years. I have tried a great many remedies, but without relief. I almost gave up hope of ever being cured. Dr. Hardman, my son, recommended switt's Specific, which I have taken with great results. My face is now well, and it is impossible for me to express my thanks in words for what this medicine has done for me. MRS. OLIVA HARDMAN.

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which has been before the public since that time. and of which this work is a sort of sequel. It is not pretended that this volume will solve the great problem of living conscious existence. It may be properly considered a search after founda-

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RELIGIO-PHILOSOPHICAL JOURNAL.

What Conjurers Say About Psychical Phenomena,

The evidence given below has heretofore been published in the JOURNAL, but there seems to be need for republication. Readers will do well to preserve it for future use.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

TESTIMONY OF ROBERT HOUDIN. The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Memoire addresse a MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénoménes mervilleux interessant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the scance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:-

Although very far from accepting the eulogies which M. ----- is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favor of magnetism or against it,] can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (sont de la plus complète exactitude), and that, the more I reflect upon them. the more impossible I find it to rank them among those

which belong to my art and profession. "4th May, 1847." "ROBERT HOUDIN. A fortnight later, M. de Mirville received another letter, in which the following, 18-

ance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (tout a fait impossible que le has ard ou l'adresse puisse jamais produire des effets aussi merreilleux).—I am, Monsieur, etc., "(Signed), ROBERT HOUDIN. "May 16th, 1847."

TESTIMONY OF HARRY KELLAR.

Harry Kellar, an expert professor of leger-demain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the Indian Daily News, in which he said .-

In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a scance with a view of giving an unblased opinion as to whether, in said to be produced by spiritual aid.

and also the individuality of the spirit 'in spiritual manifestation.' I authorize you, dear sir, to insert this letter in your next number, if agreeable to you," etc., etc. lowing:

TESTIMONY OF SAMUEL BELLACHINI. Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in De-

cember, 1877: "I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medi-um, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any refer-ence to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experi-ence, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.--(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."

Four Seances With J. H. Mott.

The Narrator Believes he Saw Excellent Materializations and Received Extraordinary Tests.

To the Editor of the Religio-Philosophical Journal:

About ten years ago I became interested in the phenomena of Spiritualism. About two years thereafter, we commenced holding circles in our own home. My wife was soon developed as a table-tipping medium, and ever since we have kept the doors of our Spirit Temple open, and invited the good angels to come in, and many, very many, have accepted the invitation, and have answered to my en-tire satisfaction the question asked by Job centuries ago, "If a man die, shall he live again?"

As you solicit well anthenticated narratives of spirit presence, I will send you a brief ac-count of four scances with J. H. Mott, of Kansas City, which were to me very satisfactory. I will send the facts, and let theories take care of themselves. About the 13th, 14th and 15th of October last, accompanied by my wife and Mrs. Emma Sargent, my sister, we attended four scances at the above mentioned place. During that time we saw fifteen materialized spirits, varying in age from a little girl apparently five or six years old, to an old gentleman of sixty; and inasmuch as Mr. Mott has recently been accused of entertaining his guests at his own house for the purpose of fluding out their private history in my capacity of a professional prestidigitator, order that he may the more easily dupe them, I could give a natural explanation of effects | I will say that in our case we were all enngers to the members of the Mott

ly I addressed a letter as requested by my in-formant, to Benjamin Miller, Olin, Iowa. On the second day of April, I received the fol-

OLIN, Jones Co., Iowa, March 27, 1885.

Mr. E. A. Carpenter,-Dear Sir: Yours received; and after some delay in ascertaining the facts, I send you the following: Either in the year 1875 or '76, one of my sisters committed suicide by hanging herself in an old house. in which she and her family had previously lived. I find by inquiry that this old building had been used for a chicken house. At times she was despondent and tired of life, and I think manifested symptoms of temporary insanity at various periods during this season of despondency. It is true that I was postmaster at the place at the time of her death, but am not now.

I doubted the chicken coop part, but as has been stated, the old house or building, I am credibly informed, was used for a chicken house. I will say, however, that she com-monly called a building used for chickens, "a coop." I know that you never had an ac-quaintance with her, nor do I think you heard of her suicide. I have given you the facts as they exist. You are at liberty to make such use of this letter as you may deem proper. B. H. MILLER. P. S.—The family were away from home at the time she hanged herself.

The above is a plain, unvarnished state-ment of facts. What will our skeptical friends do with them?

In conclusion, allow me to say that, with the exception of a very few of our orthodox friends, who having eyes see not, and having ears hear not, neither do they understand. Spiritualism has never had a more healthy, vigorous growth in this locality than within the last year. EZRA A. CARPENTER. Wellsville, Kas., April 9th, 1885.,

Mps. Cooke and Mr. Massey in New Zealand-The Location of Syria and Assyria.

BY WM. EMMETTE COLEMAN.

Advices recently received, by letter and pa per, from Australia and New Zealand, indicate that valuable work in behalf of Spiritu-alism is being done in those colonies by Mrs. Lena Clarke Cooke, of San Francisco, and Mr. Gerald Massey. It is said that Mrs. Cooke is the first test medium that has ever visited or done public work in New Zealand, and her labors, private and public, have awakened widespread interest in the cause. The people in the churches are much interested, and general inquiry on the momentous subject of spirit communion is manifested. In Dunedin her work was largely amongst doctors, lawyers, merchants, etc., etc., she often sitting for a dozen friends in their private parlors. Her work has led to the inauguration of many circles, and these private gatherings for the manifestation of psychic potencies are constantly being augmented in number and as regards effective results. Unless letters from home call her to San Francisco by the next steamer, Mrs. Cooke will make another tour of the colonies.

During his recent sojourn in San Francis-co, Mr. Gerald Massey and I, by invitation of Mrs. Cooke, spent several pleasant evenings together, with her, at her cosy homestead, which latter is always open for the welcoming of the spiritual workers. The friendship and sympathy of Mr. Massey and Mrs. Cooke. thus inaugurated, has been strengthened apparently by their conjunction in the field of spiritual labor in New Zealand. Coincident with her mediumistic work, we find Mr. Massey on the rostrum warmly vindicating the truths of Spiritualism in general and of Mrs. Cooke's mediumship in particular. The papers there are vigorously anti-spiritualistic, and Mr. Massey has been zealously engaged in defending Spiritualism, himself, and Mrs. Cooke from this attack. And so the work goes on.

that regard all feel for the all-important reality named so variously "God," "Nature" and the "Unknowable." Hymns expressing this regard and ethical aspirations common to the race, have been singled out and printed for the weekly use of the society. Essays are given each Sunday by the leader, who is considered in no other light than friend and general inspirer, so that no change in the leader's thought (while honest) would involve dismissal. The "Conversational Lesson" gives opportunity to all to receive and impart new truths—the theory being throughout that to purify the thought is to uplift the life of the individual, making each the centre of new circles for good outside. The children connected here are instructed in every-day virtues, through a peculiar method of flower symbolizing. Young people from first to last are led to independent thought and noble endeavor, much after the kindergarten fashion. This work is surely worthy of notice in your paper. But there is another, in like direction, un-

der the auspices of the Free Religious Asso-ciation. This is named the "Social Supper" of the F. R. A., but it involves far more than converse and a material feast. Two public meetings only have been held as yet, but a third is announced for this month, in Boston. A fine intellectual feast has distinguished the past gatherings-and one shared equally by men and women. The call, as originally sent forth, to these new local meetings of the F. R. A., was worded as follows: "The Liberal Thinkers of Boston and suburbs are called to a Festival in Parker Fraternity Hall, (Oct. 1st, 1884) and with threefold object, viz: 1, Sociability of Liberals; 2, Development of the Best Thought on Ethical Problems of the Day; 3. Co-operation of Woman with Man in such Work."

Thus, while the Liberal Union Club has an object of its own to effect, it finds a complement in this new phase of Free Religious work.

Hoping that my added comment on the at-titude of Boston Liberalism, may be found acceptable, I am yours most sincerely,

CLARA M. BISBEE. Clark St., Dorchester, Mass., April 11, 1885

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

The cause of Spiritualism is now receiving its full share of encouragement in this vicinity. Its facts and phenomena are earnestly sought by the people, who are beginning to think for themselves, and who find but very little comfort in the acceptance of a blind faith in the ranks of the popular theology of the nineteenth century. The mind of man is not satisfied now with the arbitrary assertions put forth in the past, and that are to-day stamped and labelled as infallible guides to immortality. Man to-day asks for an analysis of phenomena on a scientific basis. All phenomena, either spiritual or so-called material, that will not submit to, nor earnestly court, a rigid investigation, will find its only support among the gullibles. It is a sign of growth (and I believe in the right di-rection) that some of the teachers upon the spiritual platform are beginning to boldly declare against the one-dollar-a-chair subject is proving very puzzling to several show business in fraud materi lizations in leading physicians of that city.

APRIL 25, 1885.

dark rooms, through cabinet doors, to gaping gullibles.

Capt. H. H. Brown, in the closing lectures of his engagement at Brittan Hall, on the 29th of March, took for his subject, "Thirtyseven Years of Modern Spiritualism," and handling it in the light of what it has done for the world, he held it up before the audi-ence in no unmistakable light. In the course of his remarks he made special re.erence to the business of materialization, as presented before the public to-day, and while the fact might possibly exist, and that, too, under the most complete test conditions, yet for him there was no inspiration in it. He counselled all true Spiritualists not to put their heaven-born phenomena before gaping crowds in the form of cheap shows, and in a prayerful manner, he exclaimed, "Oh, my mother, oh, my mother, I beg of you to never show yourself from a cabinet door to a gaping crowd." I said in my heart in response, Amen!

Sunday, April 12th, Joseph D. Stiles occu-pied the platform at Brittan Hall, at 2 and 7 . M. He gave a scance in the evening at the close of his remarks, commencing at precisely eight o'clock and five minutes, and closing at one minute before nine. During the fifty-four minutes the scance occupied, Mr. Stiles's controls reported one hundred and eight full names with place of earth residence, nearly all of which were recognized. So the work goes on, and still the demand increases.

The Ladies' Spiritual Aid Society hold their regular weekly meetings, with an increas-ing interest. The young people find a place at the Ladies' Aid entertainments where they can spend an enjoyable evening, free from the ruder elements of the common dance hall, good order and quiet always being maintained.

Our good Christian friends at the Center Congregational Church are still on the road of progress. The Dickens Reception, referred to in my last letter, was repeated on Wednesday evening, the 8th instant, to a crowded house. Twelve books were faithfully represented by one hundred and fifty persons in costume. A very careful and minute introduction of the different characters represented, was given the audience by the President of the evening, Dr. John Crowell, many of them making quotations from those represented, which elicited rounds of applause. The reception was a financial success, as well as pleasing to the large audience.

At Onset Bay Grove work is being pushed forward with all dispatch. The Onset Bay Times says that double the cottage building is being done in the month of April this year, than was done in the same month last year; and here let me say to the Western friends who intend to be at the camp meeting at Onset, secure your rooms early. A word to the wise is sufficient. W.W. CURRIER.

Haverhill, Mass., April, 1885.

Three deaths from hiccoughs are reported as having occurred at Chattanooga, Tenn., and two other persons are in such a critical condition from the same "mysterious malady" that their death seems inevitable. The

"I am indebted to the courtesy of Mr. Eg- family, neither of us having ever met them linton, the spiritualistic medium now in Cal- before. I will content myself by giving you cutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday even-ing. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:-"In respect to the above manifestations, I

can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat duced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the Indian Daily News, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordi-nary mode by which Maskelyne and other

up the bad faith of one party and the chican-ery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would right-ly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritu-alistic order of things in every respect. "Messrs. Robin and Robert Houdin, when

attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost groteeque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by pub-lic demonstration, the immense line of de-

family, neither of us having ever met them a few of the, to me, remarkable tests receiv-ed there, leaving your readers to arrive at their own conclusions.

On one occasion my wife was called to the cabinet, and a spirit lady, apparently about twenty years old, appeared at the aperture and addressed her as "Aunt Susan," and asked if she recognized her. On my wife answering in the negative, she replied, "You have my picture. Watch, Aunt Susan, and I will show you something by which you will know me." She then disappeared, but almost immediately returned, holding a large white lily in her hand, and giving her name as Lillie Carpenter. She said: "The lily was put on my coffin when I was buried." It is a fact that my wife had a niece by the name must have been an intelligent force that pro-duced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand." on her coffin. I might remark here that my wife did not recognize her from the fact she had not seen her for sixteen years prior to her death.

her death. On another occasion, my sister was called to the cabinet, and was addressed in the fol-lowing language by a little girl: "My name is Essie Sargent. Ma, what did you do with that gold chain of mine when I died? also with that white dress you were making for me? What made you sell that horse we used to drive down to Uncle Ezra's, and, ma, what makes you cry when you take the little shoes of mine out of the drawer and look at them? conjurors imitate levitation or the floating test could not possibly be done in the room in which we were assembled." Mamma, you musn't do that. I am here with grandpa, and am happy. If you want to do any thing for me, plant some flowers for

Professor Jacobs, writing to the editor of Licht, mehr Licht, April 10th, 1881, in refer-ence to phenomena which occurred in Paris through the Brothers Davenport, said: "Spite of the assertions, more or less trust-worthy, of the French and English journal-ists, and in spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanhorse, which has since been disposed of. At the time she took sick, her mother laid her little shoes in the drawer, and I presume they are there to this day. Essie's own father did not know this wife had the shors laid away, until told so by his wife after the scance.

If skeptics think that Mott guesses at all this, we will now in conclusion give them another nut to crack. At my fourth scance I was neither accompanied by my wife or sister, but was among entire strangers. I was called to the cabinet, and before seeing was called to the cability, and belofe seeing any one, I heard a voice say, "You are a stranger to me. I never saw you before." I then remarked, "Well, will you show your-self to me?" The answer came, "Yes." The curtain parted and I then beheld a lady apparently about thirty-five or forty years old, but did not recegnize her. The curtain closed and she continued: "I hung myself. My folks were away from home, and I hung my-self in the chicken coop. I want you to write to my brother, and tell him I was inbe able to establish biomary, and then homens from conjuring proper, and then equivocation which separates mediumistic phe-nomens from conjuring proper, and then equivocation will be no lenger possible, and persons will have to yield to evidence, or de-hy through predetermination to deny.... "Tollowing the data of the learned chem-ing and methods, i am now in a position to prove the such methods, is an now in a position to prove the such methods, is an now in a position to prove the such methods, is an optimal former in such methods, the such methods is such a request under such penditar elevant inter before London, I am now in a position to prove the such methods, the such methods, is a such a request under such penditar elevant inter before London, I am now in a position to prove the such penditar elevant inter before London, I am now in a position to prove the such penditar elevant inter before London, I am now in a position to prove the such penditar elevant interaction interaction interaction. It was some time before London is a position for prove in the such as the statement interaction interaction. It was some time before London is a position in the such as the such as the such as a sector of the data interaction interaction interaction in the such as a sector of the data interaction in the such as a sector of the data interaction interaction in the such as a sector of the data interaction in the such as a sector of the sector interaction in the such as a sector of the sector is a sector of the sec

A CORRECTION.

In my recent article in the JOURNAL on the alleged Syrio-Chaldaic writings it is stated that Syria was in Asia Minor, which is a manifest error. Asia Minor did not include Syria, its boundaries extending only to the borders of Syria, which country lay south-east of Asia Minor. The statement that As-syria is in Mesopotamia is also not accurate. Mesopotamia was deemed a part of Assyria, rather than Assyria a part of Mesopotamia. Syria proper extended from the Mediterrancan to the river Euphrates; Mesopotamia (signifying "between the rivers") lay be-tween the Euphrates and Tigris rivers; and beyond the Tigris was Assyria proper. Syria and Assyria then were separated by Mesopotamia, but the latter being conquered by Assyria, it was often spoken of as a part of Assyria. The similarity of name led to confusion and error in Greek writers regarding Syria and Assyria. It appears that the ety-mology of the two words has nothing in common, though apparently Syria seems an abbreviation of Assyria. The best scholars now regard Syria as derived from the Hebrew and Phoenician name of Tyre; namely Tsur. The Greek form of this would be Tsuria, but as this could not be expressed in Greek letters, it was rendered Suria (Latin, Syria). Suria (Syria) means the region of Tyre,— that city being the most important one along the Mediterranean coast. The distinction between Syria and Assyria was very great in the Hebrew language. Assyria was Asshur, and in Greek Assuria (Latin, Assyria.) A still greater distinction appears in the two names in the Assyrian inscriptions, where Assyria

in the Assyrian inscriptions, where Assyria is called Assur, while the Tyrians are Tsur-ra-ya, the characters, in cuneiform, to ex-press the two being entirely different. (See Rawlinson's "Heroditus." i. 63, note; Mc-Clintock and Strong's "Ecclesiastical Cyclo-pædia," x. 96.) The foregoing emphasizes the validity of the point raised in a previous article, that the primitive language of Assyro-Babylonia could not properly be called Syrio-Chaldaic. Chaldaic.

Presidio of San Francisco, Cal.

Boston Liberalism.

To the Editor of the Religio-Philosophical Journal:

I have read with interest the articles on Boston Liberalism by your correspondent "Grapho;" but I fail to find therein a recognition of two movements with which I am more or less closely identified, and which seem to me among the best exponents of lib-eralism. One is the Boston Society for Ethical Culture, whose basis is absolute (freedom of thought on religion and all other subjects, with a view to producing the most perfectly rounded characters in men and women. This rounded characters in men and women. This society has, at present, no large following, due to the fact that popularity cannot, as yet, attach to a work so purely radical and constructive as itself. I know of ne other society in America where the meetings are so completely planned to develop unity of spirit through diversity of therefore. The Factory our the recognizes of meeting and meetings



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