Eruth Bears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Taks a Bearing.

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CONTENTS.

FIRST PAGE,-Early Dawnings of Spiritualism.

77

SECOND PAGE.-Sideros and its People as Independently Described by Many Psychometers. The Use of Oaths-Forms in Use in Various Countries.

THIRD PAGE.-Woman and the Household. Neshaminy Falls Camp Meeting. Magazines for August not before Mentioned. Miscellaneous Advertisements

FOURTH PAGE.-The Spiritual Movement. Dr. Wilhem The Decline of Faith. Stopping One's Paper. Dr. Tan-ner Twenty-seventh Day at Fasting. Mrs. R. C. Simpson. Laborers in the Spiritualistic Vineyard, and Other Items

FIFTH PAGE.-Excellent Tests by Mrs. Crocker-Blood. The Philadelphia Press on Bishop Simpson. Spiritual Harnionies for Spiritualists. Special Notices. Miscellansons

SIXTH PAGE.—Woman's Kingdom—Sermon Letter Number Three-The Needs of Humanity at the Present Hour. Michigan Medium's Medical Association. A Remarkable Dream. Independent Spirit Writing. To E. W. Mitchel West Junius, N. Y. The State of the Law in England as it Affects Mediums. Letter from Alliance, Ohio. Letter from a Little Girl. The Male and Female Churches. Notes and Extracts

SEVENTE PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellaneous Advertisements.

EIGHTH PAGE.—Liberals and Democracy. Woman's World and Work, the Subject of Mrs. Watsons Address. Miscellaneous Advertisements.

EARLY DAWNINGS OF SPIRITUALISM

Interesting Experiences in the Life of Different Ones.

BY H. S.

The proofs of the nearness and activity of the Spirit-world are so abundant at the present time, that we have hardly need to draw from the storehouse of the past. And yet it is pleasant to know that what is now so clearly before the world, has been seen— dimly perhaps in most cases—by the highly intuitive and spiritual in all the past ages, particularly by those whose earthly lives were passed in a more immediate nearness to the open advent of our modern Spiritual-

My present purpose is to give, for the benefit of the readers of the JOURNAL, some of these gleams of the early dawnings of our faith, only a few, however, such as I happen to have conveniently at hand, leaving the great storehouse of similar illustrations to be explored by some industrious student of the future.

I now refer to the early prevalence of spiritualistic ideas and experiences, and not to the phenomena, the last of which have already been largely collated and brought within our reach in Robert Dale Owen's invaluable work, "Footfalls on the Boundaries of Another World."

These spiritualistic ideas prevail largely

These spiritualistic ideas prevail largely in the productions of the best writers—especially the poets'—of the first half of the present century. It would be easy to fill many columns of the JOURNAL with quotations of this kind from well-known poets of this period. But besides these there have appeared in the public journals from time to time, fugitive pieces of unknown authorship, in which the gleamings of the brighter faith are clearly to be seen—touching and beautifully so sometimes. ing and beautifully so sometimes.

I have now before me an instance of this kind, which is so much to my purpose that I cannot forbear glving it entire notwithstanding its length. These lines must have been written many years before the advent of modern Spiritualism, as I have had them in my own possession for nearly forty years; and, in an introductory note accompanying their publication in the paper whence I took my copy, the following statement is given by the person sending them: "From whom there lives first care I know not whom these lines first came I know not; but, copied from hand to hand, they have but, copied from hand to hand, they have been going about comforting such as have valued friends among the departed,' and telling of the choice spirit, though not of the name of their author. They reach the heart, and so they came thence. Let them bear longer and wider the true thought they so well embody. They will comfort more. Who in more hopeful and touching strains has apoken of immortality and a restrains has spoken of immortality and a re-union for the departed?—the dictate of reason and affection, the joyful assurance of

Ohristianity." To these earnest words, as well as to the sentiment of the lines themselves, I give my most hearty assent; and so, through the kindly convenience of the JOURNAL, I send the good angel voice once more on its work of beneficence, and at a time when the world is far better prepared to hear wisely and favorably than before:

THE DEPARTED. The dead! the dead are with us And they throng around our way; And the greenness of their memory In our hearts can ne'er decay. When round the hearth we gather We know that they are there; And with them our spirits worship In the how place of present In the holy place of prayer.

Around our couch at midnight Their forms fit slowly by,
And in the olden tones they speak to us
Ere they fade into the sky.
At twilight when the dew falls
They walk with us and sing,
And their voice is like the murmuring
Of swallows on the wing. Of swallows on the wing.

And when in social circle We join the merry band; Or in the hour of sorrow, Sit silent hand in hand,

They come and sit beside us And gaze into our eyes, And we listen to their voices then, With a calm and mute surprise.

The departed! the departed! They crowd around me now, And a sweet and cheerful light of peace They shed upon my brow.

I know they have not left me.

Though no more I see their forms;
And their presence mid the strift of life Is like sunshine in the storms.

The beautiful! the beautiful!
All silently they stand
Within the chambers of my soul
A fair and shadowy band.
And from out those chambers, now and then
This cheerful voice is given—
Oh! faint not while ye walk below
Ye dwell with us in heaven.

No earthly sorrow blights us,
No chill misfortunes pain;
Then weep not, though with you no more
In form we walk again.
Ye feel that we are with you,
When ye wander by the streams,
And ye see our faces, as of old,
In the pleasant light of dreams.

And when in twilight waning
Ye think of us as dead,
And o'er our grassy resting-place
The sweet spring flowers ye spread.
Remember for the soul that lives
There can no ending be;
Remember that the soul, once born,
Lives through eternity.

The deep, death-like trance—even now but imperfectly understood—has been known and sometimes recognized in all ages of the world; but in most of the cases preceding our era of Spiritualism, in the pre-vailing ignorance of such things, the condi-tion has been mistaken for that of actual death, and many have thus been laid away in the final earthly resting place before the electric umbilical cord which constitutes electric umbilical cord which constitutes the final hold of the body upon the spirit, has been severed; or, in other words, whilst the spirit was only absent, not separated from the body. Probably a large majority of the premature burials of past ages have been of this character. I will give a single illustrative instance. My account is taken from a work of Prof. Bush entitled, "Mesmer and Swedenborg." published somethirna kwedendar ty or forty years ago. It is headed

SOME ACCOUNT OF THE WONDERFUL TRANCE OF WILLIAM TENNENT,

and this account is said to be exceedingly well authenticated. The remarkable even occurred in New Brunswick, N. J., about the middle of the last century. Mr. Tennent was a student in theology, and was engaged in preparing for his examination, when he was seized with a severe illness which finally, to all appearance, terminated his life. But a young physician; his particular friend, thinking that he saw some slight symptoms of vitality in the body, induced (with much difficulty) a delay of the burial for several days; when, as the last burial for several days; when, as the last allowance of time was just expiring, the patient awoke with a deep groan. With much care and effort he was finally restored to active life, but his memory of the past was wholly gone. He was compelled to begin his studies entirely anew; but when he had progressed so far as to read and pronounce such words as "thee" and "thou," his recollection began gradually to return and continued until the restoration was complete. He afterwards became a minister of the gospel; how long he continued the account does not state.

But the most remarkable part remains to be told. He had a recollection also of what transpired during the trance, and although loath to speak much upon the subject, he finally made some disclosures to a particular friend, from which the following is taken:

"As to dying," said he, "I found my fever increase, and I became weaker and weaker. until all at once I found myself in heaven, as I thought. I saw no shape of the Deity, but glory unutterable!...I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the happy multitude when one came to join the happy multitude when one came to me and looked me full in the face, laid his hand upon my shoulder and said, "You must go back." These words went through me; nothing could have shocked me more. I cried out, "Lord, must I go back." With this shock I opened my eyes in the world.And for three years the sense of divine things continued so great, and everything else appeared so completely vain when com-pared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

This I regard as a genuine case of intro-mission to the Spirit-world, whilst the spirit was still held to the body in such a way as to allow of its return. But had it not been for the determined effort of the medical friend, the body would have been buried and the earthly life forcibly extinguished, thus adding another to the long list of those who, through the prevailing ignorance of natural and spiritual law, have been prematurely forced from the earthly life.

It will be observed that old theological ideas prevailed largely in this experience; that the heaven into which the subject entered was much in accordance with the general expectation of persons of his posi-tion and belief. But to my mind this does not militate against the genuineness of the occurrence, since, according to our most ad-vanced knowledge upon the subject, this is what should naturally be expected. For we have reason to believe that the Spiritworld is so wisely and beneficently constituted that there are no sudden and ex-

treme breaks in the experience and preconceptions of those entering there. In other words, we are not to be suddenly forced out of old errors and prejudices, but gently and gradually led on into higher states of thought and experience. Hence the first condition on entering that life, is generally one that does not widely differ from the preconceived ideas existing at the time of leaving the earthly body.

VISIONS OF THE DYING.

These have been common at all stages of the world's progress; but, as in the case of the trance, they have grown more frequent with the nearer approach to our era of Spiritualism. But these visions of the departing ones had been almost invariably misuning ones had been almost invariably misunderstood until our more recent revealments. In the former times, it was supposed that what thus occurred during the separation of the body and spirit, was the result of a delirium naturally attending the event. Hence but little attention was paid to it as a significant fact of human experience. And thus whilst the spiritual senses of the departing one were already becoming open to the grand and beautiful unseen realities around, and delightful visions and voices of loved ones of the beyond were greeting the newly awakened faculties, and anthems of spirit voices were heard inundating the soul with unspeakable bliss, the few disconnected words uttered at such times have been ascribed to wanderings of delirium, and only expressions of wonder and compassion have been uttered in return by the mistaken by standers, whilst the true expression should have been that of joyful congratulation to a soul thus being born into the new life.

But since the advent of the Spiritualism of to-day, we can in some good degree understand and appreciate these scenes at the bedside of departing ones. We now know that the separation of the spirit from the earthly body, is a process which, in some of its leading features, closely resembles that of the birth into the earthly life. Clairvoyants, gifted with the spirit-seeing capacity, have often witnessed and described the entire process. It is seen that the head of the derstood until our more recent revealments.

have often witnessed and described the en-tire process. It is seen that the head of the spirit-form, including as it does the centres of intellectual life, first emerges from the body, and that the process continues until the entire form has thus become separated from the material body, but often remaining connected with it for a while by a cord of light closely resembling the umbilical cord of the natural birth. And while this connection continues, we are told that there is a possibility of a return to the earthly life as has sometimes been the case in what have been claimed as resurrections of the

It would seem that in certain tinstances of these human departures wherein the process has so far advanced that the head, with its brain organism, is already embodied in the spirit-form, the mental powers still retaining as is often the case, a good degree of activity and clearness, the *spirit* senses being thus called into action, the sights and sounds of the Spirit-world become pres ent realities; and when the power of expression through the earthly organism still remains, that expression—often quite labor ed and imperfect—is an effort to convey to mortal friends the spiritual realities into

which the dying one is just entering. We have also learned through our intercourse with the Spirit-world, that at this so called hour of death, groups of loving friends from the other side are always pres ent to welcome the expected one to their own happy circle. And so it naturally hap-pens that the first opening vision of the departing one is made to rest upon the spiritform of some especially dear one who is the advance representative of the gathered

This statement—so closely condensed that I fear it may not be understood by the read er—may help us to something like an explanation of the nature and significance of the many touching incidents of the kind so frequently to be met with in the records of the past. I will now give a few of these incidents which will serve to confirm and illustrate these generally received ideas among the Spiritualists of to-day. I have made no extended exploration of the field, however, but have only availed myself of a few instances most conveniently at hand, the occurrence of which was in the period closely preceding the epoch of modern Spir-

At a social religious meeting in the city of Boston, at which I was present, Dr. Wal ter Channing, a physician of the highest standing—a brother of the distinguished preacher and philanthropist of that name— gave the following incident of his experience, and in such a manner as to show that it was regarded by him as of deep spiritual significance, and not as the unsteady flick-

erings of life's expiring taper.

A young man who had recently buried a lovely and dearly beloved sister, at length himself lay at the point of death. As his struggling spirit was making the final effort to fine itself from the hody and the fort to free itself from the body, and the vision of the heavenly world was opening upon him, it seemed that the form of his sister was the first object to meet his as-tonished and delighted gaze. "Charlottel" he exclaimed with an enraptured manner wholly indescribable, and with this last effort of mortal speech he passed sweetly away into the presence of the loved.

Another incident, an account of which I met with in the public papers at about the same time, is very similar in its general features; but in this case the departing

spirit was that of a young girl whose mother had died at a period so early in the child's life that the loved features had failed to leave their impress in her memory. She had, however, become acquainted with these features from an excellent portrait of her mother upon which she was accustomedespecially during her last sickness—to gaze with the most absorbing interest. As the spirit of this young girl was about taking its final departure, all at once a brightness as from the upper heavens burst over her colorless countenance. The eyelids flashed open and the lips parted; the wan curdling hands flew up in the little one's last impulsive effort as she looked piercingly into the far above. "Mother!" she cried with surprise and transport in her tone, and passed with that breath into her mother's bosom. Said a distinguished divine who stood by that bed of death, "If I had never believed in the ministration of departed spirits before, I could not doubt of it now."

REMARKABLE EXPERIENCES OF REV. THEODORE CLAPP.

From the autobiographical sketches of this highly intuitive and devoted Christian minister, I shall venture to glean somewhat largely of illustrations bearing more or less directly upon my theme. I give the full title of the volume that others may be able to find and read it for themselves, a process which to me has been one of especial inter-

est and profit. *

I have called Mr. Clapp a highly intuitive man, and the perusal of the volume before us will, I think, fully satisfy the reader that such was the case. So the inflat of the faculty, this openness to the influx of the higher truths, he worked his way from Andover orthodoxy up through Universalism, Unitarianism and Liberalism general ly to a position which, in all important respects, was identical with Spiritualism, though he does not in so many words de-clare himself to be a Spiritualist. But I will now give a brief outline of his career. including especially those incidents which

nave a bearing upon my especial theme.

Mr. Clapp was born in Western Massachusetts in 1792, and entered Yale College in 1811; but soon broke his health from overstudy; was prescribed for by the doctors, but instead of taking their medicine, he threw the pill boxes and vials out of the window, and without leave or consultation with any one, he started off on a tramp through the Western States which lasted for seven months. The result as given in his own language was that "travel, hunting, fishing, rough fare, sleeping on the floors of log cabins, fatigue, wet, cold, a constant change of scenery, and a succession of stant change of scenery, and a succession of stirring adventures among those who were then considered by many as border ruftians, completely metamorphosed my physical condition, and without a particle of medicine, placed me again in the full enjoyment of life and health." This was one instance, I think, wherein his intuitive or medium. istical tendency served to deliver him from the oppressive power of old and false ideas and customs into the freedom of a natural and rational life.

At Andover where he pursued his theo-logical studies under the especial patronage of Dr. Woods, he became so disgusted with the hollow, formalistic customs, and the sophistical supports of irrational doctrines prevalent there, that when he went forth into the ministerial field it was with a strong bias toward the liberal and rational istic faiths of the day, and eventually he became both a Unitarian and a Universalist, as it would seem, for he adopted the distinctive doctrines of both these denominations, but ever after maintaining an independent ecclesiastical position.

In the summer of 1821 he spent a few weeks at a celebrated watering place in Kentucky. Here, being the only clergyman present, he was urged to preside on Sunday; but having no written sermon with him and being wholly unaccustomed to extemporaneous efforts of the kind, he tried to evade the work thus imposed upon him, but to no purpose, for although evidently a graceless set, the people there were determinedly bent on having preaching, in order that they might pass away their Sunday time a little less objectionably than in the usual course of fashionable dissipation on week days.

Finally, in a sort of desperation of mind, Mr. Clapp gave himself up to an off-hand, extemporaneous effort which, to his surprise, proved to be the most effective discourse he ever delivered; and having thus found out his capacity as an inspirational speaker, he never after returned to the use of a manuscript. It was doubtless owing mainly to this change into an inspirational speaker that endowed him with the special powers of eloquence which attended him in his subsequent career. The preaching of this sermon led eventually to his settlement over a large congregation in New Orleans, as some of the leading members of that conas some of the leading members of that congregation were among his hearers at this time, when he was, as it were, forced by what should hardly be called accident into a new and more effective style of preaching. Over that congregation he remained settled for nearly thirty-five years, never forsaking his post even during the most terrible of those southern epidemics which so often prevailed. I will now give, in somewhat brief and detached passages of his own language, some of his experiences

*"Autobiographical Sketches and Recollections dur-ing a Thirty-Eve Years Residence in New Orleans; by Theodora Clapp. Boston: Phillips, Sampson & Com-

which bear more or less directly upon the especial topic before me, the passages being so selected and arranged as to give no other

than a strictly correct impression of the sayings and doings of this remarkable man. "It has been my lot to pass through twen-ty most fatal and wide-spread epidemics, including the yellow fever and cholera. Besides, during many of those summers which were reported by the medical authorities as being healthy, I have witnessed a great deal of suffering and mortality among unacclimated strangers....It has been my duty one day to officiate when a lovely daughter, shining in all the charms and freshness of life's green spring, stood before the bridal altar and took upon herself the beautiful vows of wedlock; the very next day and in the same room, by the side of her coffin, I have been called upon to preside over that melancholy scene which is the termination of all earthly prospects.....

Transitions from life to death equally sudden have been common occurrences in my experience.... As to mortality, the bloodiest battles of modern times can scarcely be compared with the ravages of the yellow fever.... A volume, however ably written, could not worthily portray the wretchedness of a single epidemic... It is probable that I have seen a greater number of those called irreligious persons breathe their last than any clergyman in the United States.... In all my experiences I never saw an unbeliever die in fear. I have seen them expire, of course, without any hopes or expectations; but never in agitation from dread or misgivings as to what might befall them hereafter.... Hefore they get sick, the unacclimated are often greatly alarmed: but when the enemy seizes them, and their case is hopeless, they invariably lose their reason, or become calm, composed, fearless and happy... If men's minds were not disturbed by false and miserable teachings, they would not suffer in death any more than they do when they fall asleep at night... In all my experience in New Ordeal of suffering and mortality among un-acclimated strangers....It has been my

more than they do when they fall asleep at night...In all my experience in New Or-leans, I have met with no dying persons who were terrified, except church members who had been brought up in the Unitarian faith. Let me not be misunderstood. I do not mean to insinuate that these individuals were not good Christians. They were perfectly sincere, and this very sincerity was the cause of their fear and apprehensions....No honest man with such a creed (referring particularly to the doctrine of election) could die without the greatest dread and anxiety. For if God has inflexibly determined to destroy a portion of his children, however pure and good they may be, no one can know absolutely, from his character, that he is among the saved..... All efforts to make death a scarecrow to frighten men into the church are as low and debasing as they are irrational and anti-Christian. Death is not the enemy,

It is quite possible that some of these statements may seem over-strong even to Spiritualists, especially those concerning the entire absence of fear and of pain at the hour of death, in the case of those deemed irreligious and evil; but what Mr.: Clapp thus asserts is certainly not without substantial reasons, some of which are given in the narrative. But, at all events, such positive assertions of facts in human ex-perience by one whose field of observation has been so extended, are worthy of the close attention of the thoughtful. Is not a part of the explanation to be found in the fact that the old theology has so over-drawn its terrors of death and the hereafter as to render them utterly un-reasonable and harmless even in the sight of uncultured but common sense evil-doers? Besides, is it not probable that, when thus so closely on the border land of the Beyond the spirit invariably becomes open to the light of the coming dawn, a light which reveals the utter falsity of the old dogmas, and makes it clear to the dying that they are in the hands of perfect wisdom and love, and not the subjects of a God of terror and vengeance, who, as held forth to them in the past, has seemed to be worse even than themselves?

but the friend of man."

A few more quotations from Mr. Clapp, appropriate to our subject, and I will draw this article to a close. The first is from the account of the death of a young man of intelligence and culture whose father had recently departed from the earthly life, and is as follows:

"Every word of this prayer he repeated after me in a distinct and audible voice. At the close he exclaimed: 'It is finished;' At the close he exclaimed: It is finished; and then gazing with fixed eye as upon some object on the ceiling over him, he said, God be praised, I see my father.' Doubting as to what he meant to say precisely. I asked what father do you see, your heavenly or your earthly father? He answered, My earthly father. Can you not see him? There he is (pointing upwards) smiling down upon me, arrayed in splendid garments, and beckoning me to follow him to the skies. He is going—he is gone.' On uttering this, his arm which had been raised heavenward fell lifeless, and he breathed not again. There was a smile, an expression of raptupe on his face which lingered there for hours.

... This incident made a lasting impression on my mind. It deepened, it strengthened immeasurably my belief that the soul survives the body. Who knows, said I to myself, but every one of these hundreds that are dying around me, when they draw their last breath are greeted by the disembodied spirits of those whom they knew and loved on earth, and who have come to convey

earth, and who have come to convey

Continued on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

When I had discovered that the period of Sideros was between 30 and 40 years, I was led to think that it was once a world revolving in the same track as that of the November meteors, had become broken up and that the meteoric showers, which occur every 331/2 years between the 11th and 13th of November, are caused by the fragments of this disrupted globe, approaching so near to our planet as to be drawn by its superior attraction from their orbit and showered upon the earth. Tempel's comet, whose period is 33 years and 65 days, and the comet of 1866, whose period is 33 years and 64 days being only larger fragments of the same globe, which will probably reach our planet at some future time, to the great consternation of some of its

The question then arose, what could have given such an eccentric orbit to this world, sweeping it away into space beyond the orbit of Uranus, and then around the sun in a path nearly coinciding during a portion of its course with that of our own planet, and where did it come from originally? The planet that travels around the sun in a period nearest to that of Sideros, is Saturn, whose period is nearly 291/2 years. When I came to examine carefully the satellites of Saturn, I found them to be very strangely distributed. In ten thousands of miles from Saturn they stand nearly at the following distances: 12, 15, 19, 24, 84,70,95, 229; the nearest being 120,000 miles distant, and the farthest at the enormous distance of 2,290,000 miles. The distances between them are nearly represented by the following figures 3, 4, 5, 10, 45, 184. It is easy to see that the spaces between the fifth and sixth and between the seventh and eighth are enormously large compared with those between the others. The sizes of these hodies are peculiar; the sixth is more than half the diameter of the earth, the seventh is very small, the smallest of them all, and the outermost is nearly as large as the moon, while the rest of them are small. My opinion is that somebody from exterior space, perhaps a fragment of a dead world beyond Neptune, drawn by the attraction of the sun, as meteors are drawn to the earth, came either in contact with one of the satellites of Saturn, or very near it, and in consequence the satellite was either driven or drawn out of its orbit and became a comet flying in an eccentric orbit similar to that now followed by the November meteors, its fragments. When this was done, Saturn in all probability was a sun and the satellite had advanced to its carboniferous period. I have received as yet but one psychometric description that indicates this, and I merely present it as extremely probable. I said to Mr. Cridge, "Go back in the history of Sideros just as far as you can." He said:

·I see it come up as far is its carboniferous period, and then a change took place; it goes to another sun and turns back to molten matter again."

As I understand him, it was then revolving around Seturn, at that time a sun, when from some cause, which he did not know, it began to go to another sun, which I think was the centre of our solar system, and this change caused its return to a molten state. If it was struck by an immense body returning to the sun the heat produced by the collision might have been sufficient to return it to the molten state, when it commenced its new and eccentric career around the sun. He continues:

"It threw off many masses as it went. Within half an hour every living thing upon it died. It seems to have gone from the sun it revolved around and a larger one swept it off. It seems to have been in a terrible commotion for a long time. It did not revolve regularly. At certain times the old sun affected it. Every time it came close to it, it seemed almost to stop, and its heat was greatly increased at such times. It became smaller, for it threw matter out into space every time. It seems as if a brake was put on. Its direction was sometimes entirely changed. It seems to come nearer and nearer to the original sun [Saturn as I think] during several thousand years, and then it was driven off by some convulsion, and gradually returned and went through the same round. A crust would form and then be broken up and the world would become molten and almost turn to vapor again. Finally this ceased, its old sun lost its influence upon it and in time it started into life about as our world did."

"It was to these disturbances in its wouth, in all probability, that Sideros owed its exceedingly rugged character, many of the masses that were then thrown off, returned at various times, falling upon its surface in greatrocky fragments, seen and described by several psychometers long before I had any conception of the cause.

IOWA METEORITE.

On the 26th of January of this year, with a metoric specimen that fell in Iowa on the 12th of February, 1875, Mrs. Denton said:

"If I get this from the specimen, it was a body with a very uneven surface, hills, valleys and crevices. I think it is a globe, but it is a small one compared with the earth and has a very uneven surface. Here are splinters of rock, more than a quarter of a mile long, and they are piled up, one above another and one across another, and pointing in every direction, but more of them in one line for more than a mile in height. No human being could by any possibility climb over this rocky chaos. I can only conceive that it came into this state by a hollow globe, say four or five miles in diameter, being shivered into fragments on the spot." -

From other examinations I have every reason to be lieve that the Iowa meteorite came from the same world, though from a very different locality, and I think that the locality seen by Mrs. Denton is the one seen by Mr. Cridge, when he passed through Sideros, while examining the Texas meteoric iron and said, "The other side has a great deal of rough, tossed-up land."

METEORIC CONDITION OF SIDEROS.

The atmosphere of Sideros at all times seems to have been light compared with that of our planet, vegetation sparse and very few large trees, none that would be called large on our globe. In consequence of the lightness of the atmosphere large tracts of land were uninhabitable, indeed they could not be visited, and they were free from snow even in the winter time, because the atmosphere at their height could not uphold the clouds. Some human beings in consequence of this were, during some periods of its history entirely cut off from others, having no more communication with them than if they had lived upon another world. There was always a lack of aqueous vapor upon this world, the oceanic area at all times being much smaller comparatively than it is upon the earth, The climate, notwithstanding its immense distance from the sun when Sideros was at its aphelion, was much warmer than that of the temperate zone of our world. It was never very hot, the high lands, perhaps, tempering the heat of its summer. The warmth of its winter can only be accounted for by assuming that-distance from the sun does not produce that intensity of cold that we have been led to suppose. Indeed what we know of the climate of Mars might have led us to this conclusion. Although its mean distance from the sun is 50 million miles though its mean distance from the sun is 50 million miles | tremely from the reproach drawn upon him by that greater than ours, yet, judging from the size of the snowy | great and signal discovery.—Hums, V., 37.

caps upon its poles, its climate must be very similar to that of our planet.

As a consequence of the lack of vegetation on Sideros, it appears to have had very little coal, so that it was hardly ever used for fuel, and the lack of timber compelled the inhabitants at a very early period to construct their habitations of stone. There was, however, a considerable amount of petroleum and asphaltum, and rock saturated with petroleum took the place of coal to a considerable extent. This may seem strange to those who suppose that petroleum is the product of vegetation, but, as I have shown in the first volume of the Soul of Things, petrolium was originally deposited by certain coral polyps in their tabulated cells, and, when found in other rocks than limestone, has passed into them from the beds in which it was originally contained. The number of races of men on this world was quite large, I think as many as nine or ten; this may have been partly caused by the insulated character of its habitable portions; life having advanced independently to man along various lines, which could never have retained their independence, had there been ready opportunity for mixture. There seems scarcely to have been time for the formation of a homogeneous population, for the planet ripened and died prematurely, and it fell as falls a premature apple, long beforethere was time for the production of its sweetest juices, and its greatest beauty. Here is a picture of it in its Silurian

SIDEROS IN ITS SILURIAN PERIOD.

"At times it rains terribly; the clouds come very near the earth and then the rain comes down in sheets. It is rather mountainous back from the coast. The continent is very narrow-ribbon shaped and circles round.

"I see star-fish on the shore, some of them are a foot and a half across, of a pale yellow color and translucent, and others nearly transparent; there are black specks in them. Sea moss grows upon the rocks, that are covered with water at times, and are sometimes bare. The water is hot and the air is poisonous. The sea-moss covered rocks are quite high when the tide is down. Some of the moss is a dull green; it is very thick. The rocks look like lava. Masses of jelly-like matter are here, having a hardish crust on the outside. I see nothing that I recognize. There is a sea-weed that grows two or three feet long and small mollusks in the moss; they are long

"Sometimes a volcano springs up out of the ocean and changes the whole appearance of things. This water is almost boiling; nothing advanced could live in it."

The development of Sideros through the geologic ages seems to have resembled that of our own globe, though we have spent but little time in its investigation, its human history being by far the most interesting.

Mrs. Eager describes it in its early condition and sees some of its rudest human types:

"I see mountains very large, and high and craggy, with large crevices. It seems to be the same world as I saw with the specimen yesterday [Colorado meteorite]. There are no inhabitants; none ever lived here. The atmosphere is very dense; it is dark and dreary as hades. The sun does not shine here: it is all the time like twilight. Fragments are constantly being thrown off in large quantities; some glisten as if made of metal. The atmosphere is very warm, nothing could grow here:

"Now I see a broad sheet of water that looks very smooth, but is not clear, it is of a bluish cast. I see many singular shapes in it; they may be fishes; but they differ from all that I have ever seen before. This is a broad river and leaps into a yawning abyss, a foaming, rushing cataract, as it pours down 3,000 feet, I should think,"

She comes forward in time and says: "Now I see a valley; the air is much better and rocks are not as high and very different. They are of a lighter material, a layer of light and then a layer of dark, that has a metallic look. I see now a hut and near it a shrub or bush with broad leaves. The hut is built very roughly; fibres of wood and, roots have been thrown upon it. Here is the most singular being I ever saw. He is nude, has a large head, broad between the ears and the ears are large and upright. The head is very sloping and extends very far back. He has large, long claws and looks like a man and yet differs very widely from him. He is covered with long, coarse hair about three inches long. He is seven feet high I think; his mouth is very large, his nose flat and his nostrils dilated, as though from running. He generally goes on all-fours like a monkey, but walks upright at times; his chest is full, his limbs taper and his feet have long claws that look strange. I see trees with thick juicy leaves, which he pulls off and eats. He is of a dark brown color, with keen, dark, wild-looking eyes. I can hear him growl at times.

"There are a great many in this part of the country. but not very near. They seem to know but little and fight a great deal; and use for this purpose clubs that seem hard and strong. I see a female with shorter hair on the body; she is nursing a young one."

Humanity on all worlds must of necessity have advanced from the brute, and there must have been a time when the keenest observer would have found it difficult to distinguish between the beast and the man.

ANIMALS OF SIDEROS.

The following from Mr. Cridge belongs to a much more recent time:

"The houses here are round, but rude. There are trees larger than I have seen before. This is a village near a forest and near an ocean. There is an animal here that looks like a tapir; it is no larger than a dog; it is domesticated and petted, and yet eaten. There are more birds and animals generally here than I have seen before. There are horse-like animals about the size of a deer: there are also wolfish dogs that have been domesticated. All the animals seem to have long heads. The dogs have long hair and look like shepherd dogs. They use them for hunting the deer-like horses, a The hair on the tail is not as long as a horse's and the mane is woolly. They have tried to domesticate them, so that they could use them as beasts of burden, but do not seem to have been successful. They keep them for the sake of their hair, of which they make cloth. The people cultivate the soila little and use iron. Water seems as plentiful as it is

"This is an island about 600 miles long. The people have boats made of boards; their tools are soft, I don't think they have any steel."

ITo be Continued.

Faint not: the miles to Heaven are not few and short.

A young man cannot recover the loss he suffers here in practice of bad habits, though by patience and godly sorrow he may regain the celestial companionship of his mother in the Spirit-world.

It was remarked that no physician in Europe who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine, of the circulation of blood; and that his practice in London diminished exThe Religion of Spiritualism.

[Saratoga Sentinal, N. Y.]

Mrs Maria M. King, the Inspirational writer and peaker whose volumes on 'The Principles of Nature' were noticed a few weeks since in The Sentinel, has been passing a few weeks in the mountains north of Saratoga, for her health. Being about to start for her home at Hammonton, New Jersey, she consented to meet a few Spiritualists of this vicinity at the residence of E. J. Huling on Caroline street, last Friday evening and make their acquaintance. After an hour or more spent in social intercourse interspersed with music, Mrs. King was impressed to deliver a message to the friends present which being taken down and written out, has been revised by her and is as

follows:

My Friends: I am happy to greet you to-night as the friends and representatives of Spiritualism in Saratoga. I am one engaged with you in a cause which we claim as that which vitally interests humanity at large. We stand as exponents of a faith that is despised by many, and in my opinion, for the reason, mainly, that it is misunderstood. Our religion, which we agree is pre-eminently areligion of good works, has a spiritual side which the world in general does not understand. I feel impressed to speak a few words.

understand. I feel impressed to speak a few words here on the religion of Spiritualism.

Jesus said: "Where two or three are gathered together in my name, there am I in the midst and that to bless." The Spirit of Truth, which Jesus may be supposed to have represented on the occasion of his uttering these words, has a representative that speaks to every individual soul of man on occasions when the spirit is free to listen to its promptings—when the passions are hushed, and the yearnings of the soul after good are breathed forth in earnest aspirations to the divine source of the "best gifts." Yes, and when the careless, heedless mortal is, as it were, trembling on the verge of disaster that is to affect the spiritual man, this representative is the voice within that awakes the terrors of "Sinai's thunder's," that utter threats of future retribution; that speak a God disobeyed, and justice ready to strike the offender. And it is the "still, small voice" that will make itself heard by such, at times, bringing conviction for sin, and atimulating desires and resolutions for a holier life, though its whisperings may be but dimly discerned in the turmoil of passion wherein the higher nature is subjected, or perverted by sensuality.

In the order of the higher life it is appointed to every dependent mortal or spirit to be, in a manner, in subjection to a spirit that represents to it the "Holy Spirit"—"Holy Ghost"—according to the language of the church—that represents God, or goodness, holiness, purity, truth. I say a spirit; I will add a line, or succession of spirits to the supreme order of spirits in the highest heaven; each successive higher one repre senting more of God to the dependent soul, as the latter is developed to appreciate it. This guide, prompter in spirit, is one adapted to the individual in magnetic condition sufficiently to be thus the "voice in the spirit," in every time of pressing need. This spirit is superior to the immediate guardians, being prompter to them in all that concerns the welfare of his ward. He must be, in every case, superior to evil-on a plane of development that constitutes him a safe guide to whoever is entrusted to his care.

This science of social order that inspires the order I am attempting to delineate briefly, the old theologies have hardly discovered or revealed to mankind, while claiming to be exponents of God's ways to man. Christian theology tell of a Holy Ghost, a Savior, an all-pervading spirit of God that speaks to every individual soul of man as its prompter to good, but leaves the mind in vague uncertainty as to what all this signifies. Now we claim, most emphatically, for Spirit-ualism, that it teaches the doctrine of regeneration the necessity of the new birth, so-called, which we claim is a gradual unfoldment of the spirit into the divine image, from the germ of the divine which is the birthright of every one, and constitutes every soul of man the direct lineage of God. In essential points regarding the cardinal doctrines of Christianity, we differ-from many Christians. As for instance the su-perstition of a Jesus sacrificed instead of offending man, has fastened itself upon Christendom, and is a relic of a sacrificial religion whose cornerstone was blood, offered up for sins which might be piled upon an unoffending victim, that was to suffer while the sin-ner escaped. The belief in the gift of the Holy Chost to be conferred through faith in the sufficiency of this sacrifice, a superstition in itself, has its foundation in truth, as all primitive religious notions are apt to have The sacrifice of sin, of all evil propensities, which are symbolized by the animals that were anciently offered n marifice—all animals symbolizing the animal passions or nature of man—is what brings the gift of a spiritual renewing, which is the beginning of spiritual

regeneration. The difference between true Spiritualists and many Christians in regard to the essentials of religion, particularly what I have been speaking of, I claim to be in the interpretation of terms and experiences which

ure shared by both. Some Christian experiences, the experiences of mediums in the present day whose work is the revelation of the Divine principle of the Spiritual Philosophy, and those of prophets and seers, the mediums of ancien times, exemplify the influence of the superior spirit guide upon the individual for spiritualizing, and enlightening, and for uplifting the whole being. Experience, after all, is the best teacher; what is learned by it is learned thoroughly. There is no room for doubt where the mind has been convinced by the stern logic of circumstances, experience. I speak these things at the prompting of a spirit, and yet I speak what my own experience has verified.

I will state a few facts in relation to my own experience, which I do not doubt corresponds to that of many others among earnest Spiritualists and mediums. Previous to becoming a Spiritualist and medium I was a Christian, and sincere in my religious convictions. I had an experience as a Christian which convinced me of the reality of what is called, in the church, religion. In my youth I was seriously inclined, and having near friends who were Christians and church members, I naturally inclined in their direction -sought satisfaction for my longings for something beyond me in religion. I believed there must be a reality in what was so much talked about and written of in religious books, and so I resolved to seek it for myself—to know for myself what a religious experience was. This was not in the excitement of a crowd of penitents and exhorting revivalists, but at home I was moved upon by the spirit independent of this psychological influence which drives crowds to the profession of a spiritual change which too often is but ruffling of the waters of the spirit by an ephemeral breeze that passes, and is apt to leave stagnation behind. I devoted myself to prayer and reading the Scriptures, and serious thought, during leisure time. I put myself in the exact condition, as I now under stand it, to receive spiritual baptism, and I had it In the quiet of my chamber, and while engaged in ordinary household duties, but contemplating religious things, the light burst in upon me like the sunshine through a dark cloud; and it was joy unuttera-ble. I had experienced an influx of spiritual influence that came upon me as suddenly as the light from heav en shone upon Saul of Tarsus, and as in the case o the great apostle, it gave me an impetus in the right direction which has never been lost, but rather increased, as the spirit influence has never coased to be youch safed as it has been needed. As I cultivated spirituality by prayer and aspirations in the years which followed I experienced, from time to time, such outpourings of the spirit as filled my spirit with rejoicing. During all this time I was instructed only in the church doctrines. I had experienced the new birth, according to these, and was growing in grace. But in reality, while spiritual regeneration had commenced, I was not growing in the knowledge of the truth. I misinterpreted my experiences, as others were doing.

Now came the time when the spiritual phenomena aroused society, and I began to investigate them. I saw what was very convincing as to their origin, but I said to myself, What does it matter? I have my religious experience, and it is a reality; and I can-not forsake my allegiance to my faith until I have

another secure foundation to stand upon. I commenced reading the works of Mr. Davis, and before completing this perusal I discovered a foundation that I believed would sustain me, and stopped upon; it; and from that time to this, it has seemed to strengthen beneath me. I have, as it were, been permitted to count stone by stone of the solid masonry set upon the everlasting rock of God's immutable law, and growing up into a structure broad and strong enough to sustain all of thinking men evermore. My new faith shed light upon myold light, that interpreted all that was dark in the Bible and Christian experience. was soon arrested with the conviction that the gift of mediumship was to be conferred upon me-I may say unsought, but not undesired. It has been in the course of my development under the supervision of a spirit of power that I have experienced, in full measure, the repetition of those spiritual baptisms, baptisms of the Holy Ghost, I may well term them, which commenced when, as almost a child, I rejoiced in the influence of spirit resting with power upon me, and stimulating me to a good life, and pointing me heavenward. There is a prominent landmark in my experience during the first month of my development, that I am convinced was placed them by my reversed. that I am convinced was placed there by my revered guide, for the one important purpose, among others, of convincing me of the true source of the spiritual experiences of mankind, attributed to the spirit of God, to Jesus, or the Holy Ghost.

This spirit obtained such power over me that he could sway my mind at his will; could arouse emotions of one kind or another, as pleased him, by his psychological power or by bringing me enrapport with certain conditions. On one occasion he, as it were, unveiled himself to me. And what shall I say? How describe my emotions? I felt, I believe, as nearly as mortal can, what it would be to have God, in the permortal can, what it would be to have God, in the perfection of his love and holiness, reveal himself. His words were, "My daughter, my charge"—uttered to my spirit, and my soul was subdued into the depths of humility, while all of joy, thanksgiving, gratitude, of which I was capable tilled my spirit. Ohi it was a a glimpse of the real heaven—the gates momentarily and the spirit and spirit and the spirit and swung ajar, and I was permitted a glance within, and what is more an experience of what the delights of redeemed souls are. It was but momentary, none can see God and live, it is written; and in this moment I realized it, I could not have lived in such rapture, and with such emotions of mind long continued. But the glory then revealed left its halo around my spirit, that has been as a light on my pathway ever

The dark places over which I have been compelled to travel have been enlightened by it, for I know that my Redeemer liveth, and is strong in God's strength. He stands by me in every time of pressing need as a helper indeed. Through him the Everlasting Arms are outstretched to embrace me, that I fall not or fal-ter in what is laid upon me to do. This guide, teach-er, friend, is one that "can be touched with a feeling of my infirmities," having once traveled the road, through mortal life. He can be all to me that I need, under the supervision of those higher still than he, who are his inspirers and helpers, as he is mine. What other Savior under God do I need? I must work out my own salvation—not alone, thank God; for it was said, "It is God that worketh in you to will and to do of His own good pleasure," which means that Divine help is extended to striving, aspiring men, through this spiritual guide—such help as shall direct him surely on his way.

THE USE OF OATHS.

Forms in Use in Various Countries as a Pledge of Loyalty for Legislative Bodies. .

Apropos of the Bradlaugh affair, the London Standard publishes the following summary of the declarations of allegiance made by members of the Legislature of the countries mentioned: "In France, since the abolition of the Empire, on the 4th of September, 1870, no oath or affirmation has been administered in any form to members of the Legislature of the Republic. Nor is there any formality which might be regarded as an equivalent. Under the Empire new members made a declaration to the following effect: I swear fidelity to the Emperor and the Constitution.' But the name of the Deity was not included.

"The members of the German Parliament take no oath, nor do they make any affirmation whatsoever. The members of the Prussian and most other State Parliaments, take an oath of loyalty beginning with words: 'I swear by God the Omnipotent and Omniscient,' and concluding with the words, 'go may God help me.' To this latter formula those who wish it may To this latter formula those who wish it may add, through Jesus Christ, to eternal bliss, Amen.'
Any one refusing to take the oath, or commenting upon it, would undoubtedly be excluded from the Prussian and other State Parliaments. In conformity, however, with the laws regulating the administration of caths in civil and criminal courts, an exception would be made in the case of persons belonging to recognized theistic religious communities, who, like certain Mennonite and Jewish sects, regard the name of the Deity as too awful to be invoked in the transaction of secular business. In these cases a simple affirmation would be regarded as equivalent to an oath. The omission of any oath in the German Parliament is occasioned by the wish to avoid the delicate question as to the amount of loyalty due to the Emperor, in contradistinction to State sovereigns.

"By the law passed on the 15th of May, 1868, Parliamentary oaths were abolished in Austria, and a simple affirmation was substituted. The first paragraph of the standing orders of the Austrian Reichsrath reads as follows: New members, on entering either of the two houses, have, on the President's chal-lenge, in place of taking an oath, to promise loyalty and obedience to the Emperor, inviolable observance of the Constitution, as well as of all other laws, and conscientious fulfillment of their duties. Upon the President reading words to this effect, the new member simply replies, 'I promise.'
"Articles 37 and 38 of the Rules of the Spanish Con-

gress say that Deputies, before they can take their seats, shall make the following oath, which is read aloud by the Secretary of the Congress, all present standing: "Do you swear to observe, and make oth-ers observe, the Constitution of the Spanish Monarchy? Do you swear fidelity and obedience to the legitimate King of Spain, Alfonso XII.? Do you swear well and truly to behave in the mission confided to you by the nation, always and in everything seeking the welfare of the nation? The Deputies then, two at a time, approach the table of the President, and kneeling on his right hand, he remaining sitting, they place their hands on the Gospels lying open before them and say, 'Yes, I do swear;' and the President then answers, 'If you do so, may God reward you, and, if not, may he call you to account. This formula was reestablished in 1876 in the constitution voted by the First Cortes under the Restoration. It is copied from the Constitution in force during the reign of Queen Isabella. At the time of the Spanish Revolution, from 1868 to 1874. no oaths were required in the Cortes, and when the First Cortes of the Restoration met, in February, 1876 Senor Castelar protested against the oath, and at first refused to take it, but finally submitted. In the Second Cortes of the Restoration, in 1879, the Democratic and Radical minority of 15 Deputies, under Castelar and Martes, again protested against the oath of allegiance, and took it after publicly stating their mental reservations, but no instance exists on the records of the House that a Deputy declined to take the oath on the ground of atheistic convictions. For such cases no rule has ever existed in the Spanish Cortes. no rule has ever existed in the Spanish Cortes.

"The President of the Italian Chamber of Deputies. "The President of the Italian Chamber of Deputies, seeing a new Deputy in his place, says: 'I invite the honorable gentleman to take the oath in the form following:—'I sware to be faithful to the King, and to observe loyally the fundamental statute and the other laws of the State, with a single view to the inseparable welfare of the King and the country.' The new Deputy then, in his place, stretches out his right hand and pronounces the word, 'Giuro,' (I swear.)'

Woman and the Household.

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

"Count me o'er earth's chosen heroes; they were soul's that stood alone. While the men the agonized for, hurled the con-

tumelious stone; Stood alone, and down the ages saw the golden To the side of perfect justice, mastered by the truth divine.

New cocasions teach new duties; Time makes ancient good uncouth; We must upward still and onward, who would keep

abreast of truth. Lo. before us gleam our watch-fires; we ourselves must pilgrims be, Launch our Mayflower and steer boldly through

the desparate Winter sea,

Nor attempt the future's portal with the past's blood-rusted key."

[Lowell.

The writer has constantly endeavored in this column to avoid dwelling upon the dark side of human nature, upon themes that easily lead to harsh criticism and controversy. She has essayed to bring into prominence all efforts that have for their object the good of humanity, all that helps to right the wronged and uplift and bless the world. It is good to chronicle the growth of that great principle, JUSTICE, upon which all others are built; to see ancient fortresses of error, reeking with the heart's blood of generror, reeking with the heart's blood of gen-erations, crumbling before the masterful progress, not of the intellect, but of the spir-itual powers of the race. Especially has she rejoiced at any effort that gives woman to herself, that enlarges her horizon, fosters her reason and intuition, and renders her helpful and self-supporting. As the peer of man she has an inherent right to all that is his birthright, and to deprive society and government of her influence in education. temperance, purity and true religion, is to perpetuate wickedness and despotism.

On reading an article in a late number of the JOURNAL, (which Mr. Stebbins has answered), derisive of woman suffrage and some of its leaders, I determined to break from my usual line of conduct sufficiently to indignantly protest against any such manner of treating the question and its advocates. He who penned it will one day bitterly regret its insolent vulgarity; meantime I regard its matter and manner as utterly unworthy the JOURNAL. As a criticism, it was about as appreciative of the object in question as that of a French dancing master who might have endeavored to annihilate Lincoln and the emancipation by sneering at the awkwardness of the martyr

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President. We may question the good taste of some of the extreme suffragists; we may differ with them in regard to the efficacy of the ballot; that has nothing to do with the justice of the cause they advocate, and for which they are honest workers. While half the population is struggling against over-whelming waves in the pull for life, there is something better to do than stand on shore and laugh at the rescuing party. There is something beside good taste, there is Justice at stake, and no honest, well meaning person but will agree at the terrible odds that have always been arrayed against wo-man, both from law and custom. In regarding the woman question as the question of the hour, all truth-loving persons are now generally united. Mr. Stebbins came to the rescue and demolished the un-Mauly article in question, for which he deserves our just

appreciation. Let us see how the best men of the age regard woman. Hudson Tuttle, in the Ethics of Spiritualism," says: "To decide what are woman's rights there is but one question, Is she a human being? If 'yes,' be the reply, then she has all the rights of a human being. There can be nothing more evident. If it be asked, Is she the equal of man? We reply, that she is equal in some respects, inferior and superior in others. Her constitution and the sphere it prescribes is different from his in a portion of its arc, but in the main coincides. Her equality or inequality, however, has nothing to do with the question. The highest form of civilization must give woman equal rights and equal opportunities with man. Emancipated from the slavery which from the dawn of the race has been her lot, and freed from the mental traits which this slavery has cultivated, her future will be inconceivably glorious. She is now behind man in the race because she has been retarded. Her future is now opening before her. Everything she may desire to do awaits her hands."

Selden J. Finney, in one of his elequent lectures, writes in this strain: "What is the great lack in our national institutions today? I answer, the presence and influence of the other half of the world—woman. Now, the nation is agitated and torn because it has not yet learned what is the proper attitude in the state of man and woman, because it has sacrificed the interests, the powers, the saving forces of woman, to the dominance of mere coercive force in the state. Do you suppose that, had woman's voice been as distinctly heard in national affairs as man's has had she been left with her soul untrammelled, to lay her affectionate hand on the national authority, to modify the laws and attend to the national housekeeping, that this national housekeeping would have been in such a dilapidated

and anomolous state as it is to day?"

In the fourth volume of the "Harmonia," A. J. Davis, in a most truthful presentation of Woman's Rights and Wrongs, says: "The question is, Is woman governed by her consent? Is she taxed only through representation? We are informed that 'resistance to tyrants is obedience to God.' Shall woman not resist, therefore, all political injustice? She is both governed and taxed as a minor, a chattel, a slave, though her love may be worshiped, and her intellectual capacity inferior to that of no priest or politician. Every government which denies the right of suffage to woman, is essentially corrupt and despotic. In America we have the two extremes, the best form of liberty and the worst phase of slavery. It is said that woman's situation here is superior to any previous estate; but the same is true of trees and railroad stocks, and of all branches of and rairroad stocks, and or an oranches of industry. What we ask for woman is absolute equality. We ask, for the sake and safety of our country's freedom, that woman be allowed to have an equal voice in the framing and construction of laws in the legislature. Think you we should have intemperate rulers if woman should vote? She would soon dissipate the grossness of masculinity from our courts, and then deliver political parour courts, and then deliver political par-ties from their secumulated corruption."

Mrs. E. S. Saxon, of New Orleans, a lady noted for her philanthropic work, literary taste and general culture, and Mrs. Mollie Davis, of Texas, a poetic writer and critic of eminence, are on a visit to Amnicola. The ladies are cousins of the princely proprietor of Amnicola, Hon. Tom Crutchfield. and will make an extended visit to his family.—Daily Times, Chattanooga, Tenn.

An Extraordinary Occurrence

(Zion's Herald,-Reprinted by Request)

The following communication has been handed to us for publication, by a gentle-man of this city, who received it as here stated, from the late eloquent and pious Summerfield a short time before his death We know the writer; he is a man who is distinguished alike for excellence of character, credibility, piety and moral worth. His name would at once remove every possible doubt as to the faithfulness and correctness with which the narrative has been furnished, and as to the certainty that the account we now give was communicated to him by the above mentioned.—Ed. Zion's Herald, Feb. 15, 1826.

The following account I received from the late Rev. John Summerfield soon after his return from England. Mr. Summerfield informed me that he obtained the narrative from Rev. Richard Watson, the gentleman who is now writing the excellent work entitled. "Theological institutes," one volume of which has reached this country. Mr. Watson received the account from Rev. Mr. Watson received the account from Rev. Mr. Mills, a minister of talent, integrity and high standing in the Methodist Church in England, and who was the actor in the extraordinary scene. Mr. Watson further informed Mr. Summerfield that he was intimately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth

and by no means credulous.

Mr. Mills had traveled a circuit in England, in which lived a man by the name of James, with whom, his wife and children, he had been intimately acquainted, and at whose house he lodged in passing around the circuit. He left the circuit after having traveled it one year, to attend to the Conference, and was again returned to it a second time. But in the interim an epidemic disease had prevailed in the place where James resided, and both himself and his wife were carried off by it suddenly, and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children; but he felt gloomy and distressed at finding the abode no longer enlivened by the presence of its former pious heads, who had been his intimate friends, and in this state of mind retired to rest in the same room in . which on former occasions he had been in the habit

Soon after lying down, however, Mr. Mills, with considerable astonishment, heard, as he supposed, some persons whispering in an adjoining room, into which he immediately repaired to ascertain who they were, but found no one. He again lay down and concluded that he must have been mistaken; but the circumstance brought to his recollection a rumor which he had heard at a place not very distant and to which he had paid but little attention, that James and his wife had been several times seen since their death. While thinking on this rumor, he again heard the whispering renewed. This increased his surprise; and a second time he arose and searched the room, but with the same result. He arose the third time from the same cause, but after a strict search, could find no one. After this he re-solved to disregard it, and fell into a sleep

and heard nothing more. The next morning he left the house with-out mentioning the circumstance to the children, to attend an appointment about three miles distant, and as usual, dined at the house of a pious old lady in the neighborhood of the place. The woman, though poor and aged, had always insisted on the preachers staying with her; and through respect for her age and excellent character, they indulged her wishes. She had provided for Mr. Mills a frugal repast, but declined eating with him, stating that she preferred waiting on him. The old lady was generally known by the familiar name of Nanny, and by this name she was called by the preachers. While Mr. Mills was eating his morsel, Nanny, who was seated some distance from him, said, "Mr. Mills, I have a request to make of you." "Well, Nanny," he replied, "what is it?" "Why," said she, "that you preach my funeral sermon next Sabbath." The request astonished Mr. Mills, who, looking at her with surprise, said 'Nanny, what is the matter with you? Have you lost your senses?" "Oh, no sir," she replied, "I know perfectly well what I am about: for I shall die on Friday at three o'clock in the afternoon; and though you will be some miles from this place, I want you to comply with my request; and if you have ever known anything good of me that may be serviceable to others, you can tell it." "But," said Mr. M., "before I promise to comply with your request, I should be much gratified if you would inform me how you know that you will die on Friday, this being on Tuesday?" "Then, sir, I will inform you. You know that reports have been in circulation that James and his wife have been seen in different places by various persons since their death." "True," said Mr. M., "but I regarded it as a mere rumor."

"But, sir," she replied, "I saw them this morning!"

You saw them!"

"Indeed I did, sir. Early this morning while sweeping my entry, I looked up toward the road and I saw two persons, a man and a woman. coming toward the house, who appeared to me to resemble James and his wife. I ceased to sweep, and looked steadily at them until they came near to me, when I found it really was them." Said Mr. Mills, "Why, Nanny, were you not afraid?" "Me afraid, Mr. Mills," she replied, "What had I to fear? Indeed I was not afraid, for I knew James and his wife in this world and I am sure they were good people, and I was quite certain they had not become bad since they left it. Well, sir, as I was saying, they came up to me, and I said. 'James, is that you?' and he said, 'Yes, Nanny, it is me; you are not deceived, and this is my wife!' And I said, 'James, are you happy?' and he replied, I am. and so is my wife; and our happiness far exceeds anything we ever conceived of in this world! 'But,' said I, 'James, If you are so happy, why have you returned?' To which he replied, strange as it may appear to you, 'There is still a mysterious tie exist-

ing between us and our friends in this world which will not be dissolved until the resurrection; and, also, Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no will; and in order to prevent some uneasiness which is likely to exist among the children respecting my property, we have been permitted to return to the world and inform some person that I did make a will and where it may be found. We went, he continued, 'last night to our former mansion to inform Mr. Mills respecting the will, but found he was somewhat frightened, and therefore concluded not to tell him, but to see you this morning and request you to inform him, as he will dine with you to day, for we passed him on the road; and we knew, Nanny, that you would not be fright-ened. No, indeed, James, I am not alarmed,' I replied, 'for I am vast glad to see you.

especially since you are happy!' 'The will,

he said, 'is in a private drawer in the desk.

which opens by a secret spring here giving a full description of it], which the children do not know of, and the executors live in the neighborhood. Request Mr. Mills to return to the house after dinner, and he will-find the will, and can see the executors and can have things satisfactorily settled in the family. And, said he, Nanny, we are permitted to inform you that on Friday next, at three o'clock in the afternoon, you will at three o'clock in the afternoon, you will die and be with us!' 'Oh, James!' I replied, I am vast glad to hear it. I wish it was Friday now.' 'Well,' said he, 'be ready, for the messenger will certainly call for you at that hour!' I replied, 'Don't fear, James. By the grace of God I will be ready;' and they left

Mr. Mills heard the account with no small degree of astonishment, and concluded to return to the house from whence he came in the morning. Without the least difficulty he found the drawer and will. He also saw the executors, and was pleased to find that the will gave full satisfaction to all concerned. On the following Friday, at three o'clock, pious Nanny died; and Mr. Mills informed Mr. Watson that he preached the funeral sermon on the succeeding Sabbath. Mr. Watson remarked to Mr. Summerfield that he had always before been an unbeliever on the subject of apparitions, but that he did most fully credit this account.

Neshaminy Falls Camp Meeting.

We learn from the Philadelphia Times that this camp meeting was opened with fully five thousand people present. Perfect order and harmony prevailed. The farmers and country people were present from far and near. By all appearances the whole population of the towns and villages and hamlets seemed to have poured itself out into Neshaminy Grove. The Times says:

"Neshaminy, as everybody knows, is in Bucks County. It is a great stronghold for Quakers and Methodists. Especially are the latter numerous. There are five Methodist churches in a radius of four miles from Neshaminy. These are at Somerton, Scottsville, Bensalem, Neshaminy and Attlebury. Besides, there is a Presbyterian and Quaker church within about the same range—the former at Bensa'em and the latter at Attlebury. At first the staid and conserva-tive old citizens of this part of Bucks County did not know what to make of the Spiritualists planting themselves in their midst They looked on with open eyed wonder and kept off. Curiosity gradually got the better of them and they began to attend. Some of the ministers began to preach against them. Strict church members were not among those who had given Spiritualists the countenance of their presence. It was the more liberal element; some only having a sort of lien on the Church through the membership of their wives or mothers or sisters. But a good many of them belonged to the church, nevertheless, yet thought that no religious precept could be violated by their going to hear what there was to say, and this number from being small in the beginning has grown rather large. It may seem rather surprising that a considerable portion of those who go to Neshaminy are Quakers. Yet it is their proudest boast that nothing that can be heard at the Spiritualist camp meeting of a doubtful character can hurt them, while many of the things heard there do them good. The opportuni ty for testing the feeling of the surround ing neighborhood in regard to the Spiritualists was had yesterday afternoon in the attendance of so many country people. One wealthy farmer, living within half a mile of the ground, was there with his wife. The latter was a Methodist. Mr. —— was

nothing. "What do you think of the Spiritualist doctrine?"

"It suits me," said the farmer. "A man that couldn't live under the doctrine they

preach, oughtn't to live at all." From the farmer's wife, who stood by and heard this, a different answer was expected. But she indorsed it with the voluntary remark that though she was a Methodist she felt that a person must have very little religion who could not "hear all sides."

What they preach here," said she, "is nothing more than what is taught in the Bible. The only difference is that they give it to you in a different way from that in

which you get it from the pulpit."
Another farmer, Mr. Fulton, who lives adjoining the grove and is not a member of any church, but whose religion, he says, is the "golden rule," is warm in his praises of

the Spiritualists. "There's no question but they bring a great many church members here," he says, and without doing any harm to the churches. A man can accept the doctrine of Spiritualism and still be a member of the church. It makes him all the better church member. I think, when he obeys the Spiritualists' watchword and does right to his fellow-man. There were quite a num-ber of elders and deacons came here last year and I think there were some preachers came. There was Dr. Redding, of Somerton—a man whom everybody in the country respects and loves—he is a great churchman, a Methodist exhorter who preaches besides practicing his profession. He came here last year and heard Mrs. Watson speak. Well, he thought it was grand. He went home and next time he brought his wife; this second time he did not like her so well. I have not seen him here since. You know how it is that way. I may go and hear a germon and like it very much. Next time I go the minister may not have quite as good a sermon as the last, and I won't like It so much. That is the way with the Spiritualists. What I say is, don't condemn the whole doctrine because some speaker may

not please you." So far this year there has been no preaching against the Spiritualists up that way, though it is a fact that there is a strong division of sentiment between the strict and liberal church people in reference to the latter's attendance of the camp meeting. One instance last year is mentioned where the pastor of one of the Methodist churches learning that one of his parishioners had been at the camp meeting had remonstrated with her, and upon her reply that she could see no harm in going there, became quite warm and spoke insuch terms against the Spiritualists and the people who go to their meetings that she became mortally offended, and has not been to her church since. The speakers at the camp meeting yesterday were William J. Colville, Mrs. R. Shepard and Cephas B. Lynn.

The abolishment of intemperance is not a part of the teachings of the Church, because the Bible is their standard authority. Christian theology does not include temperance. The subject-may be referred to occasionally, but its only occasionally, and then in a very feeble manner. The most powerful advocates of the cause of temperance are men who never enter the pulpit. They are are men who never enter the pulpit. They are men and women who have looked at this growing evil from a non Christian stand-point.

which opens by a secret spring [here giving | Mayazines for August Not Before Mentioned.

> The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Kearney Agitation in California, by Henry George The Interior of the Earth, by R. Radau; On the Method of Zadig, by Prof. T. H. Hux-ley, F. R. S.; The Medicinal Leech, by Dr. A. Berghaus; Recent Original Work at Har-vard; by J. R. W. Hitchcock, A. B.; Geolo-gy and History, by Prof. Grant Allen; The inchona-Forests of South America, by H. S. Wellcome; Types of the Nubian Race; Algebras, Spaces, Logics, by Geo. B. Halsted, Ph. D.; Chemical Exercises for ordinary Schools, by Miss Eliza A. Youmans; The Extreme Rarity of Premature Burials, by Drof San M. D. The St. Guthard Tunnel: Prof. See, M. D.; The St. Gothard Tunnel; M. Fouque's Santorin and its Eruptions; Biographical Sketch of Frederick Wöhler, by Prof. C. A. Joy; Correspondence; Edi. tor's Table; Literary Notices; Popular Miscellany: Notes.

> Scribner's Monthly. (Scribner & Co., New York.) Contents: Frontispiece—Savonarola; Our River; The Whip-Poor-Will; About England with Dickens; The plain story of Savonarola's Life; Will the French Republic last; Mid-summer; The Grandissimes; The Sweet o' the Year; Jim Allthings; The Western Man; Peter the Great; Cor Cordium; Mr. Seymour Haden's Etchings; At Night; Curiosities of Advertising; The Book of Mormon; A Sketch of American Diplomacy; Marrying Titles: Topics of the Time; Home and Society; Culture and Progress; Communications; World's Work; Bric-a-Brac.

This the Midsummer number opens with a remarkable frontispiece engraving by Cole, from the famous picture of Savonarola, by Fra Bartolommeo. The most novel and interesting art feature is Philip Gilbert Hamerton's study of "Mr. Seymour Haden's Etchings." A number of etchings are reproduced in small, with an artistic accura-cy which, it is claimed, has never before been equaled by similar means, namely, wood-engraving and steam-printing.

Urania. (A. J. Pearce, London, England.) Contents—for July—Wild Fire; "Sun Spot Astrology;" Geocentric Longitudes, etc.; The Conjunction of Saturn and Jupiter in 1881; Launch of H. M. S. Constance; Meteorology; Weather Forecasts for July, 1880 The Scriptures and Astrology; The Astrology of Shakespeare; Answers to Correspon-

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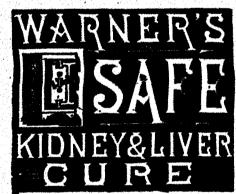
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The Spiritual Movement.

The spiritual movement is a great awakening, a rising tide of intuition and spiritual life, making possible light from the Spirit-world and the real presence of those we have called dead. Such awakenings come like tides in the ocean, only not at regular intervals. Usually they have centred around some man, and seemed to flow out with the sweep and reach of his personality; as Protestantism from Luther and Quakerism from George Fox. But the student discovers that Luther gave voice to the rising thought of his time, and that the quaint yet searching words of Fox voiced the motions of a spirit alive in many waiting souls.

The present spiritual movement has had no great central figure on earth. Gifted and inspired men and women have taught its ideas and pointed out its facts, but no single person has been its central soul—its Luther or Fox or Wesley. It has been, instead, a Pentecostal movement, coming down from the Spirit-world because the immortal dwellers there saw that their time had come, and that the souls of those on earth were open, as never before to their influence. So the movement started with manifestations and mediumship. The tiny rap sent its pulsing thrill around the world, written messages from the dear departed stirred hearts as no voice of preacher could, new channels of communication opened, thought was aroused, the slumbering spiritual life of the race was awakened, eloquence, inspiration, philosophy and natural religion followed, and

century hence will see that. Thirty-two years from those raps on floor and walls of the little brown house at Hydesville, to seances in palace and cabin from Hindostan to Oregon, critical investigations of the first scientists in the world, scores of volumes of fact and argument, great audiences spell-bound by inspired eloquence, and a great enlightening and enlarging influence felt by millions!

so came this great movement of the age,

in the midst of which we are, borne along

by its power and too near it too see or ap-

preciate its greatness—the historian of a

At first one exclaims: "Behold how great a matter a little fire kindleth!" but, on second thought, one sees how this has moved on, and the words of Lowell come to mind:

"We see but half the causes of our deeds, Seeking them wholly in the outer world, Unconscious of the Spirit-world, which though Unscen to felt, and sows in us the germs Of pure and world wide purposes."

What has been done, so far? With little organization, that of the simplest kind, and the few efforts for larger organizations of little use, with the crude imperfections of a new movement, with the human frailty and folly that is everywhere, great and blessed results have been reached, wonderful indeed, all outward things considered.

Creeds and dogmas and all manner of supernatural authorities have been shaken into ruin and decay.

A great revival of intuition has come, and a new sense of the sanctity and authority of the spirit-much needed in this day of materialistic and external science.

A wonderful development of magnetic, and spiritual healing has taken place, and of clairvoyant power to describe disease, both of great relief and benefit to the sick and both to conquer medical bigotry and be a part of the healing art in future.

A rational system of psychology is coming in sight, based on the dual life of man, and the continued existence of his inner or spiritual body, untouched by death.

A finer knowledge and appreciation of the inner-life of man is being reached.

Mediumship and spirit-influence have brought us the proof-positive of immortality, and of the return of our friends from that country no longer "undiscovered"the Summer-land—and so given peace and joy inexpressible to faint and longing hearts, robbed hell and the grave of their terrors, given us more rational and encouraging

higher practical philosophy of daily life on earth, a religion "pure and undefiled" by blood or superstitious fear or dogmatic bigotry.

A subtile and wide influence has gone out, pervading literature and even reaching the pulpit, infusing a new element into our books and giving a silver lining of spiritual light to the sombre clouds of clerical superstition.

A spiritual philosophy, competent to meet and melt away the materialism of our day. is shaping itself in thinking minds, and has been taught by the seers and students of our time with a firmer and wider basis of intuition and illustrative facts than ever

In all this the spiritual movement has had large part, and should hold and increase its influence.

What is to be done? The good results are to be emphasized and made more clear. Magnetism, spirit-healing clairvoyance-all that pertains to the inner-life and psychological power of man-is to be carefully studied and put in practice. Private and family mediumship are to be encouraged, and all phases of spirit intercourse and influence to be sought with reverent care, and made sacred and beautiful, yet convincing to the candid inquirer. In place of the dying dogmas of theology great spiritual realities in accord with reason and conscience and intuition must hold exalted place.

Clean lives and true conduct must be emphasized. As in the old Jewish dispensation the priests who ministered in the temple were to be "without spot or blemish," so we must say that such priesthood as ministers in our spiritual temples—the pioneer and teachers of our host-should be living examples of purity and devoted sincerity. Spiritualism must develop character, or it can have no lasting influence. It must be

a power to reform the world. We must sustain our journals and books. those great means of wide usefulness and influence and of keeping up a living interest in our work. Our efforts in this way should be doubled; and in the way of keeping the best speakers and mediums in the field, and of assembling ourselves together in societies and audiences, we can double our work, and should. In all ways we want an inspiration to live and learn the great lessons of spiritual culture, and to give

these lessons to a world lying in darkness. A great organized movement may or may not grow out of Spiritualism—never a sect. for when that comes inspiration dies and growth ends. But the more wedo, the more truth and light will abound, and the more glory will come through the "Gates Ajar," and that is enough for us.

Dr. Wilhelm.

According to the New York Times, just across the Delaware, on the Pennsylvania side, and about ten miles above Frenchtown, N. J., lives as eccentric a man and as odd a genius as one strikes in a decade: He calls himself Dr. Wilhelm. He has a house of most marvelous construction, at the edge of a huge forest. All around the house grow all manner of herbs and vegetables, and within are vials and animal skins. The shining hide of the rattlesnake graces his private office, and all that is weird and uncanny surrounds him. Men and women who have been under the care of some of the best physicians in the State, and some who have been treated by eminent specialists in New York and Philadelphia, go to him, and profess to have been greatly relieved or entirely healed.

A reporter of the Times who visited him thought that it was an odd sight to see a hundred or more people, old and young, scattered about the woods, much after the fashion of a pienic, with lunch-baskets and shawls, yet having only the intention of seeing the doctor. There was nothing particularly striking in the Doctor's appearance, however, when the visitor was ushered into his room. His sharp, keen eye was noticeable after a moment. He seemed to take in at once the bearing and ability of the stranger. He denounced the leading schools of practice, and claimed that men would eventually return to the use of the plants nature had bestowed, leaving the elaborate preparations of the chemist be hind. He said his family received their skill from an old Indian "medicine man," who had lived in that part of the country late in the last century, and his spirit guided all their directions. The Doctor said he never treated a patient without first consulting the spirit of the Indian. When asked how he knew that the spirit in question directed him in his movements, he said he offered a prayer to him, and as soon as it was finished a strange light surrounded him, and a voice told him what to do. A request to prescribe for a sprained ankle, sprained in the White Mountains and still somewhat swollen, revealed the Doctor's method. Examining the afflicted part a moment, he knelt on the floor, looked upward; and then prostrated himself at full length. This was kept up for a short time, and then he began lifting himself up, and swaying back and forth. He continued this proceeding until the perspiration rolled down his face. Suddenly he smiled very blandly, nodded his head several times, said, "All right, thank you," and arose. Going to a shelf, he brought forth a small bottle of liniment, gave some simple directions as to its use. and said the member would be speedily restored. He asks no compensation, but takes whatever is tendered him.

We received a call from Dr. E.S. Cleveland, deas of the future that awaits us, and a I magnetic healer, of Detroit, Mich., this week. Written by Charles Mackay.

The Decline of Faith.

The Rev. Dr. Boynton preached recently two sermons in Cincinnati, in which he called attention to the visible decline of Christianity in that city. He complained that "the people and the poor are not to be found in the Evangelical churches. A. count of the audiences on a recent occasion showed that in more than 100 Protestant churches, the congregations averaged a little more than one hundred, and in sixteen of the largest churches only a little more than two hundred. In all the Protestant churches there were but 12,500 persons, while the estimated attendance at the Catholic churches was 40,000. Dr. Boynton said "our Protestant churches have to an alarming extent lost the love and respect of the population, and hence the Gospel is not preached to the poor." Dr. Boynton discussed the influence of church edifices upon attendance, and thought the small, cheap puritanical "meeting houses" less favorable than large artistic edifices, to call out the crowd He considered the question how far the non-attendance was due to the growth of intidelity, and denied that the majority of those who stay away have lost faith in the Bible. In his opinion, "The devil can invent nothing equal to the word God," which, of course, implies that all the other books which can attract the mind are the invention of "the devil." He then enumeratés the various "experimenta" resorted to by the churches of Cincinnati to "draw" the people, such as preaching in Opera Houses, music by "full and good bands," etc., and finally concludes that the only way to fill up the churches, is to enter on the home mission work, whereby "the people, and the poor and neglected, are won by! the personal visitation of Christians, and by kindness and sympathy which relieve physical suffering." He says, "This city contains, it is said, 250,000 people. Suppose 15,000 gather in the Protestant churches and 40,000 are under Catholic influence: there are still nearly 200,000 people that are outside of all religious organizations." On the ensuing Sunday, preaching on the same subject he said, "Now if any one will look upon the half or more than half empty churches, and then observe the thousands outside, and consider where they go and what they do, he can determine whether the gospel is preached to the people. How can Christians seeing the aspect of things, and sitting with those who too often are only the remains of departed congregations, say to each other 'all is well.' "

The Catholic Mirror, of Baltimore, echoes the same testimony to the "decline of faith" in another form. He says:

The battle for supremary in our time is between faith an inidelity. Europa is bonave and with a continuous faith an The battle for supramacy in our time is between faith and indellip. Europs is honeycombed with every heatile assault upon the foundations of religion, and America is far from safe from the attacks of the doctrinates of unbellef. Amidst the powerful mations of the Old World, England seems most syerie to the rhapsodical rhetoricians of atheism or deism, reckoning her amongst ron Catholic countries. But Sweden slumbers under them, so does non Catholic Germany, so does Hussia, and so would France were Paris to rule her.

The idea that the world needs no faith is the most promitate of the countries. The men who see the task of teaching our nent of our time. The men who spe the task of teaching on age are the men who have grown to reputation in its midst by teaching infidelity. Infidelity pervades Germany. Infidelity is fashionable at Paris. Infidelity plots, commands and threatens in Russis. It is the concomitant of fisshy learning, if the reading which is gibt can be called "learning." The writer who does not fisvor his essays with it is pronounced dull. The lecturer who does not fing the spark of religious coubt into his subject, no matter what it may be, is pronounced without fire. The poet who is not imbued with it is not original, for infidelity is a departure from poetic instinct. In Germany and in France the most admired novels are abundant with assaults on Christianity, and in the professional lecture room and in the congressions of legislators its avowal gives a zeet to character.

And yet there never was a period in which so much religio-philosophical inquiry was going on among the mastes of people, or in which the popular education in religious matters was so wide-spread and thorough. Every reader of our daily papers knows more about theology than Wesley, Whitfield or Luther ever knew, just as every school child knows more about the structure of the solar system than Ptolemy or Moses ever dreamed of. An uneducated man now absorbs without feeling it more technical familiarity with theology than would have sufficed for a Bishop a hundred years ago. Men do not stay away from church through ignorance of the Bible, but mainly because their familiarity with it renders it equally certain that they will not hear in an orthodox sermon, anything which is new, nor much but what they have long singe concluded to be untrue. They stay away for precisely the same reasons as they stay away from the astrologers, viz., because they have no faith in the accuracy of their progrestications or the soundness of their historical judgment. They no more believe in the Christian doctrine of the malignant influence of satan, than in the Astrological doctrine of the malignant influence of the planet Saturn. If Christian Priests of all denominations want to be really useful, let them convert their churches into Temples of Philosophy devoted.

1. To the elucidation of the known, t. e. science:

2. To the investigation of the mysterious and eternal, i. e, Spiritualism, in whose long history Christianity is absorbed—the less merging into the greater;

3. In the relief of the suffering, as Dr.

Boynton suggests; and, 4. In the promotion of universal human happiness; not only in the light of what some one man knew, or thought he knew, but in the light of what all men have learned. All truth is broader than Bible truth.

Speaking of Mrs. R. Shepard's address lately delivered at Neshaminy Falls camp meeting, the Philadelphia Record says, "The lecture was instructive and one which most mortals would be proud to own as their production, but Mrs. Shephard only claimed to be the mouth-piece of angels."

Mrs. Dille, of Napa county, Cal., writes us that the poem, "What I Live For," was

Stopping One's Newspaper.

You can never make any money out of the man who raises the same crop that you do, since what each of you has produced the other already has. So you can never get any knowledge out of a newspaper that agrees with all of your opinions, since all that it offers, you already have. But if some other man produces cloth while you produce corn, directly or indirectly 'you have got to trade with and enrich each other; and so if some other man's ideas differ from yours, it is your own fault if you do not learn something from him. The least you can leasn, if you study him well, is how his ideas came to differ from yours, and this often is as valuable as to learn which of you is right. Our ability to maintain a commerce of ideas depends upon our fertility in the production of those which others do not grow. The highest organization of society is found in the most active intellectual commerce or exchange of thought. A man who stops his newspaper because he differs with it in opinion is like the Mohammedan chief who destroyed the Alexandrine Library. "If these books," said he, "agree with the Koran, they are superfluous, and need not be preserved. If they differ from it they are pernicious and ought to be destroyed." Let us not make our opinions a Koran by rendering the little learning we possess an incentive to the sacrifice of the vast treasures of learning which wait upon inquiry.

Dr. Tanner's Twenty-Seventh Day at Fasting.

A special dispatch to the Chicago Tribune, states that Dr. Tanner spent last Sunday in sleep. He did not go to Central Park, but kept his cot, rousing from his doze only to take water. He has recovered from his bilious attack under Dr. Wark's hot-water regime, and seemed in better condition than at any time during the past week. His weight Sunday was 1291/2, showing a loss of one pound during the twenty-four hours. He has lost at the rate of just a pound a day since he began. Gradually he has reduced his allowance of water till now he takes only ten ounces or so a day. He says he feels better for not taking so much, and thinks the ice was what made him sick. It is the opinion now of his medical attendants, of all schools, that he will succeed in performing the extraordinary forty-days fast in which he is engaged. Whether he will ever recover from the physical strain is another question. The faster says he will easily, and that when he begins eating he will experience no gastric difficulty whatever. He is sleeping some fifteen hours a day, which is a favorable symptom.

Mrs. R. C. Simpson.

A reporter of the Denver (Col.) Daily News visited Mrs. Simpson, the test and flower medium, and gives a very favorable report of his experiences. After receiving some wonderful tests he tried the follow-

Mrs. Simpson handed two slates to the reporter, also a needle and some thread, then leaving the room requested him to sew the two slates together through the binding on the border. This was done effectually, the two slates being securely sewed together and the outsides marked to show that they could not possibly be separated without the fact being known. After a few seconds. during which the writer never let go of the slates, he was requested to cut them apart When this was done writing was found upon the inside slate in answer to a question that had been put in the usual way, by writing and folding it up in a paper.

Evidences of slate-writing were given over and over again that surpassed anything that has been done by the most famous of mediums in this respect. The test of sewing up the two slates is the severest test that has yet been applied to this "writing form" of spiritual manifestations.

In an article on Mesmerism, in a late number of Freethought, Dr. R. Williams claims that "the aura which pervades the brain and nervous system, though electrical in its nature, is something more than mere electricity—hence, for want of a better name is frequently called animal magnetism, or electricity, in contradistinction to terrestrial magnetism or electricity. The former appears to be charged with an intelligence, so to speak; a spiritual essende characteristic of itself clearly distinguishes it from the latter. Water may be charged with electricity, and but one result can be obtained from it; however, if animal electricity be used. the water partakes of whatever therapeutic virtue the operator desired at the time he charged it. Mesmerized water can be readily prepared, and notwithstanding the same operator and the same manipulations are chosen in its preparation—yet, by an action of the operator's mind, any required therapeutic virtue can be imparted to it. A glass of mesmerized water will produce either an antispasmodic, cathartic, diuretic, or narcotic effect upon the patient who drinks it, according as the will of the mesmerist was exercised at the time he magnetized it. Astounding as it may seem, it is none the less a fact that this vital force, when ejected from the brain, will not only travel in whatever direction the operator desires at the time of sending it forth, but it will actually, as if imbued with intelligence, carry any message the operator thinks fit to charge it with."

Mr. and Mrs. William Dinning, well known Spiritualists and estimable people, have left the city and taken up their residence in the beautiful suburban town of Waukegan.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Sunday August 1st, Capt. Brown, Sarah A. Byrnes and A. B. French lecture at the Neshaminy camp meeting.

Mrs. M. B. Wynkoop, medium, has; re" moved to Wheaton, Ill., where she will remain for a short time.

Excursion rates have been secured on the A. V. & P. R. R. for those who wish to attend the camp meeting at Lily Dale, N. Y.

The editor of the JOURNAL left on the 23rd for Neshaminy Falls camp meeting. From there he will go to the New England

A. B. French has been lecturing at Garrettsville, Ohio, We are glad to see him actively at work again. His lectures are always well received. Dr. H. P. Fairfield has now permanently

located at Stafford Springs, Conn., and will answer calls to lecture, wherever his services, may be required. Dr. Wiggins's Mediums' meeting at No. 213 West Madison St., is well attended, well

conducted, and well adapted for the purpose intended. The Doctor is doing a good work in properly developing mediumship. Bro. A. A. Whitney informs us that the Spiritualists of Michigan are to hold a camp meeting at Lansing, commencing on the 20th of August and continuing to the 30th.

Max Muller has remarked that of religion as well as language it may be said that every thing new is old, and everything old is new; and that there has been no entirely new religion since the beginning of the

Arrangements are now being made for the

The Medium and Daybrenk says: "Our visitors last week included Mr. E. Butterick, of Brooklyn, N. Y., and Judge P. P. Good, of Plainfield, New Jersey. The Judge leaves London on July 12th, for his Continental tour."

Dr. and Mrs. H. H. Jackson, formerly of this city, have established a good business. we hear, in Cincinnati. Dr. Jackson, is a gentleman of fine professional attainments, and Mrs. Jackson is widely known as a successful magnetic healer.

Mr. and Mrs. Stowe, of Grand Rapids, called at our office last week. Mrs. Stowe has had some astounding spiritual experiences and is now engaged in healing the sick. We hear of some cases cured by her that the "regulars" had despaired of helping.

We have received a pamphlet entitled, "Organization and Platform of Principles of the Association of Spiritualists of Mantua, Portage county, Ohio, April, 1880." It contains eighty pages and is dedicated "To the Spiritualists of Northern Ohio." It furnishes much valuable information.

Our subscribers in arrears are again reminded that we are waiting to hear from them and trust they will do their part. To those who have so promptly and generously responded we return our sincere thanks. Renewals should be sent in at least two weeks before the expiration of the time paid

Mrs. M. Dole, 461 West Madison street, a most estimable lady and good medium, has returned from her visit to Cincinnati. The editor had an interview with her before his departure for the East, and was greatly pleased with her phase of mediumship. She is doing a good work of which the Jour-NAL will ere long give a more complete ac-

We have received a copy of Dye's Govern. ment Counterfeit Detective, published at 1338 Chestnut Street, Philadelphia, Pa. It answers most admirably the object for which it is intended, and those who handle a great deal of currency, could not well dis. pense with its aid. E. S. Wheeler, the prominent Spiritual lecturer is connected with it. It is furnished at \$3 per year.

A writer in the Psychological Review well says, "We have yet to learn that God has sent his teachers unto every age, to every clime and to every race of men; that revelation has not been committed to the care of a single people or period of time, but that it has been fitted to the growth of man, enfolding as much of knowledge, goodness and right as humanity has been able to perceive."

Moses Hull lately came west with his assortment of second-hand wares, including "Mattie." He found the trip most unprofitable, Western people having little use for him. He returned to Boston foaming with rage, and evidently attributing his want of success to the influence of the Journal, rushed into print, through his friend Bennett's paper, with falsehoods about our circulation and also reflecting on the business. integrity of the late editor of this paper, Mr. Jones. As no one acquainted with the JOURNAL or Mr. Jones will believe anything such a man as Hull can say, we are not troubled by his ravings.

A plucky little boy ten years old was recently severely injured by the cars at Dubuque, Iowa. When taken home his legs hung limp, but he did not complain. Not a tear stood in his eyes, but the tender look he gave those who stood by his side told plainly that he was suffering great agony. After the doctor had dressed the wounds he called his parents, sisters and brothers to his bedside, kissed one and all farewell. and left a tear upon their cheeks. A second time he called his mother to his side, placed his little arms about her neck, and said: "Mother, I am going to die in a few min. utes. Please forgive me for not minding vou." With this the little fellow fell back

and as the mother said, "Yes, my angel," and took another look at his face, she found him dead and beyond all pain and suffering.

Excellent Tests by Mrs. Crocker-Blood.

To the Editor of the Religio-Philosophical Journal: Judging from your JOURNAL, that all testimony which proves the possibility of our spirit friends returning to communicate with us, is acceptable to you, I take pleasure in sending the following evidence, given through the mediumship of Mrs. Crocker-Blood of Chicago. About one week previous to her arrival in this vicinity, friends came from Baraboo, Wis., who told of a wonderful test received from her by Mr. John Young and family, of that place. Last winter a sad accident occurred there, as three persons, a young man and two little girls, were drowned, because of the ice giving way while they were out sliding and skating. Two of the bodies were recovered, but one, that of the daughter of Mr. Young, could not be found. Mrs. Blood received a letter from the afflicted father, asking her assistance in discovering the missing body. Mrs. Blood, holding the letter in her hand, became entranced, and gave a description of the place where the accident occurred, told where the body lay, how it was dressed—said that it had not passed over the dam, as they believed that it must have done, but that the child's clothing was caught by something in the river, and that it would be recovered by them after a storm, when the water would rise; that some one would discover it who was tle girls, were drowned, because of the ice that some one would discover it who was not looking for it; that it would be below the falls, in a good state of preservation, undisturbed by the fishes, but that their satisfaction in finding it would consist in knowing where it would be, as on being exposed to the air it would rapidly decom-

Some time subsequent to the sending of this letter, written by an amanuensis, as Mrs. Blood is totally unconscious while under control, a gentleman, a stranger to Mrs. B., came to her house and requested a sitting. Upon her becoming entranced, her control, the Indian chief, Wild Eagle, immediately recognized Mr. J. Young, of Baraboo, repeated the assertion made by letter, that the body would eventually be discovered unexpectedly, but said they did right to make effort, as they were doing, to discover it, as it relieved their suffering and anxiety to do all in their power to find it. He told the father that his child was with him, that she wanted him to tell her mother not to sit by that window overlooking the river, and cry, and that her mother had packed away the clothing and playthings which formerly had belonged to herself, and would look at them and mourn for her lost child. The little girl then named several of her friends and playmates, and requested that all these different articles which had been hers, should be distributed among them, so that her mother might not grieve over them so. After some weeks had passed, Mrs. Blood received a letter saying that the body had been discovered floating below the dam, in a perfect state of preservation. It was first seen by a gentleman who was crossing the bridge early in the morning--not looking for anything of

The parents wrote to Mrs. B., thanking her for her kindness and sympathy, and more than all else, for the consoling evidence, to them, that their child still lives. Hearing of these facts naturally awakened an interest in our neighborhood before Mrs. Blood's arrival here, and a few of us resolved to avail ourselves of the opportunity of testing for ourselves these evidences of the immortality of the soul, and the ability of our departed friends to return and communicate with us here on earth. Several received most wonderful and satisfactory proof of this truth; but I will confine the remainder of this communication to our own experiences. Before Mrs. Blood came to our home, I wrote several questions on a slip of paper, which I placed in my portmonie, merely as an aid to my memory, as I knew that Mrs. B. does not claim to be a test medium. One afternoon Mrs. B. said, "There is a spirit present, your sister Fan-nie, who wishes me to tell you she is often with you to help and to bless." Mrs. B. then became entranced, and to my surprise and pleasure, proceeded to answer satisfactorily every question I had written, which referred mainly to business affairs that had caused me great anxiety. She then described a pink dress my sister used to wear more accurately than I could have done myself, though she never had met her in earth life

At another time Mrs. B. said to my husband, "You have a younger brother in spirit-life, and he now stands beside your chair." My husband did not at once recall the fact that at his mother's death he also lost an infant brother. Again Mrs. B. described a spirit friend standing in our midst, whom, she said, she had seen at times ever since she came to our home. Her delineation was so exact there could be no possible mistake as to whom she saw, and she also described the sensations he experienced at departing from this life, and then her con-trol came and told us his name and that he

was drowned.

One evening Mrs. B. came from my mother's, two miles north of here, and my husband came from his father's harvest field, three miles south of here. As soon as my husband entered the room, Mrs. Blood became entranced and her control said, "William, your mother is here, and wishes me to say that she was with you this afternoon when you felt so ill, and that you washed your face and bathed your head in the spring." We all were in ignorance of the fact until she had spoken, and my husband fact until she had spoken, and my husband confirmed it, by saying he was taken quite faint while working, and believed he had a narrow escape from sunstroke. Other, and similar facts are given, but I will relate but one more instance to illustrate the variety of the higher phases of mediumship possessed by Mrs. Blood. I took a large number of photographs (unknown to her) and after she was entranced, produced them, asking Wild Eagle to tell me all he could concerning them. It is impossible now and here for me to relate all that was given, suffice it to say that he never once mistook suffice it to say that he never once mistook in saying whether they were in spirit or in earth life. He described places, gave names, recalled reminiscences and delineated character with unvarying correctness and pre-

If throughout our land, in places like this, remote from the city, such as she would go for a change, which is rest, during the summer months, it would be a source of pleasmer months, it would be a source of pleasure and benefit to themselves, as well as to the many who are "an hungered" for the positive knowledge that our loved ones are still with us; and though unseen and unheard by us, it is only because, "Having eyes we see not, and having ears hear not." For truly has the poet said:

"The Spirit world is not remote.
Our eyes are closed, our senses shut."
LIBBIE C. GAULT. Caldwell's Prairie, Wis.

The Philadelphia Press on Bishop Simpson.

The Press. after exhausting superlatives on Bishop Simpson and his departure to China and Japan on a six months' mission to extend the sway of Christianity among

those "benighted people," continues: "How dark the shadow of reproach which such a career casts upon the conduct and character of those who for their own pecuni ary aggrandizement go about sowing the seeds of infidelity, and even atheism itself, that the soil which they have cursed with their culture may yield the dreadful harvest of anarchy, crime and social ruin, and est or anarchy, crime and social ruin, and who seem to exult in their effort to rob man of his dignity, making him, instead of "a little lower than the angels," only a little higher than the ape!

"Christianity, it may well be assumed, has nothing to fear, so long as there are Bishop Simpsons to vindicate its claims, illustrate its reprire and labor for its progress. There

its spirit and labor for its progress. There is, at all events, this peculiarity about it, that it is the only system of faith whose adherents are willing, under the law of self-sacrifice, to toil and travel for its diffusion. We hear of no infidel associations sending forth their missionaries to communicate their principles or commend their course to the ignorant. They are not willing to run any risks of exposure or expense to shed what they profess to regard as the true light as to man's moral and religious relations on their benighted fellowbeings. And yet the Church, to her praise be it spoken, is ever contributing of her means to impart the knowledge of the truth to the destitute, and ever sending forth her sons and daughters to instruct the bewildered nations of the earth in the way of life, and to toil on for the attainment of this end, amid perils and privation, until life itself is sacrificed at the post of duty." It would be difficult to write in as brief

space a greater amount of misstatement and falsehood. Is it infidelity which "yields the dreadful harvest of anarchy and social ruin?" It was the infidelity of Paine and Jefferson which secured the great constitu-tional charter of rights to the United States. The Christian Church taught obedience to tyrants; the right of master over slave; the subjection of woman until compelled by in-fidelity to yield. "No other religion or sys-tem of belief, whose adherents are willing under the law of self-sacrifice, to toil and travel for its diffusion!" What of the Mahommedan missionaries in Africa, who are fast extending the sphere of their influence, and when they meet the Christian mission aries, are driving them from the field? Who shall say that Ingersoll himself does not make sacrifices in journeying over the country, perhaps quite as much as Bishop

Simpson, in his trip to the orient? The writer of the above bigoted article, in his zeal for Christianity, is utterly blind to the good qualities of other religious systems. He is ignorant of the pilgrimages to the holy Caaba at Mecca; ignorant of the team-ing millions who travel almost fabulous distances to bathe in the sacred waters of the Ganges, and have their religious precep tions refreshed; ignorant of the unwearying journeyings of Buddha and his disciples carying his sacred word to Hindostan and the recesses of China; ignorant of the selfsacrifice of Confucius and his devoted fol-lowers, extending what they considered the truth, and which has been so accepted by hundreds of millions for more than twenty-five centuries; ignorant of so much, and knowing so little that his words are the

babble of a child. Again he praises the church for "contributing of her means to impart the knowledge of the truth to the destitute, and even sending forth her sons and daughters to instruct the bewildered nations of the earth in the way of life." Well, it is not so certain that the church should be praised for life missionery zeal, or not Saward in his its missionary zeal, or not. Seward in his travels around the world utters some sad words about missionaries. Missionaries! The savage races, have they been converted? Nay! they have been missionaried to death! Have the missionaries converted the red Indians? From a race owning a continent, they now only linger awaiting pitiable extinction. The Spaniards convert ed the swarming myriads of Mexico and Peru. Where are now the converts?

After the vast outlay of missionary labor, there is not an important Christian country constructed of originally heathen elements, in Africa or Asia. The churches of China and Japan were founded on sand, and despite the great resources of the Jesuit builders, crumbled. When the great religions, Buddhism and Islamism, come into conflict with Christianity, the latter succumbs, and already Islamism has wrested the continent of Africa from Christianity. The Sandwich Islands are a fair example of the effects of the contact of Pagan people with cifects of the contact of Pagan people with Christians and Christianity. Captain Cook at the time of his visit to that paradise of the Pacific, 1778, estimated their population at 400,000,000. This people were a finer race, who had started on the career of a most promising civilization. In 1832 the census was 130,813. New England missionaries, New England rum, New England Bibles, and with these a disease that is the vawnand with these a disease that is the yawning mouth of death, had during this interim been introduced. The decrease in population henceforth is frightful to contemplate, and this of a people, the flower of their race, and inhabiting a paradise. In 1853, the census returned 73,137! The census 1860, gave 69,700; that of 1866, 62,957; 1872, 56,897, and the estimated population is now 40,000! This is not an isolated case. The *Press* can be furnished with a full page of its issue if it desires. Is it satisfied that some mem-ber of its staff has made it ridiculous in the the eyes of every one who has even a pretence to learning?

Dr. Samuel Watson writes as follows

from Memphis, Tenn.: "I have been busy as a 'bee' for several weeks, lecturing in Arkansas, and writing, finishing my book. Last week, by special invitation, I lectured in the Presbyterian Church, at Cotton Plant, and when in the State before occupied the Methodist and

Baptist Churches. "You see I am booked for Neshaminy Falls and Lake Pleasant meetings. I have thought best to 'kill two birds at one throw. and while there, get my book published in New York. I can vibrate between places of meetings so as to save time by so doing. I leave on Monday or Fuesday and will be gone till September.

"Our city has been, and is now, very healthy. We don't think we will have any fever this year. The crops are very fine. I read everything but the advertisements in the JOURNAL. That is the best endorsement I can give, considering the number of papers I get regularly."

Frank T. Ripley is now ready for engagements to lecture and give tests publicly, in Michigan, Illinois and Ohio, for the months of August, September and October. Address him at Dayton, Ohio.

Spiritual Harmonies for Spiritualists.

Dr. Peebles has just published a musical brochure of a 100 pages, called Spiritual HARMONIES. The book contains definitions of Spiritualism and the general belief of Spiritualists, nearly a hundred hymns and familiar spiritual songs, with several pages of comforting words appropriate for funeral occasions and adapted to the death of infants, the young, those in middle life and the aged. Here are extracts from pages 88

"The world of spirits is real and substantial. We know our friends-know as we are known in spirit-life.

"As fragrance flows from blossoms, so spiritual elements constantly rise from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast ether regions, con-dense and gravitate, like purpling clouds fringed with gold, to their appropriate posi-tions. These silver-edged strata, as arch-ing zones stretched along the measureless blue above us, are not only too magnificent for description but they are the homes of for description, but they are the homes of our loved ones in heaven.

"The spiritual world, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and permanent no snadowy realm, but real and permanent,
—"a city that hath foundation, whose maker and builder is God." There are forests,
fields, mountains, valleys, groves, gardens,
fruits, flowers, sparkling fountains, flowing
rivers, pleasant grottees; palatial mansions
with gorgeous comes, constellated and astral; cottages and princely palaces with tessellated floors, tapestried walls, diamond-pointed cellings, and scenery of transcendent loveliness...

"Infants are emblems of innocence, and little children may be compared to vines and olive branches growing up in our homes. The angels love these buds-these little ones whose feet make music around our firesides; and when, from sickness or death. they fade from earth, they are transplanted into heaven, where loving mothers and holy angels become their teachers."

The book is bound in paper and board, 20 and 25 per copy retail. For sale at this

Dr. H. P. Fairfield will be at the Lake Pleasant camp meeting until the 1st of September, where he will hold himself in readness to answer all calls to lecture and heal the sick. Address him till above mentioned date at Lake Pleasant, Montague, Mass.

Business Actices.

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CURES EVERY CASE OF PILES. 27-18

Spiritual Meeting in Kansas.

The Spiritualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Deiphos, Ottawa Co., Karsas, commencing August 18th, and closing on the 28td. Excuration tickets can be had on the railroad from Topeka, Sallus, Washington, Kerwin, Kansas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with ma, please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.

JOY N. BLANCHARD, Committee. JOY N. BLANCHARD, Committee.

The Iowa State Spiritualist Camp Meeting Association.

Will hold a camp meeting at Cedar Rapids. Linn County, commencing Thursday, September 2nd, and closing Monday the 6th.

Eminent local sprakers have been engaged. The R.v. Samuel Watern of Memphis, Tenn.: the Rev. J. M. Peebles of Hammonton, N.J., and other celebrities have been written to and are expected.

Mediums of noise from various parts of the country will be in attendance.

Mediums of note from various parts of the continuous in attendance.

The Dining Hall will be under the supervision of Bro. Robt. Young of Marion.

A large dancing floor for all who wish to participate in terpsichorean exercises in the evening.

Come one and all, and bring your tents. Rienty of hay and wood furnished on the ground.

For further information apply to the president or secretary.

JOHN MITCHELL, President, Marlon, Iowa. DR. HAMILTON WARREN, Secretary, Cct ar Rapids, 10wa. 28 22 25

Convention of Spiritualists and Liberalists in Michigan.

The Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next convention Saturday an Sunday, August 7th and 5th, 1830, in the apple orchard grow of Robert Nesbitt, in the township of Hamilton, six inite northwest of Decatur village, commencing at 2 o'clock, P. M. on Saturday. on Saturday.

Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers; and Dr. C. A. Dunning, of Marcellus, will furnish vocal music, the Hamilton brass band, instrumental music. There will be some tenting on the ground; also a refreshment stand with lemonade and to our property. fee-cream.

To help defray expenses and avoid "passing the hat," a fee
of ten cents for each adult will be taken at the gate on Sun-

L. S. BURDICK, President, Box B. Kalamazoo, Mich. LOTTIE M. WARNER, Secretary, Paw Paw, Mich.

Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New York, will be held on the grounds of the Casadaga Lake Free Association, commencing on the 7th of Aug., 1839, and continuing till the 50th. continuing till the 52th.

The speakers engaged are O. P. Kellogg of Ohlo. Mrs. Pearsail of Michigan, Judge McCormick of Pennsylvanis. Mrs. Watson of Titusville. Pa., (for the third and fourth Sunday of the the meeting); Frank Baxter the noted test mediating for the last week of the meeting). Messrs. Colville, Stebbins and H. H. Brown and others are expected. Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an island in Casaiga Lake, in Chantanqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the village to the grounds; a so making pleasure trips around the Lake. Arrangements are made for board at 75 cents and \$1.00 per day. All are cordially invited to attend and get news from their friend over the river. Come and have a good time.

O. G. CHASE, Per order of Trustees.

Spiritual Camp Meeting in Western New York.

The Fourth Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chantauqua Co., N. Y., will commence on Friday, Aug. 18th. 1880, and continue over two Sundays. Prof. Wm. Denton (the geologist and author), Mrs. E. L. Watson, C. Fanny Allyn, Judge McCormica, and Lyman C. Howe are engaged as speakers. James G. Clark, the popular vocalist, will furnish the music. Judge McCormick, of Franklin, Pa., will serve as president during the term.

The Dunkirk and Allegany Valley rallroad runs past the grounds, and trains stop within about eighty rods of the grounds, and trains stop within about eighty rods of the grounds. Passengers via. the Atlantic and Great Western railroad changs to the D. and A. V.R. R., at the Janction, four miles East from Jamestown, and about thirty miles West from Salamanca. Lilly Dale is about 12 miles South from Dunkirk, N. Y., and 70 miles North from Titusville, Pa., on a direct line of the D. & A. V. R. &.

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LYMAN C. HOWE.

Married.

DE. H. P. FAIRFIELD, formerly of Greenwich Village, Mass, was united in marriage with Mas. Mary Pinney, at her residence in Stafford Springs, Conn., June the 17th, 1880, by Rev. E. Benton, of Stafford Springs.

Lassed to Spirit-Life.

At Washington Heights, on the morning of July 22nd, 1850, MES. MINNIE THOMPSON, wife of S. H. Thompson, Esq. MES. MINNIE THOMPSON, whice of S. H. Thompson, Esq.

Mrs. Thompson had been a sufferer for many years and at last was stricken down by the force of the male year and at last was stricken down by the force of the male year and at last was stricken down by the force of the male year and a proved so long upon her vitality. She was in her forty-fifth year, had always been a rard working, honest and intelligent woman. It was her chief delight to read the best literature, and in Spiritualism she found a sanacea for all her troubles. It is claimed that she possessed three powers: those of clair-toyance, clairsudience and heading, aithough they were not developed to any great degree. Mr. and Mrs. Thompson came from California last spring, for the purpose of attending to some financial matters, but before satelfactory arrangements could be made, the latter passed away, a stranger in a strange land. The husband is left alone in the world, having buried all of his known relatives. A small concourse of people assembled at the house, to pay their last tribute of respect to the departed. A short service was concluded by the writer and the remains were deposited in Mt. Greenwood Cemetery. Cemetery. MBS. FLORENCE F. DICKSON.

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WOMAN'S KINGDOM.

Sermon Letter Number Three--The Needs of Humanity at the Present

BY MES ELIZABETH BOYNTON HARBERT.

[The Inter-Ocean]

LETTING OTHER PROPLE DO OUR THINKING. In Romans, fourteenth chapter and first five verses, we find the following command: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yes, he shall be helden up; for God is able to make him stand. One man esteemeth one day above another;

another esteemeth every day alike. Let every man be fully persuaded in his own mind." To this latter clause, which is the key-note of the entire chapter, we would direct your special and careful attention. To a thoughful student of human nature there is no more surprising fact than the apparent willingness of a majority of mankind to allow other people to do their think-ing for them, in politics, morals, and religion, and the zealous defense of all old theories in science, art, government, or religion, as against any new statement, theory, discovery, or fact. And to the philanthropic student of history, civil and ec-clesiastical, there is no fact so cruel as the per-secutions of all pioneers of truth—the bitter opposition to free thought; and to day, in this nine-teenth century, the cruel warfare still continues, with only a change of weapons—the spirit is the same. The clergyman of to-day who will express his desire to see scoffers placed in the lowest depths of forment for all eternity would, if he possessed the power, apply the rack and torture; and if, by some magic touch, I could reveal the anguish of sad and agonized hearts this moment suffering because of the uncharitableness of those they love, the aggregate misery would be appalling, as the evil results to the world are incalcul-

Hearts, loving, tender, human hearts, pierced and bleeding with arrows shot recklessly from our own quiver; it may be one of God's little ones whom Jesus charged us not to offend, whose little heart is wounded by hearing you sneer at his mother for being a Cathelic, a Spiritualist, a shouting Methodist, a hard-shell Baptist, an infidel Unitarian, when these same persons have only committed the same sin that you and I have in allowing the people with whom we passed our child-hood to do our thinking for us; and, in not obey-ing this direct command, "Let every man be fully persuaded in his own mind."

Oh! that I could impress upon the mothers who read these words the wickedness of making haste to put upon the little children, pure from the Creator's hands, the straight jackets of our human weeds; not that I underrate the importance of the church, but that we feel the present phase of unbelief is the direst result of the endeavor to feed the youthful minds of to day with the husks of the past. Would you place in the hands of your children the maps in use when Columbus studied geography, or the astronomies in use when Galileo could believe that the earth stood still; would you give them the code of laws written by Draco; then hesitate before you place in their hands the ser-mons and theological interpretations of a hundred years ago. Can you believe that God's wonderful law of progress relates to the things of sense alone, and does not govern the spiritual

Says Channing: "In truth, a paralyzing influence has been working mightly for ages on the Chrissults. Free action has been denied to the mind. and freedom is an essential condition to growth and power. A fettered limb moves slowly and operates feebly.
"The spirit pines away in a prison; and yet to

rear prison walls around the mind has been the chief toil of ages."

chief toil of ages."

Let the question "is she a Methodist, Baptist, Unitarian, Spiritualist, Universalist," be ever and always secondary to the only really vital one, "Is she Christ-like? Does she go about doing good?"

We have seen women meet to found some help-

ful charity, and refuse the aid of some efficient enthusiastic worker, because she was not strictly orthodox. That is, we have seen them refuse the personal co operation, aid, and consequent social recognition, but never have known them to refuse money. We believe the most orthodox church in the country would accept a legacy from the freest thinker of the world.

We have even heard that some of the good els ters in the temperance work would prefer to have the drunkard go reeling to his grave rather than clasp hands with some Unitarian or Universalist sister in earnest effort to reclaim him, and all this with the open Bible, wherein we read, "But why dost thou judge thy brother?"

One reads with bated breath and eager interest the thrilling accounts of the world's visitors. Of the royal epportunities used by a Washington, a Wilberforce, or Lincoln to break the chains of the oppressed, and yet a careful student of the needs of humanity at the present hour discovers the need and opportunity for a greater service to be rendered to the world. Far more desirable than the military genius of a Napoleon, or the patriot-ism of Washington, is the power to break the corroding chains of prejudice and custom that to-day enslave the intellect and reason of the greater part of the world.

Ob, for one hour of unfettered thought of the fearless utterances of the deepest convictions of politicians, statesmen, and theologians. To see the reverent souls of the world assemble in some of God's grand cathedrals among the mountains of the West, where the winds and waves make sic, and the vine-wreathed forests sway 'neath the blue dome of his own creation, and then and there evolve from the rich experience of useful lives, from communion with the infinite, from nature and the Bible, the best thoughts that have come to them concerning God's dealing with His

Michigans Medium's Medical Asso-. ciation.

I suppose that most of the readers of the Jour. MAL are well aware that Michigan has taken the lead of all other States in effectually opposing the bigoted Doctor's law attempted to be passed at the last ression of the legislature, which bill having passed both houses by a small majority, was lost through the refusal of the liberal minded Governor in giving his signature to the same; although the subject is likely to come up again, and as Governor Croswell will not always fill his pres-ent position, a few live Spiritualists immediately convened for the purpose of organizing an asso-ciation, for the protection of the business of that class of physicians known as magnetic healers, who are doing so much at present to benefit suf fering humanity.

The Medium's medical Association was accord The Medium's medical Association was accordingly legally organized as a demand of necessity, one year ago last May, and will hold their second annual meeting at Lansing, commencing July 30th and closing August 1st. The association now numbers sixty-five members, which, in consideration of the opposition its movers have had to contend with, reflects much credit to their energy and earnesiness of purpose in resisting the encroachments of upjust legislation.

Let all mediums who can conveniently, be present; the association was organized for your use

ent; the association was organized for your use

and development. MRS. L. E. BAILEY, Secretary. Battle Creek, Mich.

Lyman Fiels writes: I cannot do without the Journal, for it contains more truth than the whole Bible.

Why I Became a Spiritualist?

As far as I can look back in my childhood's ears, I do not recollect the time when I did not love to pray to an all-merciful loving Father, and love to pray to an all-merciful loting Father, and endeavor to rule my actions according to the ideas I entertained of pleasing or displeasing that being. At the age of sixteen I united with the Methodist church and enjoyed the services of the sanctuary in a remarkable degree. More especially did I love to attend a revival meeting, for it was at such gatherings that Christ more immediately manifested himself. I scarcely ever attended a protracted meeting without seeing Jesus in the manifested nimself. I scarcely ever attended a protracted meeting without seeing Jesus in the midst. Frequently, when a mourner has been kneeling at the "anxious seat," surrounded by those who were zealously praying for him, I have seen Jesus lay his hand upon the seeker's head, and I réjoiced because another soul was received into the kingdom of Christ. The testimony of the individual when he rose from his knees, invariably being that he felt happy in the love of God and knew his sins were forgiven.

Many times when presenting some petition to the throne of grace which I was very desirous of obtaining, the Lord himself would speak to me in an audible voice, assuring me that my prayer should be arswered.

I knew nothing, then, of the clairvoyant and clairaud ent powers possessed by mankind, and I verily believed God himself had spoken to me and Christ himself had again and again showed himself to my natural eyes, and I verily thought that all good Christians enjoyed the same privileges, but they did not speak of them, and therefore I did not.

During the panic which trought such widespread distress upon our country and I was adding my mite towards ventilating the labor question in the columns of the Chicago Tribune, I endeavored, if possible, to solve the problem of lator and capital. I soon found that I had undertaken more than I could accomplish. The terrible suffering and destitution I discovered among the laborers, the sacrifice of their homes, and the sweeping away of their litt'e earnings by this awful panic appeared to me the desolation of desolations. I recollected that David said, "I have been young and now am old, but I never saw the righteous forsaken nor their seed begging bread." Well, I saw more than David ever did, according to his own account. Although I have no doubt David was honest, probably there were no panics in his

In view of all the suffering we had just passed through, a fearful war, our beautiful city reduced to ashes, and then this awful panic, worse, much worse in its effects upon the minds and souls of men than either fire or war, my theology flew to the four winds. I lost faith in everything. I could no longer believe in a kind merciful Father ruling all things, and if these miserable poor were "God's poor," as I had frequently heard them called by ministers of the gospel, I wondered if he were not ashamed to acknowledge such poor suffering creatures as his own.

If God were ruling this earth and ruling it just as he pleased, I could no longer worship such a being, one who could tolerate such a state of things, and if that was the civilization of the

Christian religion, I imagined the civilization of some of the pagan religions was far preferable.

When I began to question the Christian religion, and doubt the creeds in which I had so firmly believed, I began to inquire for proofs of immortality, and lo! I found that my religion could furnish none. I passed through a terrible ordeal at that time, and could I have ful'y made up my mind that there was no future existence, I should not now be writing this article, for if this is all there is of life I do not consider it worth the living. I perused the works of the so-called scientists, being determined to know the facts in the case, if they could be known, and to end the struggle if I could find no proofs of another world after this. I found upon thorough reading that the se entist could trace life to its very lowest forms, but of the source of life they were as silent as death it-self. Life even on earth was beyond their ken, how much more, ther, must be a future state of existence, suppose such a thing could be.
I had been taught that Spiritualism was born of

the lower regions, and its teachers were vile, and as a natural result, my prejudices against any form of Spiritualism were many and great, but I had arrived at a period when I must be either a Materia'ist or a Spiritualist, and I must know the truth if it could be known. Materialism could not satisfy me for it could not go far enough, and now the next thing and the only remaining thing left for me was Spiritualism. I commenced to investigate it, and the investigation proved that I was possessed of clairvoyant and clairaudient powers, that an immortality beyond the tomb was a glorious reality capable of demonstration even in this life, and I was willing to live on, to suffer on, if needs be, assured that a glorious rest, safe from the cares, the turmoils and strifes of this weary world, would be forever mine in the "Sweet by

MRS. M. D. WYNEGOP.

A Remarkable Dream.

The following appeared in Blackwood's Manazine in 1826. Being in company the other day, when the conversation turned upon dreams, I related one, which, as it happened to my own father, I can answer for the perfect truth of it:

"About the year 1731, my father, Mr. D—of—in the County of Cumberland, came to Edinburgh to attend the classes, having the advantage of an uncle in the regiment then in the castle and remained under the protection of his uncle and aunt, Mrj. and Mrs. Griffiths, during the winter. When the spring arrived, Mr. D. and three or four young gentlemen from England (his intimates) made parties to visit all the neighboring places about Edinburgh, Roslin, Arthur's Seat, Craig Miller, etc. Coming home one evening from

some of those places, Mr. D. said: 'We have made a party to go a fishing to Inch-Keith to-morrow, if the morning is fine, and have bespoke our boat; we shall be off at 6.' No ob-jections being made, they separated for the night. Mrs. Griffith had not been long asleep when she screamed out in a most violent and agitated manner, 'The boat is sinking, save, oh, save them!' The Major awoke her and said, 'Were you uneasy about the fishing party? 'Oh, no,' she said, 'I had not once thought of it.' She then composed herself and soon fell asleep again; in about another hour she cried out in a dreadful fright, 'I see the boat is going down.

The Major again awoke her, and she said, 'It has been owing to the other dream I had, for I feel no uneasiness about it. After some conversa-tion, they both fell asleep, but no rest for her; in the most-extreme agony she again screamed; 'They are gone; the boat is sunk! When the Major awakened her she said, 'Now, I can not rest; Mr. D. must not go, for I feel, should he go, I should be miserable till his return; the thoughts of it would almost kill me. She instantly arose threw on her gown, went to his bedside, for his room was next their own, and with great difficulty she got his promise to remain at home. But what am I to say to my young friends whom I was to meet at Leith at 6 o'clock?' 'With great truth you may say your sunt is ill; for I am so at present. Consider, you an only son, under our protection, and should anything happen to you, it would be my

death. 'Mr. D. immediately wrote a note to his friends saying he was prevented joining them, and sent his servant with it to Leath. The weather came in most beautifully, and continued so till three o'clock, when a violent storm arose, and in an instant the boat and all that were in it went to the bottom, and were never more heard of, nor was any part of it ever seen. I often heard the story from my father, who always added, 'It has not made me superstitions, but with awful gratitude I can never forget, that my life, by Providence, was saved by

A delinquent subscriber writes: I have been A delingment subscriber writes: I have been reading your paper for two years, and I thank you for your patience; but it is said that thanks will not run a good spiritual paper, so you will find enclosed ten dollars to pay up the old score and renew my subscription, so that I may for a while read my paper, and I will watch to see if my spiritual strength is not renewed thereby.

II. II. Warren writes: Your paper suits me the best of the many I have teen, and as long as it remains as good as it is now, you can count on me as a constant subscriber.

Mrs. C. Whiting writes: I am much pleased with the Journal and the manner in which it is conducted.

Independent Spirit-Writing.

On the afternoon of July 14th, 1880, I called on A. Phillips, at 133 East 36th street, New York City. I said to the medium that I had come to see if I could get some independent writing and that I did not care to go over the ballot test, but would pre-fer to sit for a specific purpose. I found a young man of some twenty-five summers, propossessing in appearance, who said that he could guarantee nothing. Sometimes there were failures under the best conditions. I did not make myself known, and he had no means of knowing whether I was a such near no means of knowing whether I was a believer or skeptic. He had no objection to my slates, large double ones, but said that the chances would be much better with his ownsmaller slates lying on the table, as they were better magnetized. He cleaned them off thoroughly, and after they were dried, they were placed before me on the table. The medium did not sit at the table at all, but kept realing shout the room in a somewhat but kept pacing about the room in a somewhat nervous manner. When the slates have been written upon he sometimes receives a shock, or raps are heard, either on the floor or the table. The medium did not touch the slates after they had been placed in position. When the raps were heard, I opened the slates and found written upon one of them in a legible hand:

"No doubt you think this easily accomplished.
You just try if and you will find out."
Nothing was on the slate and whatever pencil
was used, must have been furnished by the invisible writer. My next experiment consisted in
placing a clean piece of writing paper between
the two slates, and holding them, the medium the two slates, and holding them, the medium sitting on the opposite side of the table, holding the other end a part of the time. On hearing the raps, I opened the siste and on this blank piece of

paper was written: This is very hard work; do you know it? Be patient; we will try and write on your slate. E."
No peneil was used and nothing was on the slate that could be used to mark with. The next ex-periment was as follows: The medium wrapped up the two small slates in a paper and pinned the paper together, and I marked the same. The parcel was placed by me on a small shelf of the table a few inches from the floor, and I placed my foot upon it. Soon the signal came that it had been written upon, and on opening it I found this "I am here to greet you. I know you are anxi-ously seeking for the truth of my identity, so I will try and write on your own slate. JAMES N."

The medium did not touch the slates or come in contact with them, until after I had opened them and read the communication. My next experiment, I placed my own double slate on the shelf to the table; also the medium's small slates on the top of mine. On my own slate was written, "If you were alone, we can come, James." On the small slates were written, "If

you will sit alone for a little while each evening, we will make ourselves manifest. I am Martha." I next put a clean whole sheet of commercial note paper between my own slates, and put it on the shelf to the table, and my foot upon it. While the writing was being done I could feel the vibra-tions distinctly on the inside of this sheet of paper, without pencil crumb or anything that could scratch or make a mark. On the paper or slates

was written: "Would that I had the power to give you furth-

er evidences. James Nichols." During these various experiments the medium was walking about the room and did not touch my slates unless in my presence, and then only casually. Three of the names were of persons who once lived here in this mortal life and have passed to the other world. If this writing was not produced by a conscions individuality disem-bodied, whence the power? and whence the in-S. B. NICHOLS. 467 Waverly Avenue, Brooklyn, N. Y.

To E. W. Mitchell, West Junius, N. Y.

DEAR FRIEND.—I address you by the endearing title of friend, believing, as I do, that you are such in the fullest and best sense of that term. Notwithstanding the numerous and various other in-mituences that conspired, by the law of evolution, to bring me into my present condition. I freely acknowledge that the forces you and members of your excellent family, put forth in my behalf, after I was "brought to my milk," aided me much in passing from the "cream of the affair," into a more solid and useful form in this world of ma-terial things. terial things.

There is also a world of spiritual things in which all, whether wise or foolish, speak their own language and have their own peculiar way of mani-festing themselves to the outward world. Considering that I was neither old nor strong, I was somewhat surprised at my own success in im-pressing a man of your materialistic views, of the fact that "Bro. Harter" greatly desired me to speak to you about going with him to his home in Auburn, N. Y. He has often said, "Man shall not live by bread alone," and hence he desired but-

When you kindly gave me a tin-pail surrounding as a shield from outward harm, and donated me to the pastor of the Church of the Divine Fragments, located wherever a fragment of humanity can be found, be assured that many grateful thanks went forth from a heart that beats high, strong and warm for humanity's welfare.

During my journey to Auburn the best of care and attention was given to me. When I reached the "Home of the Divine Gleaner" at No. 29 Sheridan street, the covering which concealed from view my bald head and my fresh but yellow face, was removed, when an aged professor in the culi-nary art dissected some portions of my body, and placed them, with other distary substances upon table prepared for the occasion, surrounded not only by the Pastor's own family, but by persons from New York, Ohio, Vermont and Illinois.

Many complimentary remarks were made in regard to me, and although a perfect stranger, after going through something of a spread, I saw from the open countenances of the Pastor's guests, that I was welcome, and would not only be taken in, but with all the flattery and praise bestowed upon me, I was, like many other good things, destined, eventually to be run down.

Should you or any of your family desire to see me while in my material form you must "come quickly," for I am with those who have much company, whose "throat is as an open sepulchre," and I shall soon be "swallowed up" for the good of my superiors.

W. J. F. B. P. S.-My full name is West Junius Fresh Butter, now of Auburn, N. Y.

S. M. Brown writes: In 1860, I was stopping a few days with Elder Dany Call, a Campbellite preacher at Berlin Heights, Ohio. One evening the conversation turned on Spiritualism, upon which the Elder indulged in some rather severe criticisms. I asked him if he had never seen any thing in the course of his life, that he could not account for on any other hypothesis than that of Spiritualism. He replied that he never had. I said, "Don't be too hasty, Elder; think a moment."

After a short pause, he continued:

'There was one incident that I never did account for; in fact, have never tried to account for it. I had an appointment to preach at Perrysburg. I went to Harper's corner's to take the cars. When the train stopped I stepped into the car, and on looking through it I saw that the seats were all occupled except the one nearest the door. I sat down and immediately another gentleman came in, satchel in hand, and overcoat on his arm. As he stood looking through the car, I observed that the seats were all occupied and I invited him to take a seat with me. He threw his overcoat over the back of the seat and sat down, and we were soon in a lively conversation on the ordinary top. ics of the day, when my attention was turned to the entrance, and across the door there was nafled a rough board. I turned to the stranger and asked him what it could mean, such an uncouth looking thing as that. He replied, 'Reckon up the the figures on it, and they will tell you how long you are going to live.' I said, 'I can only make out fifty-five.' 'Very well,' said he, 'that is all you will ever make.' I looked again at the door, and to my surprise the board was gone not. and to my surprise the board was gone, not a mark to show that there had been anything there. I turned to the gentleman for an explanation, and he also had disappeared. In my surprise I sprang to my feet, looked searchingly through the car; all was quiet and the stranger was nowhere to be seen. In my excitement I saked the occupants of the next seat where the gentleman went that sat with me. He answered that he would take his oath there had been no man in that seat but myself since I came in."

I have not seen or heard from Elder Call since. but I know the fifty-five years are finished, or nearly

The State of the Law in England as it Affects Mediums.

M. A. (Oxon), under the above head, has published an article in Spiritual Notes, of London, that can not fall to have a beneficial influence, furnishing, as it does, an exact statement of the legal status of these who have adopted mediumship as a profession. For this contribution so clearly and tersely presented, the mediums of England should feel under great obligation to him. In conclusion

VICTIMS OF MEDIUMSHIP.

"But, it may be said, in a certain sense, and to a certain extent, the allegations are true. Yes, there are mediums who are, I believe, the victims of their mediumship; physically weakened, it may even be morally paralyzed by its injudicious ex-ercise. But it is not they who are to blame so so much as ourselves, and our foolish methods of investigation. I do not believe that a long course of public mediumthip in promiscuous circles, where no care is exercised in the admission of suitable sitters, is very prejudicial to the medium. He is, as I have frequently said, the wash-pot into-which go the psychic influences and mental con-ditions of the whole circle. He is amenable to every dominant influence, and it is small wonder that a long continued course of absorption of the blended auras of the multitude, heterogeneous, inharmonious, physically, psychically, and perhaps morally vitiated, who resort to him, should leave him in a deteriorated state. But do not blame him for that; blame the general folly, and instead of stamping him out reform the methods under which you use his powers.
"I cannot peruse words such as those on which

I have dwelf without a feeling of great regret that they should have been written, and with a sensation of indignation at the wrong done by them to a much abused and maligned body of persons who are, to a very great extent, to be pitied rather than blamed. What with the persecutions of the law, the ignorance of the general public, and such ill-advised statements as these, the lives of the medium have by no meens fallen in pleasant places.

PERSECUTION IS A BLUNDER.

"For these tactics are those of persecution, how ever skillfully those who resort to them may veil that fact. They, or something like them, have been the Egyptian midwives who have sought to strangle the man-child of New Truth whenever he has been born into this purblind world; and they have consistently failed, for it has invariably "multiplied and waxed very mightly," as the Hebrew children did. They tried it when, in days long gone by, they visited the penalties of the ac-cursed Inquisition on Galileo. They have tried it whenever and wherever orthodox belief, whether scientific or theologic, has been assailed. They visited it on Elliotson for his belief in Mesmerism, and they tried it on geology when it contradicted the myths of Genesis. They have howled round Darwin, and they will continue to give forth in-articulate remonstrance against any infringement of what they regard as their patent for a monopoly of Truth. And what is the result? Galileo's Truth is unquestioned now; these same smiling persecutors of mediums will tell you that mesmerism is one of the explanations of the Spiritualism they denounce; Geology has triumphed over Genesis;

denounce; Geology has triumphed over Genesis; and Darwin is enthroned secure on the pedestal of science, while Huxley at the Royal Institution offers incense as attendant High Priest.

"The old story repeats itself. Spiritualism will take care of itself. If it be irue—that is the real point, and we know that it is a great, an eternal verity—it too will "multiply and wax very mightily," and will in the end prevail."

Letter from Alliance, Ohio.

To the Editor of the Religio-Philosophical Journal: The last Sunday of June found us in the new brick church of Alliance, Ohio, for the purpose of dedicating it to free thought. A large audience met in the morning to listen to our brother and co-worker, J. M. Peebles; the words falling from his lips were grand, giving life to the soul. In the afternoon our old time honored friend, Mr. Bradford, and myself greeted another large audidifferent opinions of those present harmony seemed to prevail and, indeed, it was a time long to be remembered, including the enemy who listened to the words dropping from the lips of a young man by the name of Boughtor, a great reformer in the temperance cause. Bro. Harter, of Auburn, N. Y., now and then spoke in the interest of the meeting. All seemed to say, "It is good for us to be here."

The church is now nearly paid for and speakers engaged for a sesson. I have just made engagement for a month or two, and there is much talk of engaging a speaker for a year. I think they will do so. The church is in the hands of officers who will carry it through successfully, aided by angel influences that do all things well. We have no fears. Out of the disturbed elements we already behold harmony. Last Sunday a much better feeling was manifested than the Sunday previous, and we are in hopes that before the month closes my engagement, that all of the brotherly love that existed in the human mind, will be made manifest, and that our friends both one and all, will work together. Yes, I feel that all will be well. The noble hearts of this society will make it live, for all mean goodness, though each may

see it in a different light.

I think that Alliance has the most prosperous society that I have met since I came to the State. It is likened unto a cone of light, through which the many sparkling rays will throw their jetty beauty to various points, that other towns may catch the inspiration and build, houses for the multitude to gather in and listen to the voice of truth treat from the areal world. God grand the truth fresh from the angel world. God speed the day, is the earnest invocation of a co-worker for the interest of humanity.

MRS. H. MORSE.

Letter from a Little Girl.

To the Editor of the Religio-Philosophical Journal:

Inoticed your advertisement in the Journal "Of slightly soiled and shopworn books," and I would like to have the one entitled "Dialogues and Recitations for Children," Enclosed please find forty cents in stamps, the price named, to pay for two copies of said book. I am a little girl twelve years old, and would like very much to see a Childrens' Lyceum started in our hall at Shreveport. Papa is a subscriber to the Journal and there are pieces in each weekly paper that I read, understand and enjoy. MAUD PIGGOTT.

The above letter indicates that the writer is endowed with more than ordinary intelligence for one of her years, and the interest the now takes in the literature of Spiritualism will bear fruitage, and when she arrives at womanhood she will find that she has prepared herself for an advanced position in life.

M. T. C. Flower writes as follows from Lake Elmo, Minn.: On May 1st I retired from the International Hotel and since that date have been at this beautiful summer resort. I wrote you soon after coming here to have the JOURNAL forwarded to this place, but as it has not reached me, I fear my communication to you must have miscarried. I am really lost without the Journal, as a weekly visitor. Although I get the Banner each week, I feel as though I hardly know what is going on in the spiritualistic world. I have in the RELIGIO PHILOSOPHICAL JOURNAL a plenary confidence in all subjects endorsed by its editor, and when any matter touching the credibility or integrity of mediums are a subject of criticism, I susp mediums are a subject of tristram. I suspend judgment until the Journal has investigated and made known the results to the world, having thoroughly satisfied myself that such investigation will be thorough and truthful.

N. E. Crispin writes: I like the Journal. It seldom ever fails to come to hand; its contents are food for the mind. It is to me what a Sabbath day's rest is after a week's hard labor.

E. Mattoom writes: I cannot do without the good old Journal. I am old and need such a staff to lean on. It is better than all other reading I get. Its great and good thoughts are refreshing and makes our lives more cheerful.

The Male and Female Churches.

The Northwestern Christian Advocate asks an explanation of the fact that so much larger a num-ber of women than men are members of Christian Churches. It suggests various possible or plaus-ble reasons, as that women are purer naturally than men, that girls are longer under the tutelage of their mothers, that men's taste for society, ag-gregation, and getting into crowds is gratified during the week, while many women are dependent on the Church for their glimpses of the world, etc. The last of these has some force. But the true reason of the predominence of women in the Christian Church, is that the Christian religion is itself female in its creed, in its moral and ethical system, and sustains the same relation toward the State, which represents the masculine church, that women sustain toward men. The feminine virtues of non-resistance, meekness, charity and "goodness" generally find their full expression in Christianity as it comes from Jesus, although owing to the ascendancy of men, particularly of Roman priests, in the government of the church, to history is often masculine, as in the Crurades, the Inquisition, the persecutions for witcheraft and heresy, in all of which the object, viz, Unity of Faith was a strictly feminine one, but the means sought to effect it, viz., coercion, was as strictly masculine. masculine.

The true church of the male sex is the government or state; its atonements and sacrifices are battle fields; its creeds are crowns and constitutions, sceptres and statutes; its Saviors are generals, heroes, scientists, discoverers, philosophers and statesmen; its priests are politicians, lawyers judges financiers and men of business; its Heaven is present earthly political, social and intellectual power; its Jesus, or Hercules through whom it expects to obtain all favors is, toil, business, achievement. Its God is wealth, learning, power, science, humanity. Instead of having any great desire to worship, it perpetually demands worship. It is into this channel that all the manhood worthy of

the name flows.
If the Advocate desires hereafter to find male If the Advocate desires hereafter to find male church members, it will go into the male church to find them. It will go where the masculine virgues of courage, will, ambition, force, determination to excel and to rule, economy, constructiveness, toil, labor, investigation, scrutiny, doubt, reason, mirth, wit, ridicule, sarcasm, infidelity, exploration, invention, genius, discovery, all exact and compel worship at the hands of others, but have no time to waste upon worship themselves. The Advocate has preferred herefore to muster itself into the church of unsexed men, and is now itself into the church of unsexed men, and is now surprised to find itself surrounded mostly by wom-This is not only true, but it is equally true, that among churchmembers as a rule, whatever manhood there is, is to be found among the women. The men who are there, know that they are only there either because they have the hearts of women or because they want to win them. LIBERAL.

Notes and Extracts.

Hell involves the failure of God to bring good out of evil.

The voice of God is the voice of conscience, of man's moral sense.

Spiritualism has been the most practical eacher the world has ever known.

Nine-tenths of all disease and crime known among men are the result of intemperance. Shallow men believe in luck and circumstance; strong men believe in cause and effect.

If any bloody sacrifice is needed to appease wrath, it is surely the wrath of a devil, not the wrath of God. From time immemorial it has been, and still

he folly of the world to crucify its Saviors, and deify its destroyers. Children are born into the world cursed by

appetites and unholy passions, brought about by the use of intoxicating drinks. Every important epoch in the world's history, has caused the angel minstrels to tune anew their harps and send forth their sweetest songs.

Spiritualism will triumph over Materialism. whether presented to the world under the guise of religion, or in that cold cheerless form which ends all in the grrve.

"True religion and undefiled before God the Father, is this: to visit the fatherless and the wid-ow in their affliction, and to keep yourself unspot-ted before the world."

Death comes not to Spiritualists in the garb of the king of terrors, but a white-robed angel of mercy, to unlock the fetters of clay, and assist the spirit to pass on to freedom.

Old maxims hold a certain relationship to the present, but they cannot control it. We revere the good of the past, but we should have a greater reverence for the good we see in the present.

We ought to do virtuously because it is right, because it breeds a stable and noble character, without any reference to heavens or hells. And a man who will do right only for fear of hell, is bad at the core.

Bishop Bedell says that, if ministers would only speak the truth in funeral sermons, the de-mand for such discourses would be rapidly diminished. It would be a bold man who should undertake the experiment.

Modern Spiritualism is the guardian of the home circle. No home so happy as the one where the doors and windows are open for the loved ones to come in and visit with the friends who yet wait in shadows for the morning sun to dawn, and reveal a new day. The attempt to couple Spiritualism with the

grossness of Materialism, has had a tendency to retard its growth, but it will rise from its ashes purified like gold from the refiner's laboratory, leaving the dross of materialism to be cast out, and trodden under foot of men. What you are to-day is the result of educa-

through the darkness and mysteries of religious paganism. These influences have enabled you to perceive the heartless follies of the old and the glowing beauties of the present. Nays Dr. Beecher "The woes of some will make others happy because their punishment glorifies God." But his son, Edward Beecher, says, "this doctrine involves God, His whole administration,

tional influences which have come down to you

and His eternal kingdom in the deepest dishonor that the mind of man can conceive." Who is afloat, the man who says. I believe in the laws of nature, the moral laws of the soul, that to obey brings me life, to disobey death;" or is it the man who says, my good deeds are filthy rage; I-cannot have any righteousness of my own—it is the righteousness of another that covers me?

When a young man goes from the country to the city, he should carry his home with him, in following its teaching, in selecting only such companions as he would invite into his mother's parior, in spending his Sundays and spare hours in such a way as he would be willing for the folks at home to know how they are spent.

All Oriental literature is highly figurative. The Eastern nations, in their daily intercourse with each other, employed symbols very extensively, and all attempts to understand them, with approx imate accuracy, if we confine ourselves to the literal meaning of their works and words, must essentially result in disastrous failures.

Them brute force was recognized as law-the priesthood dictated terms to God, and that most august presence thus secured; but things have changed now. The most cultured intellects of the age recognize the Divine presence with reverence and love; but this change could not have been produced if the old systems of education had been adhered to.

Im Siam, a priest went to a missionary and asked, "How long does your God torment bad men in a future state?" Being answered forever, he re-plied, "our God torments the worst men only one thousand years—so we will not have your God in this country." But, says Edwards, the woes of the damned will contribute to the happiness of the blessed. Very well, says every father, mother, wife, husband, friend, we will will willingly forego our extra share of bliss, if it can be secured only by the unutterable woe of those we have tenderly loved—even our children, or parents. God keeps us from sinking into that pit of selfishness wherein another's misery is our joy.

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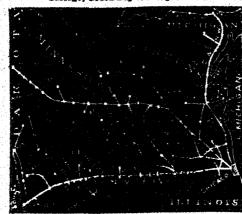
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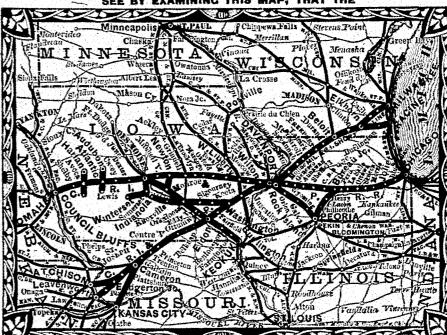
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them to the scenes of a higher and nobler existence?

"Shortly after this, I was standing by the bed of a young lady in her last moments, when she called to me and her mother saying, "Do you not see my sister (who had died of vallow favor a farm waste before the control of yellow fever a few weeks before) there?" pointing upwards. "There are angels with her. She has come to take me to heaven."

"Perhaps these facts are in harmony with the doctrines of modern Spiritualists. One thing I know. There is not a more delightful, sanctifying faith than this—that as soon as we die, glorified spirits will hover about us, as guardian angels to breathe on our souls their own refinement, and to point our way to the heavenly mansions."

The following extract is concerning Mr. Clapp's own personal experience during what seemed at the time to be the closing hours

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"That point of my disease termed the crisis continued two or three days. During crisis continued two or three days. During this time, I was unable to close my eyes, and had abandoned even the hope of recovery. One night I said to Mrs. Clapp, "I am dying." She thought so too. An icy coldness had nearly reached the citadel of life. We were alone. I was in perfect possession of my covarious and process. of my consciousness. From some cause or other my mental powers were much more active than when in health. My memory was so excited, vigorous, and grasping, that I recalled the whole of my life and could repeat to myself passages of the Hebrew. Greek and Latin languages without an ef-fort. All the literature that I had acquired came up before me with supernatural fresh ness and charms. A true record of my thoughts and feelings that memorable night, would fill a volume infinitely more interesting than any other exercises I have

ever enjoyed.
"Strange as it may seem to so ne, that was probably the happiest night of my life. My soul was filled with delightful imaginations. I fancied that I saw angels playing on their golden harps in the most exquisite and enrapturing airs. A kind of profound curiosity, mixed with the highest delight dwelt in my mind. For at that period I was not afraid to die. I kept looking to catch a glimpse of the spirit land whose scenes I expected every moment would burst upon me, when I should close my eyes on earth and open them upon the light of a day whose sun will never go down.... A feeling not unlike regret accompanied my first impressions that I was returning back to mingle again in the trials, duties and vicissitudes of

But although Mr. Clapp finally recovered from the severity of this attack, he was never afterwards able to perform in full the duties of his ministerial life, but after a voyage to Europe (in 1847) he returned and resigned his position at New Orleans and took up his residence at Louisville, Ky., where these memoirs were written. The following incident occurred during his voyage which shall be my final quotation, although there is much more that, would

be exceedingly interesting to the reader:
"My fellow-passenger was a resident of
New Orleans. Although a most intelligent, agreeable, and worthy gentleman, and most excellent company, he was at that time inclined to be skeptical on the subject of religion; but when I met him last winter I found that he had become an ardent, zealous Spiritualist, and of course a firm believer in God, inspiration and immortality. The change was to me the more extraordinary, because he has a mind remarkably cool, clear and philosophical. I have never known a person less liable to be led astray by sophistries and enthusiasm of any kind. Who dares say that there is nothing true, divine or beautiful in modern Spiritual

It should be borne in mind as explanatory of some of these quotations, that although the incidents given occurred many years be-fore the established era of our faith, yet they were not recorded in a book-form until about ten years subsequent to this era, when Spiritualism had obtained for itself a firm foot-hold in the world, especially in our own country. Hence it was natural that one of Mr. Clapp's advance thoughts—being as he was almost, if not entirely a believer—should make frequent references to this faith in writing out his personal sketches of the past.

These illustrations of the earlier gleamings of the light of our faith might be indefinitely extended. But I close for the present, being aware that I have already occupied the full extent of space that should be allowed to an article like this.

"Liberals" and Democracy.

I see that the notorious Truth Seeker editor asks "liberals" to vote the Democratic ticket because the Republican party, as he

To the Editor of the Religio-Philosophical Journal:

alleges, supports sectarianism. No great party can rise far above the average of public opinion, and so no doubt, that party may be swayed somewhat by the great power of sectarianism. Yet it feels, too, the power of liberal opinion, and declares for unsectarian schools and a separation of church and State in general terms.

But how about the shameful subserviency of the Democratic party to the Catholic church, the granting of hundreds of thous-ands of dollars of public money to Catholic schools in New York, by its leaders in power there, the orders of their priests, from the pulpit that the hearers must vote the Democratic ticket and like acts?

I look upon an effort to form a political party on a "liberal" basis as an absurdity, as other grave issues will overshadow this, and men will not leave their parties for it. Criticism of parties and of candidates, and support of men, who, while true in other directions, will help liberty of conscience and that justice to all which comes with separation of church and State, taxing of churches, etc., is well.

The first thing is to keep up a standard of high personal conduct. Those who fol low yulgar and weak leaders fall into the ditch and lose all moral power. G. B. STEBBINS.

A correspondent writes; "Mrs. Emma Hardinge-Britten is speaking in New York to good houses this month, not withstanding the city is suffering from intense heat, and every one is out of town that can get out. This gifted lecturer always will draw good audiences wherever she is,"

The finding of a petrified shark at the La Panza gold diggings, Cal., is reported. Its weight is about two hundred pounds, and its original length was about eight feet. A petrified whale, some forty feet in length, is imbedded in the earth in the same locality

Dr. Erlenmeyer gives it as his opinion that the Semitic nations, including the ancient Hebrews, were left-handed, and that this peculiarity was the reason why they wrote from right to left.

WOMAN'S WORLD AND WORK.

The Subject of Mrs. Watson's Address.

An Eloquent Plea for Justice to Women-Mrs. Watson's Departure.

[Petrolium World, Titusville, Pa.]

It is but seldom that the people of any city are favored with an address so full of earnest thought, wise lessons and impas-sioned elogence as that delivered at the Universalist Church last evening, by Mrs. E. L. Watson, upon the subject, "Woman's World and Work." A large audience was present and listened to the speaker with intense interest. It is doubtful if a more eloquent plea for the equality of women was ever delivered in the State, and certainly there never was one one delivered more earnestly or sincerely. Following is the synopsis

ofthe address: History was made by man, and written by man, for man. Woman was given no part or place in the work. For weary centuries one-half the human race has been compelled to stand by as the silent, inactive witness to the deeds and misdeeds of the other half. Individuality is the universal law in mind and matter—in everything that lives and grows. But woman's individuality has been denied her. To read history one would think that woman was a mere nonentity, a speck in the great atmosphere of existence not worth the recognizing. Yet the smallest leaf that grows, the tiniest insect that creeps, the dim comet speeding through space, each blade of grass—each has an individuality, a fixed definite destiny to fulfill, which it performs in accordance with the law which called it into being. The history of one woman's life, fairly written would convince the world of her title to a distinct individuality and lift her up into the position to which she is entitled in the great family of humanity. The question "Where is woman's world?" has been answered time out of mind, "In the household, in the family, in the nursery." It is true that these are parts of her world and her work, but they are not the limits. She is entitled to a place, she has a mission to perform, in the work now occupied by men, to purify the public service, to promote morality and bear part of the responsibility in the affairs of State and Government.

Are not gentleness, tenderness and purity as lovely and desirable in men as in women Are not strength of mind, firmness of character and integrity of heart as glorious in woman as in man? If they are, then it is woman's right and man's right to cultivate them alike and with equal advantages. Woman's world is an undiscovered country. It is foreshadowed by clouds of ignorance which hang above the world like an eternal curse. Now and then a woman whom fortune and destiny seemed to have chosen as an especial favorite has risen up before the world in testimony of the grand possibilities of womanhood. There was a Madame Roland, who with her husband bore equal shares in the cares of State. There was a Florence Nightingale whose purity and sweetness of life conquered a corrupt and vicious soldiery and enabled her so to influence the army that she seemed an angel risen out of the hell which the demons of war dig for our common humanity. There was a Caroline Herschel who sat with her brother through the lonely watches thousands of nights studying the problems of the stars, and became as famous as her brother. But these women were not favored or assisted by men in their great works. Destiny or some special Providence lifted them up to the full dignity of womanhood in spite of custom, in spite of ridicule and in spite of the contempt which men are only too ready to cast upon all women ambitious of reaching the great possibilities of their lives.

It is urged against the plea for the enfranchisement of women that they are already represented by men at the polls. On the contrary they are wholly and persistently misrepresented. To represent woman man must be acquainted with her wants, in sympathy with her aspirations and have a knowledge of the intricate workings of her inner spiritual life. Men do not possess this, they do not try to possess it, and therefore they do not, they cannot represent woman as she ought to be represented in the government of the country. What is his-tory, what is government, what is human progress? They are the aggregate, the sum total of this life, and in all their varied works woman should stand upon the broad level plane of equality with man. The law of heredity proves beyond doubt or question that woman's influence in moulding the lives and characters of the race is ten times greater than that of men, and if there should be but one educated class it should be the women, who rock the cradles and direct the destinies of men.

If every great man in the world to-day could rise up here to-night and express the honest convictions of his heart, in ninety-nine cases out of every one hundred it would be found that for his intellectual and marel greatness for his nurity and poblitic moral greatness, for his purity and nobility of character he was indebted to his mother. In the highest civilization women are freeest, and where women are freest there will be found the best and purest society. To judge of a man's character find out his opinions about women. Corrupt and evil-minded men will express coarse and vulgar thoughts, while the pure and upright man

will always speak reverently and in praise. They who argue that woman's mission is the silent one, the mission of secret minis-tration and voiceless prayer—they who echo the misinterpreted manifesto of Paul, "Let your women keep silence in the churches," but faintly understand woman's relation to human progress. They urge that woman cannot take up arms, and therefore should not be given a voice in the control of the government. But is war the highest plane of civilization? Is there no coming time when the gentler arts of peace, love and the common brotherhood of humanity will rule the land, and the black clouds of war vanish in the sunlight of universal peace? They say the enfranchisement of women would bring them into the petty political wrangles which mark the ebb and flow of party spirit. But is there no hope of a future, when principles and not personal prejudices will rule the public voice, when statesmanship will mean something beyond mere partizan advantage, and the government regenerated and reconsecrated in the flood of intellectual progress? The woman's world lies all about us. It is as broad as humanity itself, and reaches from horizon to horizon of human action. In woman is embodied the prophecy of a race, the promise of a race yet to be. A Sappho, a Joan of Arc, whose heroism inspired the warriors with fresh conceptions of patriotism; a Grace Darling, whose valor put to shame the boldest courage of men; a Caroline Herschel, who divided the honors of astronomical achievement with her great brother, a Vinnie Ream, be-

fore whose artful chisel the marble chip fell away, revealing an ideal of the sweetlived Lincoln so true and perfect that beholders wep; even as they admired—these are instances of the grand possibilities of woman's life and mark the path through which she has trad onward and upward for

unnumbered ages.
What would the church have been without the devoted self-sacrifice of woman? A shadow of a departed substance, a form without spirit, a mockery of faith, and a travesty on true religion. But the patient woman, she whose heart is filled with a love and a tenderness unknown to man finds more consolation, more real sympathy in the shadowy recesses of the cathedral than in the glamour of the crowded church. Woman's devotion, her deep inner spirit of self-sacrifice, upholds the church and gives it all its strength.

Let girls be trained up as boys are. Let them be taught the nobility of labor, and that they need not sacrifice any of their loveliness in earning an honest living. Let women be the equals of all men. They should be tried before courts and juries of their peers. To-day they are tried under laws of men and by juries of men. They are denied a right guaranteed by the Constitution stitution.

The enfranchisement, of women would promote morality and temperance, strengthen the Government in every part, and purify politics. Woman's mission is to workwith heart and intellect—for the purification and elevation of the race. If it be woman's sphere to be a housemaid, let her do her best and be sublime. If she is gifted for an artist, let her excel in her calling, and be the peer of any king. And let us all remember that the mother, she who sustains and trains the infant man, is the grandest, the divinest of all queens.

MRS. WATSON'S DEPARTURE.

It having been understood that this would be Mrs. Watson's last public appearance prior to her departure for the Pacific Coast, the Titusville Spiritualist Society took oc-casion to offer an expression of regret at her withdrawal. At the conclusion of the address, Mr. Harp, a prominent member of the Society, stepped upon the rostrum and in manner full of emotion, addressed Mrs. Watson as follows:

Dear Sister: It is with great sorrow that the Spiritualist Society of Titusville, this evening, says to you, our beloved sister, good-by: and I can safely say that this sorrow is shared not only by all who have known you in this city—your home for so many years—but by all whose privilege it has been to make your acquaintance, or has been to make your acquaintance, or listen to the inspired utterances voiced forth by you in this our Eastern country. These utterances have been to us an inspiration to live a purer and higher life; have given us confidence to think outside the beaten track, not only in theology, but in all departments of thought, and have here given us food for thought, and have here given us food for thought, have been a joy to us in times of rejoicing and when sorrow has entered our homes. And dear ones have been born into the higher life, the grand truths and teachings of the spiritual philosophy as given by the angels through your organism have given us such accordance. organism, have given us such consolation as can from no other source be obtained, and been to the mourner precious beyond our power to express.

While we regret so much to say farewell we would not bid you stay when you feel that your health demands the change, but wish that your journey may be pleasant, with your spirit friends for company, to that land where "the snow o'er the orange blows," trusting and hoping that the change will be of so much benefit that many years which to speak glad tidings of great joy to many people. And we will hope, may we not, that you will cherish a pleasant remembrance of our city and its people; and should the good angels again guide you across the continent, I can assure you, you will find hearts kept warm to welcome you home

Mrs. Watson replied in a few remarks of great tenderness and gratitude. She referred in fitting terms to her long experience in this city, to the sorrows she had unence in this city, to the sorrows she had undergone, to the happiness she had enjoyed and the happy memories of Titusville and its people she would bear with her to her new home in the west. It was a beautiful address, full of feeling and gratefulness.

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