Gruth Meurs no Musk, Folus at no Human Shrine, Seeks neither Place nor Spplause: She only Saks a Searing.

VOL. XXX.

JOHN C. BUNDY, EDITOR AND }

CHICAGO, MAY 14, 1881.

5 \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS. NO. 11

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#### EDITORIAL CORRESPONDENCE.

#### Detroit to Worcester.

From Detroit to Rochester is a swift and familiar ride over the Great Western Railway, needless to enlarge upon. During a stop of a day in that city we looked into the office of Judge Shuart, County Surrogate, at the Court House, a Spiritualist who has "the courage of his opinions;" has been twice re-elected to fill his responsible place by the peoples' vote. Honesty is the best policy, and one may as well be a man as a mouse.

A night ride to Albany and east brought us among the Berkshire mountains at early daylight, and we rushed along a roaring river, swept around curves made by the jutting out of massive peaks and rocks caught glimpses of narrow valleys and pleasant hamlets, and just after sunrise rolled across the long bridge over the Connecticut river, had a glimpse of the rich and lovely valley, the mountains northward, the beautiful city and the green slopes of Armory Hill on its eastern border, the favoriteplay ground of our childhood. As the thoughts and memories of those pleasantdays came fresh to mind, there came also the words of a New England poet:

"Land of the torest and the rock,
Of clear blue lake and flowing river,
Of mountains, reared aloft to mock
The storms career, the lightning's shock,
My own green land forever!
Oh, never may a son of thine,
Where'er his wandering steps incline,
Forget the sky which bent above
His childhood, like a dream of love."

Two hours brought us to the Union Depot at Worcester, noted, as are most New England depots, for the comfort and excellence of its waiting rooms and lunch rooms. In these matters one finds a delicate regard to personal convenience and a home-like air not often found elsewhere. Our good friend Sibley met us at the cars, and we were soon amidst the comforts of his house. Yesterday afternoon a good audience of Spiritualists met at St. George's Hall, and in the evening it was filled with attentive hearers-thoughtful men and women, and young people ready to listen, in all 300 or more. We met Mr. Lowe, President of the society, Mrs. K. R. Stiles, just home from New York, where her clairvoyant and medium faculties and her personal worth commands attention, her friend, Mrs. Howe, and other good helpers, and we (wife and self) are at home with Mrs. Sibley and husband.

This fine city of 60,000 people is the city of varied industries, machinery for wool and cotton, and paper mills, tools, wire, etc., all of best quality, calling for the skill and strength of thousands of workers, and boot and shoe making employing many more. A few doors from where we write there is a great building where 500 men and women are busy at boot-making, with beautiful mechanism to help them work.

This ancient town is famed, too, for its old families, its wealth and the fine manners of many of its people. The narrow streets wind about at their own will up

and down and around the hills over which the growing city spreads, and our new western towns would do well to imitate the neatness that rules here. Whether it is the ample granite house with its broad lawns and shrubbery, or the simple dwelling of a plain man with its patch of grass, everywhere is neatness and no unsightly rubbish. There is very little poverty or squalid want and more comfort for all classes than is found in most cities. The mechanics and working people are unusually intelligent and thrifty. Skill, industry, self-respecting conduct and an aim to make their daily work valuable on the part of the workmen, and respectful appreciation on the part of employers, seem to supplant strikes and labor riots and to illustrate the benefits to all of a higher civilization. For a week we shall be here and then leave for Pawtucket and Providence. To show that woman's wit does not fail in this region, our epistle may close with a story and a verse. In a Rhode Island town is a family of three maiden sisters, all over eighty, and their accomplished niece.

Some months ago a friend of ours called to see them, and one was absent circulating a woman-suffrage petition in the neighborhood-she, with all the family, having been active in anti-slavery suffrage, free religion and-like movements for many years, all holding a birthright membership among the Quakers and keeping the nobier ideas of the Friends without any sectarian narrowness. Our friend said humorously: "If Susan had been at home, where a woman's place is, I should have seen her." After leaving he saw in a shop-window a sign: "Woman's Right's Stove Blacking, immediately a package was sent, with a humorous letter, to this good woman. On its receipt she had a hearty laugh and at once sent back the verse below as her response:

"No doubt, no doubt, good cousin Joe, Whene'er occasion suits, Not only stores may women black, But eke their husband's boots.

"And why they were so foolish made
We're told by learned pen—
"Tis said (and who shall dare to doubt?)
"Twas done to match the men."

This surely shows that eighty years of busy and self-supporting life and work had not dimned her wit or wisdom.

### The Unknowable—Herbert Spencer—Agnosticism.

We extract from the report in the Times, parts of an admirable address before the Chicago Philosophical Society by Mrs. Celia P. Woolley, which gives clear idea of certain new views held by able persons and which our readers would like to understand. We have but a single word of suggestive criticism. Spencer, Huxley and their like, and this gifted and thoughtful woman as well, when they give careful and appreciative study to the facts and philosophy of Spiritualism, will find their views modified and their insight more clear. Her lecture was on "The Religious Aspects of Spencer's Doctrine of the Unknowable." She said:

It is a familiar remark of the present day—one which, through repeated utterance, has ceased to surprise—that "religion is dying out." It therefore becomes our first duty, before we attempt to trace the relation which any particular tenet or system of philosophy may sustain to the future, to inquire into the nature of religion and the religious instinct in man, with a view to ascertaining whether this instinct is the accidental offshoot of an ignorant and superstitious past, destined in time to wither and decay from disuse, or whether it is a permanent and legitimate factor in the progress of mankind.

ress of mankind.
Two forms of religious unbelief.
The spirit of religious unbelief so preva-

lent in our day, takes on two different forms; the iconoclastic and scientific, or that of a shallow and fanatical materialism and that of philosophical criticism and inquiry. With the arguments and methods employed by the religious iconoclast we are not this evening concerned, and pass at once to the con-sideration of the position held by another class of critics, who reach the conclusion that religion is fast disappearing from the world by a mode of reasoning much more philosophical and deserving of attention. The judgment of this latter class is not based simply on the observation of external signs, but concerns itself with the question of the intrinsic truth and value of those socalled fundamental principles on which all religious creeds and sects are primarily based. They call attention to the fact that where men once believed themselves in possession of a certain amount of accurate information respecting God, the soul and immortality,

now the fast-ripening conviction is that all these matters lie outside the limits of man's possible knowledge, and that the various theories held with regard to them are whol-ly delusive and childish. They argue furth-er that uncertainty of knowledge like this concerning the primal fact of religion can not but result in corresponding indifference and inattention to all religious concerns. The religious instinct must be trained and developed as any other, and all attempts at soul-culture and preparation for eternal life are impossible and useless where men are doubtful of the reality of both. What reason or meaning, they ask, is there in worship or prayer, when we have no means of determining whether God exists or not? What is religion worth to men imprisoned in bonds of sense? These are some of the questions and arguments which distinguish that phase of modern scientific thought known as agnosticism; a word which as it is generally interpreted, becomes fraught with very serious consequences to all that pertains to the higher life man, but in which very many thoughtful people have already discerned the possibility of nobler religious conceptions than have yet dawned on the world through theological creed definition. That the agnostic's position, as just stated, contains much truth and wisdom, I think most of us will admit; but that it does not cover the whole question of religious faith and experience; and that in many respects the argument employed is more plausible than sound will, I think, appear on further investigation. If the religious iconoclast is guilty of a very short-sighted blunder when he makes men's growing disregard for the old theology the sign of complete indifference to all religion, the agnostic commits a similar mistake when he makes certainty of knewledge concerning the fundamental post. lates of religion its only possible basis.

## THE SO-CALLED FUNDAMENTALS OF RELIGION.

For what are these fundamentals called God, soul and immortality, but so many man to those forces and experiences which continually enter into consciousness, but which is too fine and subtile to be adequately expressed in the terminology of science. Recent investigations in the departments of ethnology and comparative philology lead us to the belief that the ideas of God and spirit may be traced to an origin as purely human and are as subject to the laws of growth and evolution as any of the minor religious doctrines to which they give rise. Do not misunderstand me right here. I do not say that man's conception of himself as an immortal spirit, the heir of all that eternity has to offer, is not more ennobling than his opinions respecting the sacraments and the resurrection; nor that belief in God has not been the source of greater inspiration to worthy thought and deed than the doctrines of predestination and free will. 1 simply say that so far as we have any means of verification, the first may be as little correspondent to the real truth of things as the last. Thus far we may agree with the agnostic, that if religion is solely dependent on the known reality of God—the known reality of the spirit and its immortality then is its reign destined to draw to a certain close, for each of these terms among our most fearless and logical thinkers is recognized as expressive of a hope, a desire, an aspiration on the part of man, rather than descriptive of any actual verity. If we look beneath the surface deep into the hearts and lives of men, we shall see that the religious life, so far from depending on the definite meaning attached to certain words and phrases, springs only from that under-lying spirit of trust and adoration which thus seeks to find expression for itself. It is the thought of God, not the absolute proof of His existence, which has made men reverential. It is the hope of immortality, not its exact demonstration, that has enabled men to triumph over death. It is the irresistible impulse of the heart to seek communion with that which is higher and better than itself, which constitutes the spirit of worship. Lastly, it is in the pressing sense of mystery—mystery everywhere—that we find the source of man's religious hopes. In the thought of an unknown somewhat, entering as elemental factor into all life. thought, feeling and aspiration, whind the root of religious faith and experience.

THE REAL FUNDAMENTAL IN RELIGION.

Back of the fundamentals—God, soul, immortality—lies the only real fundamental—that which we are learning to reverently name the Unknown. Religion, then, not being dependent upon authoritative statements of belief, not even commensurate with certainty of knowledge respecting its most cherished ideas, not springing solely from this thought of the Unknown, will continue a living, active element in human affairs. Man's religiousness is determined not by his acceptance of a certain form of faith, nor by his convictions respecting his own nature and destiny, but is simply the measure of its sensibility to the mysterious forces which encompass himself and the universe. A recent writer on a somewhat similar theme says the question whether a man is religious is answered "not by discovering what theory he has of God and the universe, but by discovering in what attitude he stands before that everlasting fact. If in an attitude of easy indifference or unawed garrulity, then truly he is not a religious man.

MENTAL ATTITUDE OF THE AGNOSTIC. Now it requires only a slight acquaint-

ance with the writings of that class of thinkers whom the world prejudicially terms "agnostic," to convince us that their attitude is not of "easy indifference" or "unawed garrulity." Even John Stuart Mill, who probably held the religious hopes of mankind in as little sympathy and approval as any one, takes pains in summing up his celebrated argument on Theism, to admit and define the advantages which accrue from leaving the question of the Unknown, or as he terms it, the Supernatural, open to all that the aspiring imagination of man can conceive of it within the bounds of demonstrated truth. He calls attention to the fact that the "principles which relate to and control the imagination . . have never been made the study of philosoph-ers," and he expresses the belief that "this will become an important branch of study as the evidence of present beliefs is found untenable." Harriet Martineau died before the word "agnostic" was invented, wherewith to set an example to the world of her intellectual shortcomings, and her memory was branded with the coarser epithets of "atheist" and "materialist." Yet who that read that remarkable auto-biography and learned of the regular season of communion she held with the stars in the hush of midnight, did not feel that here was the spirit of true worship. There is nothing in agnos-ticism, construing the word according to its exact meaning, that is incompatible with a devout and religious spirit. The agnosti-cism that makes a boastful display of its ignorance, and, animated only by the spirit of negation, cares for nothing beyond its own denials and unbelief, has, of course, nothing in common with religion, and very little with common sense. But there is an agnosticism which, frankly admitting the limitations of thought, yet finds sufficient grow ds for the exercise of hope, trust and gratitude in its relations to the universe and numanity. Accepting the universe and man's place therein as two incontrovertible facts, it builds thereon as fair a scheme of moral regeneration and human happiness bitrary creed and dogma.

spencer's doctrine of the unknowable To the reflective and discerning student of evolution, Mr. Spencer's doctrine of the Unknowable contains more than a hint with regard to both the scope and direction of the world's future religious faith. Let us briefly review this doctrine. Mr. Spencer begins his argument by showing that the only method of arriving at a fair and correct judgment of the merits of different religious beliefs is that of comparison and elimination, where, instead of cancelling like quantities as in an algebraic equation, the dissimilar non-essentials of two opposing creeds are stricken out, leaving the fundamental truths which each holds in common with the other. He then applies the same principle in the search for some kindred tendency, some unit of agreement between science and religion. The point of likeness which offers the only opportunity of a real reconcilement between the two is found, as you know, in the fact that the ultimate ideas of both science and religion are equally unthinkable and unknowable The final postulates of the scientist, termed space, time, matter, motion and force, as well as the final abstractions of the religionist, called a self-existent or self-created God are alike outside the bounds of human conception. Here, then, where each is compelled to admit the existence of some fact or element in nature, which, though it can never be understood, must forever be taken into account, where the exact knowledge of the one is as futile as the faith of the other to determine aught further with regard to this mysterious force, and both are constrained to pronounce the words, "The Unknown." Here the man of science and the religious teacher may cease their bickerings and wordy strife, and salute each other in the name of peace.

He says: "Common sense asserts the existence of a reality; objective science proves that this reality cannot be what we think it; subjective science shows why we can not think of it as it is, yet are compelled to think of it as existing, and in this assertion of a reality uterly inscrutable in nature, religion finds an assertion essentially coinciding with her own."

A WORD OF EXPLANATION

is due at this point. In making Mr. Spen cer's doctrine of the unknowable the basis of the future religion, it is meant to do so only in a general and not in a dogmatic sense. Nothing more can be claimed for this doctrine, which its author probably regards only in its metaphysical aspects, as s necessary postulate in his scheme of a synthetic philosophy, than that the teachings it embodies are wonderfully suggestive. and exceedingly opportune to the world's present needs. When Mr. Spencer shows that the reconcilement between religion and science consists in their united "assertion of a reality utterly inscrutable in nature," he admits the equal validity of the religious hypothesis with the scientific concerning the ultimate cause of things, and proves al so that religion is not a mere superstition, but a natural sentiment of the human heart Yet when, in the "Sociology," he takes up the question of the different religious beliefs and practices among men, subjecting each in turn to the close analytical scrutiny of his untiring mind, he has no other solution to offer respecting them save what is found in the purely physical circumstances and factors which have contributed to their development. That is, after demonstrating

that there is an unknown reality, the inscrutable nature of which forms the subject matter of all religious ideas, he proceeds to account for the existing religious doctrines without reference to this most important fact of all, and with reference only to that potent omnipresent agency termed the "environment." Let me make my meaning somewhat clearer by an illustration. Mr. Spencer traces man's present/belief in Deity from the practice of ancestor worship among our primitive ancestors. Belief in immortality and the separate life of the soul are accounted for on the basis of dreams, which first gave rise to the idea of dual existence.

THESE THEORIES ONLY PARTIALLY ADE-

#### QUATE.

That these theories, particularly the latter, are very rational and capable of being supported by a large amount of highly presumptive evidence, there can be no doubt; yet, so far as their aim to explain the whole question of religion and religiousness, they seem to me, at least, not only inadequate in themselves, but to be at quite serious variance with the positions laid down in the elucidation of the doctrine of the unknowable. Ancestor worship may go far to explain man's belief in Deity, but does it fully account for the spirit of worship itself?

elucidation of the doctrine of the unknowable. Ancestor worship may go far to explain man's belief in Deity, but does it fully account for the spirit of worship itself? IMPLICATIONS OF THE EVOLUTION PHI-LOSOPHY. Now, taking facts as he finds them, it is the scientist's duty to determine not only their origin and nature, but their present use and benefit to mankind. The noblest implications of the philosophy of evolution which, to the vulgar apprehension, is chiefly employed in discovering the smallness of life's beginnings, are realized in its disclosures of the worth and meaning of the thing evolved. The theory that man is descended from the monkey is repugnant or not ac-

cording as our vision is most filled with manor monkey. Undoubtedly some of the more enthusiastic advocates of Darwinism have committed the error of bestowing the larger share of attention on the gorilla and chimpanzee, and crowded man, the less interesting because more familiar figure, into the background. But mistakes like these are incident to youthful discipleship of a new creed, which time will rectify. The merit and dignity of man in the great scheme of evolution is not diminished by the fact of his near relationship to the baboon-faced tribes that preceded him, any more than the appetizing flavor of the golden pippin disappears when we learn that it is the more richly seasoned product of the sour and withered crab, or the cultivated human voice of to-day loses its charm so soon as we have ascertained that it has been developed from the harsh, broken articulations of an half-brute, half-human ancestry. Neither can the present worth of religion be disproved by the knowledge of its obscure and materialistic origin. Comparing the growth of religious instinct with that of others held in almost equal veneration, we shall perhaps arrive at a more correct understanding of it. Among our early progeni-tors of historic and prehistoric times, the relations of the sexes were based solely on the passional nature. Through the different degrading stages of polyandry, polygamy and similar bonds of association, was evolved the present form of monogamic marriage which to-day, among all enlightened people, is regarded as a fixed institution, and which will in all human probability remain unchanged, save as the motives leading to it become more refined and elevated. There are none so bold as to question the permanence and reasonableness of our present marriage system on the ground of its base origin. Again, the feeling which existed between parent and child, among our distant relatives, the troglodytes, was scarcely a superior sentiment to the attachment displayed by the brutes for their offspring; yet through the slow ameliorating processes of time, mother love has come to be the purest and strongest of all sentiments. Will any one say that because of the crude, harsh manner in which parental love was first manifested, it is, therefore, a foolish superstition destined in time to pass away? It is with the religious sentiment as with the domestic affections. Its value can in no way be lessened or disproved by knowledge of its

MORAL EFFECTS OF AGNOSTICISM.

A few words concerning the practical outcome of this new conception of religion -the kind of moral obligation it imposes. About one year ago an article entitled "Agnosticism and Women" appeared in one of our leading reviews, where attention was called to the baleful and depressing effects likely to ensue on the adoption by women of modern agnostic theories. The same effects, the writer admitted, are to a great extent discoverable in men; but that is not of so much importance, insemuch as popular sentiment long since decided that the masculine intellect is capable of sustaining a much heavier weight of knowl-edge without danger of its complete overthrow than the feminine. The writer begins by enumerating the duties of women under the three heads of nurse, teacher and philanthropist; that is, woman's labors are properly extended in the direction of care for the aged and sick, care for the ignorant, and care for the poor and unfortunate. The gist of the argument is that, whereas the principal motive to labors of this kind among women is found in their Christian belief, they will suddenly lose all their old interest and enthusiasm in the work of

A CONDENSED REPORT of the trial of "Sister Bertle," or Mrs. Susan Willis Fletcher, for Conspiracy with "Brother Willie" Fletcher.

The Boston Globe publishes in full from the London papers, this important trial, which presents some of the doings of so called Spiritualists in no enviable light. Mrs. Davies was cafoled and wheedled by the Fletcher's out of all her property, under pretense of communications given by the Fletchers from her mother, and had it not been for the intervention of friends, would have been sent adrift penniless and helpiess. Mrs Davies testified as follows:

In June, 1879, did you become acquainted with Mr. Fletcher? Yes. I was then living with my husband at Farquhar Lodge. How was it you made his acquaintance? We were both out of health; and my husband

introduced me to Mr. Fletcher as a magnetic doctor. I knew Fletcher's wife a little time

Can you tell us what passed when you first saw Mr. Fletcher? After making a few ordinary remarks he sat down and took me by the hand. My husband had left us alone together: Fletcher was going to magnetize me as he called it. He remained quiet in that potision for some time, about ten minutes, and told me not to be alarmed if he went into a trance. He still held my hand, and then he was shaken by convulsive movements. Then in an altered voice he began to speak a mes-sage from my mother. (Mr. Williams here read the message, which has been published before.) That was detailed to me by, him in answer to questions, and not as a complete narrative.

After he had delivered that message, what did he do? He came out of the trance after more convulsive movements and opened his

eyes as if he had been asleep.

The learned judge—How long did this trance last? About half an hour. Examination continued—He found me on

owaking with tears in my eyes for joy at having heard from my mother. At that time I believed that the message had come from my mother. He said he was pleased that I had had had the message, and that he would come

Mrs. Davies became acquainted with the Fletchera, and they learned of her valuable possessions. Then the jewels appeared in the 'communications,'

On many occasions they spoke to me about jewelry. Oh, yes. I had shown the prisoner my jewelry frequently. On one occasion she went into a trance and spoke about jewelry.

Was that at Norwood? Yes. Where was the jewelry at that time? It was

then in my possession. She went into a trance, and what took place? She said in her trance that she saw my mother, who desired that I should not wear the jew-

els too often, because the magnetism that was in them was too strong, and would help to take me into the spirit life before my time. At that time had you a set of amethysts and diamonds, necklet, pendant and ear rings? Yes. My mother, who appeared to speak through Mrs. Fletcher, said I ought to hand them to her to wear for affection's sake, as though they were her own. She also desired that I should

call prisoner "sister" and Fletcher "hrother," as she loved them like her own children. After that time I called the prisoner "Sister Bertic" and Fletcher "Brother Willy," by my mother's supposed orders. They called me "Sister Juliet." Upon that occasion I did not give the prisoner theamethysts. Shortly after that conversation about the jewels I went up to Gordon street to pay a visit to prisoner, tak-ing the amethysts with me in a little packet. I saw Mrs. Fletcher, and she was alone. She called for Mr. Fletcher, who brought pencils and paper. She held the pencil in her hand over the paper, and her hand began to shake, and she said it was being controlled by a spirit. She said. "I can see your mother is near. She wrote a message on the paper produced. She subsequently showed it to me. On it was written: "Dear Juliet-Do as you are instruct ed by me." I saw her write it. She then said to me: "You know best what that means." I connected this message with the one I had received on the subject of the jewels at Farqu-har Lodge. After I had seen that I handed the prisoner the set of amythysts and diamonds. At that time I certainly believed that the message came from my mother. I went back to Norwood, and next day collected all my jewels and put them in a bag and took them up to town upon the first opportunity. I went to prisoner's house; I saw Mr. Fletcher, and after a few civilities he went into a trance for the purpose of giving me a message from my mother. While, as I believed, she was speaking through Fletcher, I fell'on my knees before him and put the jewels into his lan. Then she, through Fletcher, blessed me for having obeyed her instructions. (Laughter.)

What did he say, as for your mother? "Bless you, my child, for having obeyed my instruc-tions; for had you not done so, so strong is the magnetism in the jewelry they would have drawn you to the spirit-life before your time." Further, she said it was a great temptation for her to have me in the Spirit world, but the higher powers forbade. (Laughter.) I felt very pleased. My mother then, by Fletcher's hands, manipulated some of the things, and said, "What happy memories these bring me back," My mother also said that "Bertie" ought not to have any compunction in using them. but ought to

WEAR THEM AS IF THEY WERE HER OWN. When he came out of the trance he admired

The learned judge-Did he admire them in his trance? No: he seemed to recognize them. Mr. Montagu Williams-My lord, it is suggested that the jewels were in transitu. (Laugh-

Examination continued: After some little hesitation the prisoner accepted the jewels and collected them together. She then took them upstairs and locked them up.

What was the value of these jewels? £3,000. £4,000 or £5,000. What induced you to give them up? The messages delivered to me by the Fletchers,

and principally by the prisoner. The learned judge—How did Fletcher awake from his trance? He shivered out of it.

(Laughter.) An afforney was necessary to make the papers for the transfer of the property, and

one Morton was selected, and Mrs. Davies was sent to him by the spirit of her mother. I said I had come at the wish of the Fletchers to give instructions for a paper to be

drawn up, which I would sign, giving them protection in the possession of my jewelry. Mr. Morton said he thought that was a very desirable proceeding. I signed the document on that day and Morton put a seal on it. Morton witnessed it and in doing so muttered something to himself. He took the paper. While I was in his room I felt strangely faint, and became so ill that he said he must mesmerize me to make me stronger. (Laughter.) He got up and began to make passes at me the restoration of my jewelry. I said to him: while I sat in his rocking-chair. This lasted "In consequence of conversations I have had

about ten minutes; but I got fainter and fainter, and at the end had only just strength enough to sign my name. He read the document to me before I did so, but his voice sounded like a distant whisper. I did not quite understand what it was he read, but he said he had complied with any instantion. said he had complied with my instructions for a "protection." After I had rested a little while I went home, feeling very bad. (The deed of gift, which has been published in these columns, was here read by the clerk and identified by the witness.) A few days after this I had another interview with Morton in Gordon Street. Previous to this prisoner had given me another message from my mother, urging me to give her (prisoner) a letter further corroborating the deed of gift. When I saw Morton I told him the prisoner required a private letter, which would make the "protection" more binding, in case anything should occur to me.

Was there any mesmerizing at this interview? No. He made out such a letter as I wanted in draft, and asked me "to put a head and tail to it" in my own style, and copy it on my own crested paper. I did so, and sent the copy which I had made in a letter to Mrs. Fletcher, and the draft I subsequently returned to Colonel Morton, as he desired, as he said he wished to destroy it. (The letter making over the property to the Fletchers was then read. It is stated that it was

GIVEN FROM PURE AFFECTION for the inestimable benefits which had accrued to the prosecutrix from her intimacy with the defendants.) Did you on another occasion make a will? Yes. At various times I had conversations with the Fletchers about the

will which Morton suggested I should make. What did he say when he made the suggestion? He told me I should take into consideration the delicacy of my health, and the uncertainty of human life, and make a will before my departure for France. He suggested I should leave the money where it would be most wanted and useful. I suggested that I should like to leave the built of the more for should like to leave the bulk of the money for the propagation of the cause of Spiritualism in its higher phases—the teaching of the preparation for a life to come, and proving the truth of immortality. (Laughter.) Morton said, "Legally speaking, you cannot do this; it must be done through individuals;" as if I did otherwise the outside world might say I was mad, they having no sympathy with the cause. He said, what could be better than to leave my money to my adopted brother and

Before you executed the will did you have any conversations with the prisoner about it?

On divers occasions. Do you remember a trauce? On one occasion when I and the defendant were alone, before the making of the will, I was speaking to my mother through defendant as to the proposition that Morton had made to me shout

the will. Prisoner was in a trance. In what way did she go into a trance? Oh, very quietly. She shut her eyes and put her arms round me. She then entered into conversation with me as if she were my mother. What did she say! She spoke on the topic of the will, and told me to go to Colonel Mor-

ton, as he would know a good solicitor. In consequence of that did you do anything? I went to Morton and asked him if he knew a good solicitor to make this wilt valid and draw it up properly. We went to a firm of solicitors, and Morton left some papers of mine there for them to peruse. He did not on that occasion touch upon

THE SUBJECT OF THE WILL

On a later occasion I saw the prisoner and had a conversation, which resulted in her sending me a letter which purported to be from my mother. This communication said that the sooner I took my business away from the solicitors just mentioned the better. I told Morton this, and by his permission took the papers away. Morton and I then drove to Messrs. Field, Roscoe and Francis, solicitors, and Morton introduced me to the latter partner as an intimate friend of his. We gave him instructions. 1 copied out a will which had been drawn up by Morton, and subsequently handed it to Mr. Francis who thought it necessary to add a codicil to it. A codicil was subsequently added by him, and I signed both it and the will drawn by Morton. (The will and codicil which left all the prosecutrix's property to the Fletchers was then read.) Examination continued—What induced you to make that will?

Mr. Addison-She has said that her object in making it was to propagate Spiritualism.

Mr. Williams to the witness—Did you think that the message about your making the will came from your mother? Certainly, I did, or else I never should have thought of mak-

What caused you to believe that the message came from your mother? The prisoner went into a trance, and—

Was it in consequence of what the prisoner said to you? Yes, certainly. 'While I was at Vernon place I received a number of letters from the prisoner and her husband.

Was anything said to you by the prisoner about forming a trinity? She told me in the early days of our acquaintance that my mother in a message had requested we should form s trinity-love, wisdom and work. Fletcher was to represent wisdom, the prisoner work, and I was to represent love—the element of affection--and bind them all together. (Laugh-

Was the trinity formed? I don't know. Did you agree to form it? It was a mys-

The learned judge—It is a mystery to me, too. (Laughter.)

Examination continued - The party to America was to consist of the Fletchers, myself, Captain Linmark, Alvino and a lady. What was the lady's name? (This the witness objected to giving, and after some delay the name was written on a piece of paper and handed to the learned counsel.)

Examination continued—When we left for America, 1 noticed that the Fletchers took a prodigious quantity of luggage; I remarked to Fletcher that it was a great deal, and he said that "Bertie" had an impression that she would never return to England.

Did you notice anything in the conduct of the prisoner on board ship? She was very unkind and neglectful; on arriving at New York Mrs. Fletcher and Captain Llumark went straight to Boston.

What became of you? Fletcher, Alvino, the lady and myself stopped in New York for the night. We went on to Greenfield and then on to Lake Pleasant. There was a spiritual camp. meeting there. Mrs. Fletcher and Linmark joined us there, having been absent two days. We remained at Lake Pleasant from the 12th to the 20th of August. We stayed in the Lake Pleasant Hotel, except when the Fletchers and Linmark went to a little hut in the settlement. While I was there I found myself

MISERABLE AND UNHAPPY. I was introduced to some friends called

Horne and to Dr. Mack. What is he? He is a celebrated magnetic healing doctor. (Laughter). In consequence of something which passed between my new friends and myself I spoke to Fletcher about

with my friends. I have come to the conclusion that I have been chested and hoaxed, and these purported communications from my mother were all got up to defraud me out of my property. I therefore desire to dissolve the connection, get my property back, and cease to be a sister. I require my jewels and my property." When I said that he looked vexed and excited, and said that he could not possibly do that without consulting the possibly do that without consulting the spirits (laughter), and he felt sure that my mother would never consent to such a course. I told him that she would, that I would exercise my own judgment, and insisted on having my things. He refused again to give them up. I then retired to my room, and I was shortly after joined by the prisoner, who pretended not to know what had passed. She told me that "Willy" had confessed to her the night before that he felt no longer only as a brother towards me, in no longer only as a brother towards me, in fact, that he had worn a lock of my hair under his clothes for a year. I expressed my disgust at such a revelation. She then changed her tone and said, "I understand you have been asking for the jewels;" and, pointing at me, said, "If you persist in taking these jewels there is speedy and certain death before you." I said I would have my jewels and property. I then made preparations to start for Saratoga with the Hornes, having first given a power of attorney to Dr. Mack to act for me in consequence of the prisoner's last assertion. We started for Saratoga, but after a while we were joined by Dr. Mack, and by his instructions I went back with him to a town close to Lake Pleasant. He went to see the Fletchers, and one day he brought me back nearly all the jewelry I had given them. He went back again to demand my wardrobe and other things, but found so much trouble that

AT LAST WE EMPLOYED DETECTIVES. The prisoner was ultimately arrested at Bos-We found her in her bedroom with Linmark, who was in his shirt-sleeves. The man Fletcher was afterwards arrested. In the prisoner's room we found a quantity of my property and underlinen marked with my initials. Mack and I afterwards heard of

a warrant against us. What for? For stealing my own property. We were never arrested. We came to England.

Had you seen your mother before you met Mr. Fletcher? Only in dreams or visions. Had you seen visions of your mother while you were awake? I have seen visions of her passing before me.

In white robes, with a crown on her head? I don't know. She was like something beautiful and bright which one could

Did she speak to you? It seemed to me that she told me there was no such thing as death; it was only change. From that time I felt a conviction of the truth of immortality. My mother and the Fletchers were strangers in life. When I first saw Fletcher at Norwood I failed to perceive any magnetic influence, and he said the healing business was not specially his forte; that his line was that of a trance-medium. When he went into the trance he held my hand and told me not to take it away, as it would bring on serious consequences to his system. (Loud laughter.)

HE THEN BEGAN TO SHIVER.

very much; in fact, he made me shake too. I had to hold his hand very tight, he was so rough. (Loud laughter.) When he grew calm and spoke I felt a great deal of influence. Very soon after I began to receive these messages from my mother through. Fletcher she forbade me to write down what she told me, as it was in confidence. Fletcher, when he came, invariably went into a trance and gave me messages from my mother. He said he did not like my husband to be present at our seances, as he liked to be alone. On one occasion he was rather sulky, and after that my husband did not come again. He was present on one occasion and heard the message, and was pleased that my mother should be pres-

Cross examination continued—I did not tell my husband that I was putting my property with the Fletchers, because they would not let me do so. I thought at the time that they were saints, and everything they did or wanted done right. The photograph of Mrs. Fletcher, which has been produced, representing her in a chemise, with all my jewels on, was the most decent of a number of such pictures which she gave me to choose

Were there any others more indecent? One of them represented the prisoner with all the jewels on, and only a little cloud to cover the

Then she was dressed in jewels and a cloud? (Laughter.) Yes. These pictures were MEANT FOR PRIVATE CIRCULATION AMONGST

PRIENDS. The learned judge—And they were very indecent? Yes.

Did you not think it wrong for a saint to send a photograph of herself about dressed in jewels and a cloud? I was sorry.
When he attributed impure thoughts to you you still thought him a saint? The mortiflcation to me was terrible. I wondered how he could dare to misinterpret me, and to im-

pute to me an improper passion which I did

not feel. Can any one after reading the foregoing have the least doubt as to the character of the parties involved? Or will they for a moment entertain the idea that the Fletchers are martyrs to the cause of Spiritualism? Rather they are wolves in sheeps' clothing, and Mrs. Fletcher may regard herself as especially favored by fortune for the light punishment she

has received. We regard her by far the great-

The Fletcher Trial in London.

er criminal of the pair.

To the Editor of the Religio-Philosophical Journal: The trial of Susie Willis Fletcher in London a few days ago, the testimony for the prosecution being published in the Boston Globe of April 21st, should be read by every Spiritualist in America. The sympathies of Spiritualists have been and are being appealed to in her behalf, but for what reason I fail to see. The whole affair as far as Spiritualism is concerned (if it's concerned at all), is simply most disgraceful. It is an outrage to ask decent people, whether Spiritualists or not, to have anything to do with the dirty matter. The less said by Spiritualists in this matter, except to denounce it as it deserves, the better. I fully agree with the communication of Mrs. Horn printed in the JOURNAL a few days ago. Mrs. Hartly Davies and not Mrs. Fletcher, is entitled to the sympathies of Spiritualists. I do not think many people who know Mrs. F. and she is well-known in this vicinity, will be much surprised. In fact the only persons I have heard speak about it, express surprise that her sentence was so light. Let Spiritualists denounce wrong wherever found, and not like the church folks, try to cover up and apologize for it because some Spiritualist may be guilty of doing it. FAIR PLAY.

Boston, Mass.

LOOKING WITHIN,\* Or Lessons in the Life of a Somnambule.

BY MARCENUS R. K. WRIGHT.

To the Editor of the Religio-Philosophical Journal:

I was thoughtfully speculating upon my experience, one evening, during the trans-piration of the events which I have already related, feeling, as I did, extremely disconsolate and unhappy over what had taken place, and over the prospect which the future promised as a result of my determined and persistent method of dealing with hidden things, when suddenly and unexpectedly, like the whispering of a child, there came a "still small voice" uttering words and sentences in my mind.

The reader will observe that I use the word mind instead of ear. This is because it has always appeared to me that the speech of spirits was addressed directly to the sense of hearing within, and not to the auditory organs without, in the usual manner. I have placed my hands tightly over my ears many times, to see if shutting out external sounds would effect my spirit hearing, but it does not. Absolute deafness would not affect it in the least,

I was at once both surprised and delighted. Such a manifestation was to me not only something new, but very remarkable. For a time I doubted the actuality of the phenomena, but as this gentle voice continued to speak to, and with me from time to time, con-cerning various matters, I became satisfied of its reality, and also of its identity apart from my own ideas or consciousness and life. Indeed, it was not long before I fully re-

cognized this "voice" as one with which I had once been familiar. Its intonation and manner of emphasis in speaking to me, seemed so unconstrained and natural, that I was over-come with grief, when I listened attentively to its expressions, as given in the utterance of thought and words.

It was the voice of my brother. I could no longer doubt it. It spoke of past events connected with our family affairs. It referred to circumstances of my youth, and what had occurred since our separation. I found that all that was good and all that was bad in my life, was well known to this unseen brother. I was sad and sorrowful at heart, when I considered the relation which the dead sustain to the living. I had learned a wonderful lesson. It was not as pleasant as I had hoped for, saw that the trials of mind were immense.

felt that, although my sufferings were not at an end, I was much better satisfied for the information and experience which I had gained. I had received a full and substantial answer to the question which I had so often asked when a boy in regard to the cause of somnambulism. The origin, nature and destiny of the human soul or spirit, together with a knowledge of the relation which we sustain, as in-dividuals and communities, to the "higher life," was clearly revealed to my understand-

The long-sought-for object of my desire was now reached. My anxiety in regard to a future state of existence was allayed. I knew that if my brother lived and could come back and speak to me from his immortal home, that the friends and relatives of others' exist likewise, and are cognizant of human affairs.

But why had I been especially favored with this peculiar "spirit hearing?" Why did the "still small voice" come to me, while others were wholly without such evidence? I half guessed the reason. It was, in part, because I had been persistently true to the purpose of my and for more than thirty years, had earnestly labored and prayed for a knowledge of nature, her laws, the fate of the departed or their condition.

It was an experience given in answer to ceaseless yearnings and desires. It was a brother's reply to a brother's prayer, but it was, in some measure, an offence against the proprieties and customs of the spirit realm, and could only be given in pain, travail and

suffering.

I bore the punishment, which was meted out to me, with all the firmness and resolution I could command, and yet it was an ordeal of mental trials which no one without a corresponding experience, could ever possibly realize or comprehend the possible need

For months and years I bore the imposition of an unsought for and often unpleasant conversational utterance in my mind. Whether in the midst of company, walking upon the open street, or lingering in public places, it

was all the same. My mind was temporarily imprisoned and controlled by those who had granted my request to, know of the future life. It was a case of real "possession," but of wisely limited and judiciously managed mesmeric influence. While I could not approve of the course which was pursued toward me, I was not sure that it was not right, and especially as I could understand from history and other

sources, that it was the usual method. It was not until upwards of seven years had elapsed that my mind was fully free from the imposed influence of my spirit magnetizers For the first year and six months the control was strong and uncompromising; after that it began to relax and finally it was withdrawn altogether, as a forced demand upon my men-

tal organism. During the first six months I was often absolutely compelled to utter words and sentences for hours and days together. I used to go out into the fields or hide myself from observation, while being thus subjected to the influence of this remarkable mental power. It was, indeed, a painful experience, because I could not stop it when I desired to, and still I often enjoyed listening to myself, as I gave expression to the wonderful combinations of thought and the strange words which at times flowed into my mind like ariver. I also enjoyed the conversations which usually volunteered, were indulged in concerning life, nature and many things pertaining to the past, present

and future. But at last my spiritual punishment was at an end. It was a long time, to be sure, to be thus held in subordination to the will of another, and that other an unseen spirit of the immortal world. But this seemed to be the inevitable order of action. I had to know many things for my own benefit and was under the necessity of being guided to a state of safety in the use of the spiritual knowledge which I had gained. My spirit brother often told me that I was a great blab and unqualified to keep certain secrets concerning spirit-life, which otherwise might be imparted to my mind, still he never left me for a moment, and often told me of things relating to his condition and the hereafter, that I should never have known, perhaps, but for his mental impartations.

I cannot possibly reveal all that I have learned concerning spirit-life during the past ten years in this connection. Suffice it to say that, "it is not all gold that glitters." There is certainly a "day of judgment" for every human soul. That there is a Spirit-world is true. That it is within the great sea of sir. above and around us is also true. That the atmosphere above the cloud region, is densely peopled by departed nations, is more than

probable. That the dead wish to become in timate with us, I can now testify. That they will gradually let us into the light of their life, I sincerely believe.

\*This specimen chapter is from a work giving the author's experiences from childhood, which may be published. Mr. Wright is a well known resident of Middleville, Parry county, Michigan, and is known also as compiler and author of works on Spiritualism and kindred topics.

SOCIAL SCIENCE PAPERS.

Liberty in Social Science.

BY REV. WM. TUCKER, D. D.

To the Editor of the Religio-Philosophical Journal. Those who believe that all social progress is the result of a necessary law of evolution, and is in no wise dependent upon the free responsible action of man, rely upon many facts by which to prove their thesis. Calvinism in theology, necessity in philosophy, and fatalism in social science, are closely related as systems of thought. The advocates of these respective theories are in sympathy with each other, and Calvin, Edwards, Buckle, Draper and Spencer alike, make war upon the free will, moral agency and personal responsibility of man. Calvin does it in the name of God; Edwards in the name of motives; Buckle in the name of statistics; Draper in the name of physiology, and Spencer in the name of man's environ-But how does Calvin know anything ment. of God only as he is revealed in nature and in man. It is only because man has will that he can conceive of the will of God—it is only because man is free that we can know God as free. To reject the intelligence, will and freedom of man is to place it beyond the power of man to form a rational conception of either God's existence or attributes. So true is this that it is now regarded as almost a selfevident proposition that anthropology is the only rational basis of theology. We know God is intelligent because we are

intelligent; as planning because we plan, as willing because we will, as purposing because we purpose, as creating because we cre. ate, as a moral being because we are moral, as loving because we love. To reject anthropology is to render theology impossible. Motives upon which Edwards relies to prove the doctrines of necessity are conditions and not causes of human action. Man can not act without motives, but motives do not cause, they only condition his action. He can not see without light, hear without sound, or breathe without the atmosphere; but light does not cause vision, sound does not cause hearing, and the air does not cause respiration. They only condition these three forms of physiological action. It is so with motives; they condition all rational activities; they do not cause them, and their presence and influence do not prove that man is not the free responsible cause of his own actions; but only prove that he is not the unconditional cause. Motive influence is only possible because man is free, for we never address motives to stocks and stones, winds and waves. They are applicable to men and the higher animals alone, because they alone have intelligence and will. Freedom is the basis of responsibility, and responsibility to law is a condition of social progress. If man's will is not free, moral action is impossible and moral character a nonentity, and there never was and never can be moral progress in human society. It is man's prerogative as a free being to chose between motives and in this way shows he is not controlled by them. They stimulate to action, but they do not cause, direct or govern it. They exist as reasons for action and occasions for human activities, but their influence is not causal. They do not disprove, but prove man's freedom: they do not limit but enlarge man's liberty.

Social statistics upon which Mr. Buckle relies to prove his theory of scientific fatalism, do not apply to man as an individual, but only to large social groups of men, and only to them as they act over a more or less large extent of territory and for a series of years. Give the social philosopher five thousand people and he can apply the law of probabilities, and the logic of chance and predict with a reasonable degree of certainty how many marriages, births, deaths, business failures, forgeries, arsons, thefts and murders there will transpire among the five thousand people for five years. This proves a great law of social progress that applies to large masses and social groups, giving unity to human society and its phenomena, but it has no application to the free, individual and personal man. If man acted under a law of physical necessity as Mr. Buckle assumes, then the social philosopher could predict not only what a group of five thousand would do in five years, but what each individual of that five thousand will do every day of the five years. This is what the math. ematical astronomer can do in regard to the members of our solar system and the social scientist could do the same in regard to men if they were governed by the same laws of necessity. It will not be pretended that this can be done. Why is it that scientific prevision is applied with so much more certainty to astronomy than to meteorology? To the phenomena of the heavens than the phenomena of the earth? To the movements of the planets than to the movements of winds, clouds and storms? This is certainly true. Why is it, as it is all physical phenomena and under necessary law? The reason is the phenomena on our earth are affected by the presentations of the presentation of the phenomena and translations of the phenomena and translation ence and free activities of man; the phenomena of the heavens are not.

Liberty modifying necessity, will modifying law, the spiritual modifying the material, enter as elements of uncertainty into the phenomenal changes of season, climate, temperature, rainfall, and the direction of the winds that make accurate scientific prevision very difficult it not impossible.

The influence on man, of climates, seasons, forest and field, river and ocean, sunshine and storm, mountain and plain, valley and hill, which Dr. Draper uses to prove that all social progress is phy 'ological and under a law of necessity, does not demonstrate his thesis. These things condition occasion and stimuthese things condition occasion and stimulate the activities of man, but do not cause them. They may retard or advance human progress as they present unfavorable or favorable conditions, but they do not create it. They are not its source, author or cause. These result from the power of man over nature and not from the power of nature over man. The control that man has of nature, the uses he makes of her materials, forces and elements, prove that man is active, nature is passive, that man is under a law of freedom, nature under a law of necessity. The great lesson taught by all science, art, discovery, invention, mechanics, manufactures and agriculture is man's power over, and use of nature. In the exercise of this power he is free.

The little bird called the swift daris

through the air at the rate; of 180 miles an The noise made by a school of fish sounds, in the deep sea, like the rumbling of thunder.

Camden, Ohio.

### Woman and the Konschold.

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

The heavy apple trees Are shaking off their snow in breczy play; The frail anemones Have fallen, fading, from the lap of May; Lanterned with white the chestnut branches wave And all the woods are gay.

O fairest blossoms which the wild bee sips, Along your pleasant places we may pass,
Ere from your freshened leaves the night dew
drips,
Culling your blooms in handfuls from the grass,

Pressing your tender faces to our lips.
While honeysuckles lace the wall, And hyacinths grow fair and fall,
And mellow sun and pleasant winds and odorous
bees are over all.

O flowers! the soul that faints or grieves New comfort from your lips receives; Sweet confidence and patient faith are hidden in your healing leaves! [Elizabeth Akers Allen (Florence Percy).

From my Eastern window I look over a scene of tranquil and enticing beauty, instinct with that welling undercurrent of life which leaps into form and expression in every twig and flower. Behold, a greater than a miracle -a perpetual recurring outgrowth of Law, divinely beautiful as Divine Beauty itself. Dry forms bourgeon with loveliness; dry branches gently, rapidly, noiselessly, with that case that betokens innate power, push out shoots, take form and color, till each bro-ken outline becomes a thing of beauty and a source of joy. The tassels of the alder droop low over the dimpling pond which mirrors the tender green of its banks; the rich wine of the soft maple deepens and flushes day by day; the white birch flutters in pensile grace beside the tasseled larch, and the somber pines certify their rejoicing at this festal time by hanging out their cones on every limb. Cherry trees have turned themselves for the nonce. into huge, fily-white bouquets, slumberous with the hum of honey-laden bees, while the cold ground itself has burst into violet blooms. whose soft blue seems the broken reflection of the azure sky that broods over all with an infinite and protecting tenderness. Every little bramble and tiny vine and dry weed, hangs out its flag signal of happiness, and adds its note to the diapason that peals so harmoniously, grandly, ceaselessly, that the very stars must listen as they wheel their mystic round through space. Myriad forms of vegetation bud in smiles and break forth, finally, into blossom-laughter at the light and warmth and music welling up from the deep heart of Nature in joy and loveliness unutterable. And all this is dimly or consciously felt and understood by the inmates of cottages or stately mansions, which dot the undulating country stretching away to those purple Northern hills which fade away into the sky, as the finite sinks and melts into the infinite.

The birds, too, have awakened at the soft breath of Spring, and quiver with their excess of love and melody. The staid robin, most domestic and familiar of all, like the Persian worshiper warbles his orisons before and after the sun. The note of the wood thrush keen as the cry of a triumphant aspiration cuts the air like the downward curve of a sickle. The oriole, a bit of winged flame or transformed tulip, sits and sings his very life away on the topmost bough of a tall tree, and only stops to help his plainer vested wife construct their swinging domicile above the very porch whereon we sit. Oh wondrous and busy little architects, who taught you to weave so intricately and deftly your close strong web of hair and grass, and then tie it to the branch where your birdlings may swing safe-

ly in the wildest storm? The blue ave have soared into the ether un til they caught its blue; the sparrows and the ground-birds have burrowed among the brown grasses and twigs until they reflect their hue. So, all things repeat and suggest each other And over all and through all, the soul is soothed and fed by the subtile and changeful ministrations of the passing seasons, storm and sunshine, birds and flowers, winter and summer, and all the moods and meanings of that outward form or body of Deity which we term

Mrs. Helen Campbell has established a cooking-school in Washington, D. C., and gives occasional lectures in the vicinity of that city which will become her future headquarters. Her very excellent and compact cooking manual is doing a good work, and her schools in the South still retain her oversight. Mrs. Campbell will come north later in the season to finish an important literary work which is

The Vassar brothers, sons of the founders of the College of that name, are about to establish in Poughkeepsie an institution which will resemble in general character, Cooper institute, and which will be called Vassar institute. It will be devoted to the technical instruction of both sexes.

Two young women of Bungalore, India, have been admitted as probationers into the P. O. of that place. The Postmaster-General of Madras thus initiated the admission of women into public employment.

Princess Louise has spent much time in England during her visit there, in making arrangements for the organization of an Academy Exhibition and Art School which she proposes to establish in Canada on her return. She has chosen a staff of teachers, purchased material and matured plans for a work which may prove a monument to her good taste and feeling.

Jennie J. Young, the American lady known as author of Ceramic Art, one of the best authorities extant on that subject, has been delighting the people of Scotland by lectures upon Burns, in which she sang charmingly, some of the poet's favorite pieces. She is also to have a book upon Burns, for which she is collecting materials. There is an episode connected with Miss Young's "Ceramics," not generally known, but nevertheless true. After her manuscript was prepared for the press, at the expense of much toil and time, the authoress submitted it to the criticism of a connoisseur in such matters, an eminent and orthodox author and editor, who kept the volume for some time. On returning it to Miss Young, he at once rushed a large and costly book of his own, on the same subject, through the press, a great share of which was literally "cabbaged" from her work, with a little change. Miss Young, in her dismay, appealed to his publishers, and the Harper's made all the amend in their power, by publishing her own work, also. And it has met with a large sale, spite of the prestige of her unprincipled rival.

Mrs. Perry has an interesting article in Harpers Magazine for May, sketching the rise and growth of Woman's work in Ceramic art in Cincinnati. Through the kindness of Mr. Benn Pitman, who also established a school of wood-carving for young women,six years ago instruction was given to a class of ladies, which was the occasion of the formation of a Pottery Club, of twelve energetic and practical women. The work they have

turned out is attracting notice from all quarters, marked as it is by breadth as well as delicacy of treatment. The skill already manifested, bids fair to establish a new school of Decorative Art, eminently suited to women amateurs and professionals. In fact, these women have opened a new career, which must result, also, in helping to adorn at little cost, the ordinary households which are used to having porcelain of cold, dead white and clumsy forms. Women with means have sent to other States for suitable clay and have erected kilns; others striking out original methods of mixing and painting clay. In short a new and delightful industry now looms before the American girl, which has been opened by these Cincinnati artists.

Among them are Mrs. Nichols, a daughter of Mr. Longworth, who has been an indefa-tigable inspirer and worker in this career. Endowed with wealth and taste, she has erected a pottery and kiln, which she superintends, and which turns out original and classical forms of great merit.

Miss Louise MacLaughlin also, spent much time and money in experiment, and finally rediscovered the under glaze method of painting.

Prof. Denton and Darwinism-Who Was Pappus?

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: Prof. Wm. Denton is giving the San Franciscans a rich intellectual treat in his scholarly scientific and theological lectures. He first gave a course of six geological lectures, drawing full houses; next, a course of three, on the Origin of Man, Man in the Stone Age, and the Philosophy of Death, his success being greater than before, his third lecture last evening being greeted with the largest audience of the season. He will deliver a course of ten lectures in May, two each Sunday of the month, on sciento-theological subjects. Mrs. Foye, the remarkable rapping medium, will give evidences of spiritual power at the close of three of the evening lectures in this course. Mr. Denton's lectures each evening have been fully and in general fairly reported in all the morning papers of the city. By this means his radical utterances have reached all the reading portion of the city's inhabitants. His last lecture, on The Philosophy of Death, with its positive endorsement of Spiritualism and its vigorous onslaught on Christian dogma, has occasioned considerable excitement, and is the general topic of conversation in the city. It is confidently expected that all the preachers will be up in arms against him. Verily, his stirring radicalism has occasioned considerable "rattling among the dry bones" of old theology, and he has just begun. Prof. Denton has had the honor of being invited to speak before the Social Science Sisterhood of this city, the first and only male who has ever been admitted to that privilege. On two occasions has he addressed the Sisterhood, his remark bristling with heresy and radicalism. The orthodox sisters seem to take his bold heterodox utterances quite serencly, and they plied him with innumerable questions on scientific, theologic and philosophic subjects, his answers to which did not appear to disturb their tranquillity in any perceptible degree. In response to a query about "Our Savior" the Professor actually had the hardihood to tell the Sisters that he believed Jesus to have been born, like all other babies, with a human father.

There seems to be considerable misunderstanding in various sections of the country concerning Mr. Denton's position on Darwinism, as expressed in his last work, "Is Darwin Right?" and his lectures on the Origin of man, etc. A spiritual journal lately said that Mr. D.'s book "proves conclusively . . . . that by no process of reasoning can there be any evidence adduced, viewed from a geological standpoint, in support of the Darwinian the-Now, what is the Darwinian theory? The word Darwinism is used to denote two quite different things. In the popular mind, among people generally, by Darwinism is meant the theory of the evolution of plants and animals by natural descent, from the lowest to the highest forms, that all plants and animals now on the earth are the modified descendants of other plants and animals existing in pastages, and they in their turn the modified descendants of pre existing forms, and so on down to the lowest and simplest forms of life primarily evolved or created, in the primitive ages of the earth. In other words, by Darwinism nearly all people-999 probably out of every 1,000-mean evolution, simply the two words being used interchangeably, as synonymous terms. This use of the word is scientifically inaccurate and misleading; but, viewed in this sense, Mr. Denton is an enthusiastic advocate of Darwinism.

Darwinism, properly speaking, is not synonymous with evolution. Evolution is a general term; Darwinism, a special term; Darwinism is one form of evolution, but not the only form. Prof. Denton is an evolutionist, but he is not, scientifically speaking, a Darwinian evolutionist. He agrees pertectly with Darwin so far as the fact of the evolution of plants, animals and man from the lower forms is concerned; but he differs from him as to how this evolution was brought about They differ, not in the end, but in the means

to that end. Darwin thinks that forms have an innate tendency to minute variation from the parental stock; and these variation by accumulation and conservation through natural selection, give rise to all the varied forms of life. Nat ural selection is the principal factor in Darwinian evolution. That is, those forms best adapted to the surrounding conditions—best fitted to secure a foothold in the "struggle for existence"-survive, and those not so adapted and fitted perish, in other words, ustural selection culminates in the "survival of the fittest." Darwinism, per se, ignores the operation in evolution of everything but materialistic or mechanical forces; the spiritual side of nature is entirely unnoticed, completely ignored. Blind mechanical forces, unguided law, unintelligent action, rule and dominate nature's creative domain. To this Prof. Denton takes exception. Natural selection alone, he truthfully affirms, could never have produced the mighty changes in organic life visible on this planet. Natural selection, he admits, was one of the factors engaged in bringing about organic evolution; but Darwin claims a great deal too much for it. There are other forces back of and transcending natural selection, impelling the planet to evolutionary progress and development. The energizing spirit of the universe, the divine power immanent in every atom. is continual. ly pushing the planet forward and onward to higher attainments physically, mentally, morrally. It is this divine spirit which gives tendency to variation. Variation is not purposeless or haphazard in its nature; but is directed to certain definite ends, the culmination in type on the earth being the evolution. through natural law, of the human race.

Mr. Denton, it is thus seen, opposes Darand natural selections; but with what the gen-

eral public erroncously calls Darwinism he is in full sympathy. This has been read to Mr. Denton, and he sanctions its publications where the publication our knowledge? Who can ask more?

WHO WAS PAPPUS?

In a former article I referred to a quotation from Pappus in which he mentions the manner in which the Nicene Council decided the caronicity of the New Testament books. This quotation is given by Robert Taylor in his "Diegesis," but no clew given to when or where Pappus lived; and in Mrs. Davis's reference to him in the "Penetralia," no allusion is made to his date and locality. Very few persons know anything about this Pappus and various, inculving have been made as to his various inquiries have been made as to his identity. Some think him the celebrated Alexandrian mathematician, Pappus, who lived in the fourth century, and into this error falls Mr. Kersey Graves, for in a late number of the Journal he speaks of "the author and philosopher Pappus, of the 4th century," having described the action of the Nicene Council in the matter of selecting the books of the Bible. This Pappus was a Pagan philosopher, and his writings have no connection with Christianity, being purely scientific. Who then was the Pappus who wrote concerning the Nicene Council? I will briefly state who he was and what he wrote.

John Pappus was a Lutheran theologian. born in Lindau, Bavaria, in 1549, and died at Strasburg, in 1610. He graduated at Tubingen as a doctor of theology, and was called to the curacy of Reichenau in 1569, at twenty. From thence he went to Strasburg, where he became established as pastor, and worked zealously to uproot Calvinism. He was appointed professor of theology in 1578, and in 1579 he obtained the title of "Pastor of the Cathedral" of Strasburg. Authorities represent him as a man of prodigious memory and very extensive learning, but exceedingly

He was a very voluminous author, and pub lished a great many works. Among those best known are these:

Homiliæ in passionem et resurrectionem Christi. 8 vo. 1567 (published in his 18th

Annales regum et prophetarum populi Judaici et Israelitici. 4 to. 1572. Historiæ biblica in libris Chronicom, Sam-

uelis et Regum conciliationis, Parva biblia, seu synopsis biblica, summam totius Sanctie Scripturæ Veteus et Novi Testamenti continens. 12 mo. 1615; 2nd edition 1620, and many times since reprinted.

But in none of these works is the reference to the Nicene Council found, but in this: Epitome historice ecclesiasticae de conversionibus gentium; persemtimibus ecolesiæ et conciliis œcumenicis. First published in 1584;

2nd edition, 1596.

It is evident, therefore, in designating Pappus as a "learned theologian and divine" in my former article, I was fully warranted in so doing by the facts. San Francisco, Cal.

#### . EASTER MONODY.

Inscribed to Emma Clair, my Year-old Grandchild. 4

BY HUDSON TUTTLE,

To-day is Easter. Yesterday was our day of sorrow; the forty days of Lent crowded into one. Now the whole Christian world is. rejoicing over the Arisen One; for the triumph over death; for the assurance that beyoud the clouds of grief shines the eternal sun of life.

To us the weeping of Egyptian mothers for ing in flowery processions when he was restored; the weeping at the sepulchre of a later savior and his appearance in the glory of light of an ascending spirit, have been as beautiful myths sharply defined against the poetic background of history. Now they have become reality. We mourn with those who weep, refusing to be comforted. Our Horus, our babe is lost! The bright Easter morn has no brighmess for us. Why does the sun rise glorious, with no sympathy for grief? Why sing the birds so sweetly when the house is dark with woe? It seems wicked to have the day so bright, such music in the air, such fragrance of budding leaf and flow-

er, and one dead! From the far West she came to visit us. bringing so many winsome ways, such sweet smiles and a rippling laugh that was the spirit of all melodies, that we loved her with all our heart, our one-year-old first grandchild, and as our own child, was she the light of our household.

Oh! heart be still while I write how this beautiful vision, this embodied prophecy of grace, purity and nobility; this blessed child, so little yet so much, of whom we were so proud, around whom every fibre of our hearts clung, faded as a flower touched by the rude breath of frost and disappeared! Her cheeks, soft as the blush rose, faded, her lips paled, and her mother quick to detect the coming shadow, cried in agony, "She is dying!" How we chafed the chill hands; how we sought to force the stagnant blood to move in its channels; how we implored the over ruling forces of the world for aid! And while we held the little hands tightly clasped, as though to save her from a flood which laved our very feet, and whose sullen waves we heard breaking on the receding coast line of oblivion, to drag her back despite the power of fate and wrench her even from the hand of God, without a pang, a sigh, a quiver, even as of a wave that vanishes on the shore, she passed out of our hands into the voiceless sphere of death and night. With a suppressed shudder, while beaded drops gathered on our foreheads, we listened for the breath which came not, and looked into those blue eyes over which a mist had gathered, to find the soul no longer looking through them into the world.

"Come back, oh, babe of mine!" the mother cried. "What have I done that you must die? Is the sin mine? Then bind me to the rack and make me live an age on the confines of deathly pain, but spare this blessed, in-

nocent one who has no sin or evil thought." Is there a God, and does he suffer such injustice, wrong and cruelty to exist? Has he strung our hearts with the chords of love, vibrant to such tender sentiments, such profound emotions, that he may with rude hand break them asunder and leave us helpless, hopeless victims of infinite torture? No! If such he God, there is no God. Better, far better, blind chance than a demon God. Better the inflexible, iron hand of fate as expressed in the laws of the world, loveless, feelingless, heartless, unavoidable in their dire conse-

Dead? no, no, she cannot be! Look again! Listen for the breath! The heart must still beat. We cannot hear it; our hopes blasted our dreams dissipated, our air-castles vanishing, and in the place of love the blackness of

regret, merciless, cutting through our hearts. Had we known; oh! had we known with infinite prescience, then would we have laughwinism, strictly speaking, the origin of ed at fate and defeated the decree of destiny! species through minute purposeless variations Ah! are we sure that had we known the result and acted differently, the end might not

our knowledge? Who can ask more?

Why should we regret! Life is the complement of death, and death a necessity of life. Death unlocks the gate of eternal life and swings it open wide for the ascending spirit. True-"out of our hands she passed," but into gentler hands than ours. The waiting angels received her in their tender arms, arrayed her in new robes of their sphere of light, and she knew not of the change. She received her angel mother as her own, and after the pain of the second birth had passed, her life became a constant joy. She will perfect her-self in the future life, as she would have done here had she remained, and if our spiritual perceptions are sufficiently quickened, we shall see her from day to day and year to year in her ascending course. We shall see her sweet spirit taken from earth unsoiled and spotless as the Calla's bloom, mature so delicately and spiritually that we shall be glad her feet were not called to press the flinty pathways of earth-life; that she was not called to drink its bitter cup of pain, nor bear its heavy burden of cares. If we could see! but, oh, we do not, for it

is dark! How, when we have sailed between two coasts of stars, the heavens above reflected on the pulsing sea, a breath of storm has blotted out the weather-so within our hearts that mirrored all this heaven, a breath has changed to darkness; yet as in storms, we gazed far more above than in the blackened depths, we turn not to the lower world of mortal life, but to the heavens of light, where shine the stars of Hope, Promise and Faith, with knowledge, keep their watch and ward. Oh, how this thought doth purify our lives! Around and very near are our departed friends! Our child is with them and with us. The casket with its flowers contained another casket from which the jeweled soul, immortal fied. It was a garment cast aside; a cage

deserted by our bird of song.

Mother of an angel, weep no more. The time will come when your regarded loss will count as gain. We will unite around our hearth, not with bowed heads and bleeding hearts, but with rejoicing of the men of old when he who made the Easter what it is, before them solved the problem of immortal life, upspringing from the wreck of death! Not with the crape, the sack-cloth of despair, but cheerful that we win the presence of our friends, nor on them turn the shadows of our sorrow and lives as ordered under the eyes of these dear ones, until this pilgrimage is over, and at length we reach the shore, beyond which lies the country for which we have in all our dreams been longing. Then will come a sleep and we shall awaken, glad, greeted and happy in the consciousness that at last, after the long journey over the quaking bogs and hidden quicksands on which life's firmest structures finds their base, we have the certain world, the world of fact, the real of the shadow. \* \* \* \* There our love shall know no blight, our hopes no disappointment, our aspirations no rude rebuff, our friendships no frosts, and there shall be no parting there.

\* Only child of Harry and Rose T. Crocker, who passed to spirit-life April 17th, at Berlin Heights. O.

The Fletcher Case.

To the Editor of the Religio-Philosophical Journal: I send you to day some clippings from the

Daily Telegraph, of the entire proceedings of the Fletcher trial. Were I to comment upon it, I should do so very much in the same terms as did the counsel for the prosecution, for who with one grain of common sense to guide them, could do other than come to the conclucommitted, and I think the jury in this case may be the means of doing a little more good than they know of by convicting rogues and assisting the Religio-Philosophical Journal in cleansing and purifying the ranks of Spiritualism.

WILLIAM BRITTEN. 31 Derby Terrace, Upper Moss Bank, Cheetham Hill, Manchester, England, April 13th,

LETTER FROM MRS. EMMA-HARDINGE BRITTEN.

To the Editor of the Religio-Philosophical Journal: In addition to what my husband wrote and sent you yesterday. I now enclose you the leading article of the London Telegraph, April 13th, the most widely read and prominent daily journal in England. The writer of this article is Edwin Arnold, a celebrated author, and a warm and devoted Spiritualist. I leave you to judge from its tone, what is the wreck and ruin these wretches have wrought in English Spiritualism. For the present at least these impudent daring frauds, have completely killed the cause. Every one that respects a good name, has retreated from it. best I can ever hope for Spiritualism is, that such things as Fletcher and his infamous associates, will stay in America, and reap the fruits of the Banner of Light's enthusiastic endorsements \* \* \* \* \* endorsements.

EMMA H. BRITTEN. 31 Derby Terrace, Upper Moss Bank, Cheet ham Hill, Manchester, England, April 14th,

Magazines for May not before Mentioned.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: R. S. Storrs, M. D., with Portrait; The Songs of Human Life; Studies in Comparative Phrenology; Heads and Faces; Rudimentary Organs in Animals; The Children of Society; A Musical Prodigy; A Romance of our Obelisk; W H. Todd, with Portrait; The Young Folks of Cherry Avenue; Baby-A Young Mother's Experience; Popular Fallacies; Practical Vegetarianism in France; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents.

The Popular Science Monthly. (D. Ap pleton & Co., New York). Contents: Story of a Salmon, by Prof. David S. Jordan; Physical Education, by Felix L. Oswald, M. D. Gymnastics; Mineral Springs of Saratoga, by C. F. Fish, illustrated; Action of Radiant Heat on Gaseous Matter, by Prof. John Tyndall, F. R. S.; Another World Down Here, by W. Mattieu Williams; Origin and Structure of Volcanic Cones, by H. J. Johnston Lavis, F. G. S., (II.) illustrated; Eyes and School-Books, by Prof. Hermann Cohn; Deep Sea Investigation, by J. G. Buchanan, illustrated; The Will-o' the-Wisp and its Folk-Lore, by T. F. Thiselton Dyer; Cynicism Opposed to Progress: by William A. Eddy: Some Prehistoric Vessels, illustrated; The Horace Mann School for the Deaf, by M. G. Morrison; Color-Blindness, by S. R. Koehler; The Eucalyptus in the Roman Campagna, by H. N. Draper; Influence ot the Post and Telegraph on International Relations, by C. M. Dunbar; Sketch of Edward D. Cope, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; Yale College; Prenatal Culture; Our Dessert Table; Conservation of Strength; Malaria and its Treatment; Is Alcoholism a Disease? Vaccination; Exercising the Mental Functions: Hygiene and Haste; Baltimore Apple Bread; The Flower Mission: The Chemistry of Potato Cooking; To Clean Marble; Keeping Ice in the Sick room; Current Literature.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial; Miscellaneous.

The Ladies' Florat Cabinet. (Adams & Bishop, 'New York.) An Illustrated Journal devoted to Horticulture and Home Literature.

The Young Scientist. (Industrial Publishing Co., New York.) A Practical Journal of Home Arts. Babyland. (D. Lothrop & Co., Beston, Mass.) An Hiustrated Magazine for very little

HORSFORD'S ACID PHOSPHATE IN DEPRES-SION FROM OVERWORK.—I find Horsford's Acid Phosphate beneficial in nervous depression and anxiety resulting from overwork Sandusky, O. W. R. PAGE, M. D.

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What Shall the Church of the Coming Day Be?

We mean the edifice, not the society, and the question comes up on reading a report in the Christian Union of an interview with Rev. Edward Judson, of Orange, New Jersey. Mr. Judson is an orthodox clergyman, son of Rev. Adoniram Judson, a famous missionary who spent forty years in Burmah, trying to convert the heathen. In the palmy days of missionary efforts, when we were trained to believe that every religion but ours was of the devil, that all pagans went straight to the burning pit. and that a mission to the heathen, to snatch souls "as brands from the burning," was about the holiest work man could engage in. Judson's name was famed and familiar. Some may remember that his last wife Miss Chubbuck-"Fanny Forester"-a well known star among the early class of literary women, went out in the grace and beauty of her young womanhood to that far-off land, putting aside fame and praise to win poor souls to Christ, and faded out like a frail flower under the blazing sun of the Asiatic tropics.

Our views of such missionary work have changed, but we can still award to Dr. Judson the meed of devoted earnestness. He put his soul into his work, and no man or woman can do work worth a straw with out that consecration of effort.

His son seems a man of the same stamp and is coming to New York to do what he holds to be the Lord's work. His exact plans are not given, perhaps not formed but his idea and aim is a church for the common people. He says: "I am not going into the slums as a city missionary. That is not the place for a strong and lasting church. The middle-class people need a church, not among the rich in a fashionable quarter, far away up town, but near where they live and work through the week." To realize this he must build a spacious edifice. commodious yet simple, comfortable and in good taste, yet not costly and magnificent,-a place where the people will feel at home and may be led to think more of the preacher's words and of religious truths than of gilding, upholstery and stainedglass windows. This is just what we are all coming to. Our churches will soon be taxed, as poor men's houses are, and then no society can pay taxes on a splendid building, and simplicity will be a necessity. Even our most orthodox people are slowly learning that wise benevolence is better than pious pride. The advanced thought of our time is not in accord with fleecing the poor to build Sunday palaces for the rich,-chapels of ease called churches of

The Middle Age in Europe. centuries ago, was the era of cathedral building, and those vast piles, with dim aisles, solid walls and sculptured spires towering far heavenward, are monuments, not only of priestly power, but of human thoughts and aspirations. As Emerson finely says:

> "The hand that rounded Peter's dome, Or grained the arch of ancient Rome. Wrought with a sad sincerity. Himself from God he could not free. The conscious stone to beauty grew, He builded better than he know.'

In New York a wealthy iron-maker (A B. Stone) has just given \$20,000 to a Children's Aid Society; had he lived in Europe five hundred years ago he would have helbed build a cathedral. Good deeds, as helps to spiritual life, instead of carved stone and stained glass windows, are the ways I seems to justify his belief.

our minds and souls are set to-day. So our churches must be simpler, must be homes for the people, where all shall be equal and

We are not to outgrow the want of meeting together for spiritual culture and stimvlus to a higher daily life. That want is in human nature, and it were unnatural to ignore it. When creeds and dogmas are gone we shall still aspire and desire toward the Infinite Love and Wisdom; we shall still look for light from a life beyond; we shall still be religious—far more freely and beautifully than now. We shall not think alike, and while abuse for opinion's sake may cease, we shall probably meet in different companies to seek truth in different ways. Even now we find that Spiritualists and Materialists cannot gather together permanently for religious and moral culture, for opposite opinions and ideals of life and destiny cannot be taught together with full harmony. So the coming men and women will have simple and commodious churches, where the rich will show no pride and the poor feel no poverty.

Perhaps buildings used as churches only will cease to be. In this city the largest and best Sunday audiences are in halls and theatres to hear such men as Swing and Thomas, and surely they get as much good as in any church, more than in most. Put these preachers in a church to-morrow and they lose half their hearers. In Detroit, Rev. E. L. Rexford, a liberal and spiritualminded Universalist, preaches in an Opera House. When the new church of his society is ready for use his audiences there will probably decrease, and the loss will be

of those who need most to hear him. So it seems plain that the church building of the coming day shall be a simple and commodious edifice, or a hall used for Sunday services and for secular instruction and amusement in the week. Which of them, or both as may be best, time will decide. Let us bear in mind that old and splendid untaxed church buildings are to pass away.

#### Death of Paul Caster.

A few days ago, the renowned healer, Paul Caster, passed to spirit-life from his residence at Ottumwa, Iowa. It appears from the Ottumwa Register, that Mr. Caster was born in Henry County, Indiana, April 30th, 1827, where he was married at about the age of twenty-one, to Miss Nancy Hatfield, by whom he had five children, all of whom are yet living. From his native place in Indiana he removed to Franklin, Decatur County, Iowa, where his wife died in November of 1863. On September 13, 1864, he was united in marriage to Mrs. Sarah Farrell, who, together with three of their four children, survive to mourn his loss.

He assumed the title of doctor and commenced his system of healing in October. 1867, and from the very start achieved success. After traveling about the country some time as an itinerant doctor, he located in Ottumwa, permanently, in July, 1868. since which time his history has been one as familiar to our people as that of any other man in the country. His fame brought invalids from every corner of the earth almost, and frequently you would find on the register in his hotel, people from every State and Territory in the Union. The old faith doctor was always a great curiosity, but his success in some instances seemed almost marvelous. In one of his rooms today you will find a wagon load of crutches. canes and other kindred devices, left as mute witnesses of his success in an inexplicable practice. He was always recognized as an honest man, and had he been blessed with an education, there is no telling what height his eminence might have reached. He was public spirited, and all his earnings after supporting his family, was put into improvements. He was well respected by everybody with whom he was acquainted, and if he has left an enemy we do not know

He was in the full possession of all his faculties up to the very last moment. His sufferings he bore with the greatest composure. His last conversation was with D. W. Emery, to whom he spoke a very few moments before he died. His language was: "Mr. Emery, don's you see the angels standing here all around my bed?"

"No, Doctor," replied Mr. Emery, "I do not, but I presume you do."

"Yes, I do indeed. They have come to

take me, and I am going with them," He then turned on his side, and, after a few gasps, he was dead.

Thus died one of the most noted men that ever lived in Ottumwa, if not in the State. He was a member of the Hotel-keepers' Association, the V. A. S. Society, and also of the Independent Order of Odd Fellows by whom he was buried, as by his request

An experiment of great importance has just been made at Calais, France. Between that place and Dover, England, conversation has been kept up by means of a new kind of telephone called the electrophone, attached to the telegraph lines between the two places. The listener at Calais was able distinctly to distinguish not only the words of the speaker at the other end, but also to recognize the speaker by his tone of voice. During the time that the conversation was going on the wires were being used for the transmission of messages by telegraph, and that transmission was made without any interruption whatever. The inventor of the electrophone is of opinion that it can be used in connection with an Atlantic cable. and the success of his experiments so far

"Fair-Play" and the Fletcher Scandal.

We call especial attention to the communication on another page by "Fair Play" (who by the way is a prominent Eastern Spiritualist); and the condensed report of the legal proceedings by which Mrs. Fletcher was convicted. . We have abstained from touching the matter until all the facts were brought out on the trial. There is no more disagreeable task for us than the exposure of one who has occupied a prominent position in Spiritualism, yet we have fixed our line of advance, and neither fear nor favor will turn us from our purpose, which is to present the facts and philosophy of Spiritualism free from the taint of fraud and rascality, which has too often preyed on honest but unwise credulty.

There has been and is a movement to exalt Mrs. Susan Willis Fletcher as a martyr to the cause, but we are glad to say it has been mostly on the part of those who were not well informed of the criminal prosecution in which she was involved.

We regret to say, however, that the "old and tried" Banner of Light has given its full support to the martyr movement, and has done all in its power to sustain the Fletchers, continually puffing and thereby endorsing them. The reputation of Mrs. Fletcher was anything but enviable, yet nothing was said in its columns to cast doubt on her character, and the spiritual public was allowed to regard her as truthful and strongly reliable, when her mendacity and dishonesty must have been well known. When the party composed of "the Fletchers, Mrs. Davies, Captain Linmark, Alvino and a lady," arrived in America, the Captain and Mrs. Fletcher went on to Boston together, while the others went to the Lake Pleasant Camp Meeting. They went to Boston to attend a reception gotten up in the Banner of Light office especially for the Fletchers, and the speeches delivered on that occasion, including Mrs. Fletcher's, were all set up ready to be printed, we are informed, but were suppressed after the arrest. "Captain" Linmark and Mrs. Fletcher, together, forming one party, and the lecherous Fletcher, under guidance of his wife endeavoring to seduce Mrs. Davies. making another, present a picture too abhorrent to contemplate! The natural bent of Mrs. Fietcher is shown by her having photographs taken, the jewels she had filched from Mrs. Davies forming her only covering. "Jewels and a cloud" form a dress no right-minded honest woman would desire to be photographed in even if the pictures were for her "friends." The facts show that the Fletchers found Mrs. Davies an ardent believer, and of unsuspecting mind, possessed of property they coveted, and at once set to work under the pretence of spiritual communications to cunning they managed. It was a high game and they staked all on its success. We wish in summing up this sad and disgraceful affair to point a moral, which all Spiritualists will do well to heed. Whenever a spirit, if spirit influence be inferred, lends aid to the furtherance of any such purely personal and selfish scheme, this fact alone shows utter untrustworthiness. Mrs. Davies's mother would never recommend her to give herself over to the mercies of an unscrupulous pair. If there is one thing. certain it is this. Then the Fletchers were influenced by irresponsible rascally spirits or are the essence of rascality themselves.

This holds true of all communications. Whenever such are made the means to gain favors, and wring from credulity emoluments for the selfish gain of the medium, they should be received with distrust, if not wholly condemned.

### "A Great Infamy."

In another column will be found a communication under this head from one of the most eloquent and popular Eastern lecturers, who refrains from signing his name through fear of the persecution he thinks would follow and which he dreads, not on his own account, but because he has a family dependent on him, and dares not run the risk. We have received a number of private letters breathing the same sentiments from Spiritualists who as mediums, writers or lecturers stand in the foremost rank in this country and Europe. Let each of these good people dare the consequences of openly and boldly condemning the fraudulent practices of the Fletchers, and everything of a similar character, and they will have no cause to regret their courage.

Despicable as were the acts of the Fletchers, they are far surpassed by the shamefaced course of some of our contemporaries in endeavoring to screen these adventurers from public condemnation and righteous punishment. We reluctantly give much space to the lamentable case this week, but we do not propose to see without protest, the great majority of Englishspeaking Spiritualists misrepresented by Spirituatist papers whose course is only explicable by one of three words-Venality, Credulity, Idiocy. When it becomes necessary for the JOURNAL to cater to the prejudices of fanatics, fools or frauds, by espousing the cause of such an unprincipled creature as Susan Willis Fletcher, in order to live, we shall close up business and turn to some occupation compatible with self-respect and decency.

Mrs. Clara A. Robinson, the successful magnetic healer, has removed to 2,409 Wabash Ave., and will be glad to see her former patients.

"A Hard Blow."

Our esteemed friend and contributor, "M. A. Oxon," whom Epes Sargent regarded as the most promising writer among English Spiritualists, writes us from London: ...... "This Fletcher trial has been a

very nasty thing. It has dealt a hard blow at popular Spiritualism; but has not in the least touched the beliefs of the esoteric body. The effect will be, (1) to drive Spiritualists more and more into their shell; (2) to make it impossible to get any truth about Spiritualism into the ordinary press; (3) to create another raid on public mediums." After expressing his "extreme disgust at the Fletchers and their methods," our correspondent says another effect of the Fletcher business "will be to make anything like organization an impossibility. Spiritualists will not come out, will not identify themselves with any public movement." We should think not. Reputable people will be very slow to join a party which contains an element ready to applaud prostitutes, pimps and confidence men, and to hold up the she captain of the gang as a "martyr to the cause of Spiritualism." Bahl!-Spirits of our noble workers and all the grand galaxy gone before. forbid such prostitution of a noble cause: encourage the well-disposed but timid, strengthen the strong and confound the evil disposed, that a new order of things, bright and glorious may come out of our humiliation.

#### Blind Tom's Wonderful Memory.

It is claimed by many that Blind Tom. the wonderful musical prodigy, is simply a medium, and that he owes his marvelous powers entirely to the spirits. Mediums have seen spirits standing by his side at the piano, assisting him in his improvisations. But does he owe his wonderful memory also to spirit influence? A correspondent of the Richmond Dispatch relates a most wonderful feat of memory displayed by Blind Tom on the stage while giving a concert recently at Staunton, Va. Twenty-one years ago-in 1860-Prof. E. L. Ide, amusic teacher at the Wesleyan Female Seminary, at Staunton, attended one of Tom's concerts at Frederick, Md., and, to test the genius of the boy, played a German waltz then but little known, and made some little changes of his own in playing it. Tom played it off at once correctly. The other night Prof. Ide went on the stage and asked Tom what was the name of the hall in which he played in Frederick, in 1860. Tom without hesitation gave the name of the Hall. He was then asked who played for him, and he said Prof. Ide. He was then asked to repeat the piece that had been played for him there. and, sitting down at the plane, he accuraterob her of her possessions. The report we ly gave it, as he had heard it from Prof. publish shows with what devilish art and | Ide 21 years ago, note for note, including the change made by the professor at that time. Blind Tom still remembers every word of a speech uttered by Stephen A. Douglas before the war, at Richmond, Va.

### "A Fight for a Church."

That is really a curious thing to fight about, especially among those supposed to be imbued with the spirit and charity of Christ. Moline, Ill., is now the scene of a boisterous conflict to gain possession of a church edifice. There are two sets of trustees. The old ones refused to give up the building when demanded. Finally, a few nights ago, when all was still and most of the inhabitants of Moline were slumbering, Oliver Olson, attorney for the new trustees, and a locksmith named Fiebig went to the church, opened the doors, and admitted the new board. Duplicate keys were provided, the lock arranged, and the new trustees placed in full possession. The old board were not prepared for this coup d'etat and knew nothing of it until the morning. Now a suit for trespass is likely to ensue, but how it will end is hard to determine. The affair has created a stir among the Swedish residents of Moline which nationality composed the congrega-

### An Auburn Ghost,

It appears from the Auburnian that the "superstitious residents" of the seventh and eighth wards, Auburn, N. Y., are busy just now discussing a ghost story. The scene of his ghostship's operation is laid in the factory of Wadsworth & Son, scythe manufacturers. The story runs about as follows: Some time ago William Morris, a colored man, recently deceased, was employed at night grinding or polishing implements. He was frequently annoyed by the stopping of the machinery, and as he was the only person about the building he was at a loss to know what occasioned the interruptions, and finally was forced to lay it to the presence of some supernatural visitor. Mr. Morris died about a fortnight since and still the ghost remains to bother the night workmen who are employed by the Messrs. Wadsworth. It is now related that an apparition appeared to the grinders one night lately. While they were busily engaged at their midnight labors they were startled by the appearance of the form of a man, who skipped nimbly across some large beams over the heads of the workmen. He was clad in white and his features were hidden from view by a long gray beard. One of the men who had come armed, drew a revolver from his pocket, and after taking deliberate aim at the form pulled the trigger. The ball went crashing into the timbers and the figure disappeared through the

English Spiritualists may congratulate themselves that, while they have had the Fletcher infliction to endure, they are not disgraced by having their papers espouse the cause of the convicted criminal. The Herald of Progress published at Newcastle-on-Tyne, and the Spiritualist of London both speak out vigorously in denunciation of the Fletchers and their methods, and evidently sustain the verdict of one year at hard labor for Susan Webster Willis Fletch-

It has been left for the "oldest Spiritualist paper," the Banner of Light, aided by a Philadelphia sheet of similar instincts more courage and less discretion, to make common cause with the criminals.

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

Sidney Howe has located at Onset Bay, for the season.

Mrs. Maria M. King is now a resident of Breckinridge, Col.

J. Frank Baxter spoke May 9th, in Pawtucket, R. I.; May 15th he will lecture in

Boston. Miss Jennie B. Hagan, of South Royalton. Vt., would be pleased to make engagements in her own State, either for week-day evenings or Sundays between now and campmeeting time.

Frank T. Ripley will lecture and give tests in May and June in Ohio, Indiana and Illinois. Address all letters for him to Post-Office box 320, Milan, Erie Co., Ohio.

Capt. H. H. Brown has been invited to several towns in Vermont, and will probably pass the last half of May in that State. Parties wishing him for May or June are requested to apply by letter soon, to Saratoga Springs, N. Y.

William Lloyd Garrison, the great antislavery reformer, said: "The manifestations have spread from house to house, from city to city, from one country to another: till now the civilized world is compelled to acknowledge their reality, however they may differ in accounting for them."

The Medium and Daybreak says: "There is no other hell than you make for yourselves; it is the inward condition of the soul-darkness within. It is the same with heaven; heaven is light and goodness, purity and love; hell is darkness and degradation; human beings are carrying their heaven or their hell about with them now."

Robert Chambers, one of the greatest literary authorities, said: "I have examined the subject (of Spiritualism) wherever I have gone in America, and the result is most satisfactory; there the great fight is over and you hear little about it, but you find it in all the churches; and it has given a new life and a new leaven to Christianity there."

S. S. Baldwin continues to travel in various parts of the country, exposing his own ignorance and those to whom he exhibits his foolish tricks, instead of demonstrating that Spiritualism is false in any particular. We have often alluded to him and others who give exhibitions in favor of Spiritualism in one town, and then, perhaps, try to expose it in the next; and have advised the friends of the cause to ignore them all.

The Orangemen of Montreal lately erected in Mount Royal cemetery a monument to Hackett, who was killed in the riots three years ago, and put thereon an inscription that "he met his death at the hands of an infuriated Irish Catholic mob." The trustees of the cemetery, all of whom are Protestants, asked that the words be erased. and caused it to be done after the refusal of the Orange committee.

SUPERSTITION.—Superstition is not dead yet. A peasant of Havay, Belgium, having lost a child and a cow, believed himself bewitched and sought counsel from a somnambulist, who advised him, as a remedy. to burn the first woman that came to his house. In pursuance of these instructions he put some fagots in the middle of a room. His first visitor was a neighbor, who had brought him a commission. He induced her to enter the house and directed his wife to shut all the doors and windows. Then he lighted the fagots, seized his victim by the waist, and, in spite of her cries, began to roast her as he would a chicken on aspit. Becoming exhausted with his labor he asked for a priest. His wife, believing that he wanted him for exorcising purposes, fetched the cure of the place, who rescued the unfortunate woman. Her limbs, neck and hair were burned. Her hallucinated assailant was arrested.

James B. Tetlow speaking of a scance in England in which a Mr. Fitton was the medium, says:

One of the most frequent forms seen at Mr. Fitton's circle is that known by the name of "Dr. Scott." I have seen him at every seance I have yet attended with this medium. To see him rise from the middle of the scance room is one of the grandest. rarest and most ecstatic sights that mortals gaze upon. From the tiny luminous, vapory, misty existence about the size of a walnut. it gradually ascends, absorbing the surrounding vapory mist in its swaying movements, till the man of full stature stands before you. I need not describe him as I save already done so. Shiffice it to say that he was quite at home as usual, with less power to speak than previous times. This was owing to the wet drizzly night. He did not stay long, vanishing at the spot whence he arose. A part of the time the "Doctor" was out there was a light—fair seance light the other part he had his "spirit-lamp." About five minutes after the "Doctor" disappeared, the king of materializers, John King, made his appearance. His stay was very short, giving us all a kindly greeting, then vanishing behind the curtains of the

#### The Close of the Fletcher Case.

THE JUDGE'S SENTENCE.

Last Tuesday, at the Central Criminal Court, Old Bailey, the summing-up of Mr. Justice Hawkins occupied five hours, when the jury retired to consider their decision. After an absence of little more than an hour and a half, they returned into court with a verdict of guilty on the counts charging the obtaining of the goods by false pretences. Upon the counts charging conspiracy they found the prisoner guilty of having conspired with her husband, but not with Morton, to obtain the goods; and upon with Morton, to obtain the goods; and upon the count charging conspiracy to obtain the execution of the deed of gift by having conspired with her husband and Morton. The jury further found that the prisoner had not acted under the coercion of her husband.

Mr. Justice Hawkins, addressing the prisoner, said: Susan Willis Fletcher, you have been convicted, after a very long and patient trial, of having obtained a large quantity of property from Mrs. Hart-Davies by false prefence, in company with your husband; and the jury have also found that you have been guilty of conspiring with your hus-band and a person named Morton to procure the execution of a deed of gift. They have further found you guilty of conspiring with your husband, without Morton, of obtaining those goods by false pretences. Although a great many counts have been inserted in this indictment, yet considering the whole of the evidence, I look upon it in substance as but one offence; and I cannot help saying that I think the verdict of the jury is perfectly satisfactory—indeed, be-lieving, as it is evident they do the testimony of Mrs. Hart-Davies, and looking at the correspondence before me, I do not see that the jury could have come to any other conclusion. And, moreover, I think the jury have come to a right conclusion in considering that you were not acting under the coercion of your husband to such an extent as to make you irresponsible to the criminal law. It becomes unnecessary for me, considering the findings of the jury, to reserve any question of law for the consideration the Criminal Court of Appeal, and I therefore decline to do so. I have now only to consider what sentence I am to pass upon you for the offense of which you have been found guilty. I am not going to pass sentence upon you for anything except that of which you have been found guilty. I myself feel that there is a great deal in these letters which shows to my mind that both you and your husband had entered into— I do not like to call it a conspiracy in one sense, but into a filthy league to throw this wretched woman into the hands of your husband. That is not matter for which I am going to punish you, because it is a matter of immorality—which the criminal law does not punish; and if the criminal law does not punish it, I have no right to take it into consideration. At the same time it shows how little your dothe same time it shows how little you deserve the character which a great number of witnesses thought fit to go into the witness-box to give you—one of them stating you to be almost a model of purity, honor and honesty. You are standing here, and since the commencement of this trial, you have stood here, alone unsupported by your have stood here, alone, unsupported by your husband. If he were here, I should have a great deal more to say upon the subject than I have to say to you, because although the jury have rightly found that you were not acting under the coercion of your husband in a sense which would have rendered you irresponsible for your acts, yet I cannot help thinking that it was through him and through his professions and his pretences that you were first of all yourself induced to embark upon a fraudulent conspiracy upon which you unquestionably did embark. I cannot help thinking that, but for his designs, his counsels, and evil influence, you might yourself have abstained from attempting these frauds and making those false and fraudulent pretences which

you did. I take that into consideration in passing sentence upon you. In the result it comes to this—that you found a very weak, credulous, foolish woman, who was open to all the flattery which you thought fit to bestow upon her. You knew very well that she professed to have a great attachment for her dead mother, and you worked upon these affections; and you were tempted by the sight of her jewelry and valuable property to work upon her by pretending—false-ly pretending, that her dead mother had sent messages to her, begging her to put her jewotherwise she would be speedily sent into spirit life, because of the magnetism that was in them. It was a miserable, mean, paltry trick which you have resorted to for the purpose of getting possession of her property. Fortunately, very fortunately, she has succeeded in obtaining possession of the greater part of it. There is another part which has yet to be recovered, and I do not know how much of that which you have obtained is still in the hands of those who are in a condition to give it up. I take all the circumstances into consideration, and I look upon your case as one in which you most unquestionably, were guilty of the false pretense which is proved against you, and unquestionably guilty of having acted without that coercion which would have protected you in point of law: I nevertheless take into consideration this circumstance that but for your husband you never would have embarked in such a fraud as this or have been guilty of those false pretenses which have brought you within the pale of the criminal law. Under these circumstances I shall not pass upon you the sentence which the law would authorize me to do. The law would authorize me to send you into penal servitude, but the sentence which I pass is that you be in prison and kept to hard labor for twelve calendar

The prisoner, who throughout the hearing of the case had maintained a calm demeanor, was but slightly affected by the sentence. She was at once removed to the cells.—London (Eng.) Spiritualist.

The prize competition for book-cover designs and magazine drawings, in black and white and in colors, opened to American Artists in February, by Messrs. D. Lothrop & Co., Boston, closed April 15th. The prizes were awarded the 25th. The large number of designs received from all parts of the country (and even from London and Paris) indicated a remarkable interest in the competition; so many original and artistic designs were submitted as to render the decision a matter of much consideration. In addition to the prize designs, Messrs. D. Lothrop & Co. purchase many of the more meritorious drawings, which will appear on the Fall publications of the firm. The Wide Awake prize frontispieces will appear durthe coming year.

#### Three Days Meeting Near Lapeer, Mich.

The First Society of Spiritualists convened at the Duncan School house, four miles from Lapeer, Mich., April 9th, on Saturday, 2 P. M. Mr. Nathan Wadsworth, President, called the meeting to order. Speakers engaged and present, Mrs. S. A. Walters and Mrs. M. C. Gale. After singing by the choir, "Joy shall come at Last," Mrs. Walters was introduced, and taking for her subject the title of the piece super gave a soulers was introduced, and taking for her subject, the title of the piece sung, gave a soul-elevating discourse. She was followed by Mrs. Gale, who never falls to interest her hearers. Subject: "Has Spiritualism a Science?" After a short conference the meeting adjourned to evening. The first speaker was Mrs. Walter. A most radical discourse was given illustrating Spiritualism, and dealing death blows at the teach ing of old theology. Mrs. Gale followed on a subject presented by one of the audience, "Evolution, Origin of Man." Next morning Mrs. Gale gave an address. Subject: "Our spirit-home and Surroundings." A short conference followed in which re-A short conference followed in which remarks were made in reference to the discourse, which filled our souls with inex-pressible gratitude, that we shall meet again in so fair and congenial a home.

Mrs. Walter's lecture the next morning was an exhortation, urging to greater efforts to reach those enshrouded in superstition; we should be in earnest, and not idly content, because we have found the light, until all others could enjoy it. Mrs. G. spoke at length on the temperance question, as arrayed in politics, and on the delay in paying off our national debt. Her influences were positive, and startled the

inquiring minds. Monday evening, Mrs. Walters, the first speaker, took for a subject "Our Mission; The Hand that Rocks the Cradle, Rocks the World." Her address was a fine attempt to show the power that the mother has over the destiny of her child, and the wise influence of the father. Reformation of the human family was in proper generation. The young should discard deceit, and live and act naturally, and be educated in vital truths to save unhappy marriages and painful divorces. Mrs. Gale followed. Subject: "Is there a chance for Reformation after Death?" All carry their peculiarities into the Spirit-world, but the most hardened beings will through the law of evolution come to a condition to spring of evolution, come to a condition to aspire for the truly good. Singing was interspers-ed, which added much to the occasion. Many expressed regret that the exercises were completed on account of increased interest.

BY ORDER OF COMMITTEE.

Our Homes and Our Employments Hereafter, by Dr. J. M. Peebles. Price \$1.50; postage 10 cents. A very popular and interesting work. For sale at this office.

#### Nicene Council.

From Scattle, Washington Territory, Almira Kidd writes:

"I have just read Kersey Graves's answer to Coleman. It is not complete or satisfac-tory. Something more definite in regard to Tyndall and Pappus is required. Three months' search in history fails me to find evidence of the statements of Graves or Davis on the council of Nice. The world will hear more of this."

### Business Fotices.

Among ladies and gentlemen of refinement, Dr. Price's perfumes are in great favor, having sweet-ness and durability.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

LADIES who wish something superior in the way of flavoring extracts, should purchase Dr. Price's. They have no equals. Always reliable.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

The purity and perfect combination of Dr. Price's Cream Baking Powder, enables it to render all articles easy of digestion, wholly free from

ITS ACTION IS SURE AND SAFE.—The celebrated remedy Kidney-Wort can now be obtained in the usual dry vegetable form, or in liquid form. It is put in the latter way for the especial convenience of those who cannot readily prepare it. It will be found very concentrated and will act with equal efficiency in either case. Be sure and read the NEW advertisement for particulars.—South and West

THE WONDERFUL HEALER AND CLAIRVOYANT. Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HATE.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN (N. Y.) Spiritual Fraternity Conference Meetings every Friday evening, Brooklyn Institute, corner Washington and Concord street. May 15th Mrs. R. Shepard Lillie has been invited to give the opening address. S. B. NICHOLS, Pres.

BROOKLYN, S. Y.—Conference Meetings held in Lodge Room 462 Fulton St., opposite Duffield St., every Friday evening. Seats free.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 KP. M., in Latham Hall, 9th at., near Grand. D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 28 East 14th Street,

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 O'clock, in Sicek's Musical Hall, No. 11 Kast Fourteenth St., near Fifth Avs. Discourse every Sunday morning at 11 O'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 r. m. The public invited.

Address Roy 4400 P. O. Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No55 West 88rd St. (near Broadway) overy Sunday at half past ten, A. w., and half past seven P. w., Children's Progressive Lyceum medeats P. w.

#### Northern Wisconsin Spiritual Conference.

We have the pleasure of aunouncing that we have sceured as speaker for our next Questerly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 181, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers invited to participate. Good vocaf and instrumental music.

The meeting will be called to order Friday at 10 o'clock A. M., sharp. So please govern yourselves accordingly. All lovers of truth invited to participate. The Omro friends will entertain free as far as possible. We have the pleasure or announcing that we have

WM. M. LOCKWOOD, Pres. Dr. J. C. PHILLIPS, Sec'y. Omro, April 20th, 1881.

Meeting of Spiritualists.

The committee elected at Cleveland on the Mat of March, to view locations for a camp meeting, have visited different locations, and as instructed to do, now call a meeting of Spiritualists and Liberalists of Northern Onio, to hear their report, the meeting to be held on Saturday and Sunday, May 25th and 29th, corner of Brawnell and Prospect Sts; to meet on Saturday at 2:30 p. m. It is hoped that there will be a general turnout of the friends of the movement.

A. Undersute.

A. Undereile. Akron, Ohio.

#### Convention at Hartford, Mich.

The next convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, at three o'clock, p. m., and continuing over Sunday, May 29th. Mrs. C. Fannie Allyn, and Mrs. M. C. Gale are engaged as speakers. A limited amount of free entertainment will be furnished, and hotel rates will be \$1.00 per day. Let there be a good attendance and a grand old time.

L. S. BURDICK, President,
Kalamazoo, Mich.

E. L. WARNER, Sec., Paw Paw, Mich.

Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cassadaga Lake, Chatsuous Co, N. Y., will commence Friday, June 3d, and close Sunday, June 26, 1981. The Speakers engaged: Dr. J. M. Peebles, Mrs. Lydia A. Pearsall, Judge McCormic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Henry B. Allen is engaged to give test and materializing Scances. Mrs. Maud Lord is anticipated.

Music by James G. Clark.

All good mediums are cordially invited and will be kindly and honorably treated.

Parties coming by the Lake Shore and the New York Lake Erie and Western Railroads, will change at Dunkirk to the Dunkirk and Allegany Valley Railroad, which runs past the grounds, and trains stop within 40 rods of the meeting. Those coming on the Atlantic and Great Western Railroad, change at the Junction 4 miles East from Jamestown, N. Y.

Admission to the grounds 10 cents. Board 30 cents per day. Plenty of room for tents, and lodging can be had on reasonable terms for such as need.

This is a beautiful location and frequent excursions on the Lake give opportunity for pleasure rides amid charming scenery on a lovely lake. All arc invited.

#### Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting: Sunday July Sist, Mrs. J. T. Lillie; Wednesday, Aug. Srd' Alfred Denton Cridge; Thursday, the 4th, Mrs. J. T. Lillie; Kriday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baitimore,
Tuesday, Aug. 9th, Gephas B. Lynn; Wednesday, the 10th,
Dr. J. R. Buchanan; Taursday, the 1th, Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fletcher; Saturday, the 15th, Cephas B. Lynn; Sunday, the 16th, Gries B. Stebbins, Detroit; Wednesday, the 15th, Cephas B. Lynn; Sunday, the 16th, Gries B. Stebbins, Detroit; Wednesday, the 17th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Brittan, Editor-at Large; Friday, the 19th, Glies B. Stebbins; Saturday, the 29th, Dr. S. B. Brittan; Sunday, the 2th, Mrs. Cora L. V. Richmond, and Ed. S. Wheeler, Philadelphia; Tuesday, the 23rd, Dr. G. H. Geer, of Michigan; Wednesday the 24th, Fd. S. Wheeler; Thursday and Friday, the 25th and 26th, Prof. E. G. Eccles, Brooklyn; Saturday, the 23th, Dr. G. H. Geer, Sunday, the 23th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 33th, Fannie Davis Smith; Wednesday, the 8tt, Jennie B. Hagan.
Thursday, Soptember 1st, W. J. Colville; Friday, the 2nd, Mrs. Saroh A. Byrnes; Saturday the 3rd, Br. H. B. Storer, Sunday, the 4th, W. J. Colville, and J. Frank Baxter; W. J. Colville, and J. Frank Baxter; W. J. Colville, and J. Frank

Storer, Sunday, the Ath. W. S. Covace, L. Barter. Barter. With this array of speakers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to be satisfied every day in the week. Judging from past experience our gathering this year will ar exceed in numbers aby of its predecessors. Mrs. A. D. French, of Boston, a lady of experience and stuffy has leased the Hotel at Lake Piersant, and will probably open about the first of June for city boarders. Many cottages are already under contract to be built this season.

J. H. SMITH, Clerk.

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# Poices from the People.

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### The Lost Colors.

BY HELEN CAMPBELL.

A story for the children who at twilight, Tired of play and toy, Will sit before the fire and look for pictures, Waiting for girl and boy.

Something is there not one of you would dream of Something lost long ago, But found again, unspoiled by any hiding In caverna deep and low.

Ages age, so long you cannot count them, A forest still and green, Rose tall and stately, bearing waving branches With sunshine in between.

And underneath there grow such lovely flowers As never since have grown, With colors like the clouds beyond the sunset And odors all their own.

No mortal eye had ever seen their beauty, They lighted all the wood; And everywhere, by rock or mound or hillock Or running brook they stood.

Oh! sweetest flowers! Oh, dark green word that never

May any eyes delight. But long ago, in fire and sheek of earthquake, Were lost to human sight.

And there deep hidden from the golden sunshine, Each tall trunk black and charred, Lay, slowly turning to a form more precious Than all the beauty marred.

Another forest rose and flowers within it. And when long years had grown,
The cruel fire sprung from its home below them
Again devoured its own.

The hidden treasure lay Waiting for man, the king, to come and claim it And bring it to the day.

And so the story went, and so for ages,

And here to-night you see it all, my darlings,
\_For branch and stately trunk Have come to light again, tho' who would dream it And into coal have shrunk.

'The flowers?" you ask. Oh, yes! They, too, are living
But not in bud or spray;
And yet the soul of every vanished color Is ours once more to day.

A wise man found them, rising to the sunchine From far and oil and smoke, Slow oczing from the furnaces wherever, The black coal turns to coke.

"New colors!" cried the painters full of wonder, "New colors from the skies!" "New" ended with creation, smiled the wise man "And nothing ever dies."

"Flowers of a world, ages ago forgotten, Gave up their life and soul, To the flerce fire that took perfume and color, And hid them in the coal.

Patient and still they waited for the dawning. And sure light had not fled, They knew, as we, once more a resurrection Must come to all the dead."

You little ones, you know no deeper meaning. And yet to every one, Some day when light is gone and in the darkness You sit and wait alone;

A memory of the story I have told you. May come to tired brain, And faith more willing, wait the resurrection That gives our own again.

### An Amendment.

To the Editor of the Religio-Philosophical Journal: In your issue of March 12th, under the heading Insane, and in allusion to the case of the unfortu-nate young man Odette, you make a very timely and well aimed suggestion, upon a very import-

ant subject, when you say:
"The magnetic healer, conscious of the power within him and knowing how to impart it to produce the desired results, will do more than all the 'regular' doctors in the world, either in or out of insane asylums, to restore a case like the

With your permission, I would offer, through the columns of the Jounnal an amendment to this suggestion of yours, making it read: "The magnetic healer, conscious of the power that is in him and knowing how to impart it to others, or the healing medium controlled by the wisdom of the advanced spheres of spirit life, can do more to produce the desired results in a case like that of young Odette's, or any other case of mental or physical derangment, than all the 'regular doctors." etc.

I offer this amendment because of the fact that there are many healing mediums and many who under right influences and proper surrounding might become such; and who, as was most likely the case with Jesus of Nazareth (the greatest healer the world has ever yet known, perhaps), know nothing of the subtile physical forces of nature, such as electricity and magnetism and their relations to each other, producing and governing the laws of polarity, attraction, etc., but have some experimental knowledge it may be, of the still more potent factors of life, such as love, sympathy, presence, action, etc., that are attendant upon certain unassuming individuals, who never thought of arrogating to themselves any peculiar or exclusive privileges that would forbid others casting out devils, "because they follow not with us." Through a hallowed and benign influence—call it faith, prayer, will-power, carnest fervent desire or what you will they are able to "cast out deviis, is hands upon the sick and they shall recover." Cast out devils? Yes, demons or diseases that beset certain subjects of diabolical influences, such as fear, lust, idolatry, lying, etc., clothing them in their right mind." I think I know whereof I affirm, when, without any special reference to any records. either of an ancient or modern date, I say that the insane may be made whole by the forces brought to bear through the mediation of certain persons, or rather, persons of certain peculiar organism, fit ting them for such a beneficent work, whether they ever learned to practice it or not.

This aggregated wisdom or intelligence, of which Pope speaks as "the soul" of "one stupendous whole," has become so versed in the philosophy and laws of life, that by employing certain suitable means in the form of peculiar physical and mental organisms, it can reach and restore to health those suffering either from physical or mental derangement. Had the friends of young Odette been enlightened as to the laws of life which bring such hallowed influences to bear upon the afflicted of earth's children, he would not have gone to the asylum to become a subject, perhaps, of brutal experiment in the hands of learned ignorance. Without assuming the role of a prophet, I think I speak advisedly when I say: The time is coming when few such misfortunes will befall the sons of men as that which consigned young Odette to that which, under existing circumstances, is little better than a felon's cell; and when they do they will be cared for; yes, and relieved, "without money and without price."

J. B. CONE.

#### Rancho, Texas. Imperial Wit.

The sons of the Emperor of Austria once got into a fierce quarrel. In the height of passion one said to the other "You are are the greatest ass in yienna." At that moment the Emperor appeared in the doorway, and, highly offended to find his children quarrelling, said, "You forget, young gentleman, that I am present." They all saw the point that had been unconsciously made, and the quarrel ended in a hearty laugh.

#### Notes of Travel.

To the Editor of the Religio-Philosophical Journal: Since I wrote you last, I have stood very uear the shadow land, but, thank heaven, I am once more able to be in working harness. I came early in March to Memphis, where I improved so rapidly that I was able to lecture there, and accepted an invitation also to lecture before the Women Suffragists of St. Louis. From there I came over the charmingly smooth road, the Texas, Missouri & Kansas R. R., to Denison, where my first lec-ture was given to a small but appreciative audi-ence, and I received yesterday a request to return there. I lectured in Sherman and received most favorable notice, but to a small audience. The prejudice here against womens' freedom, is not

only great but cruel in some respects.

In Plot Point and in Denton, I lectured in the Baptist church to full houses. Women have always voted in this church, and although her, vote is a silent one, the mere fact of her casting it, has raised her several grades in the opinion of men, and I find that many of the pastors among the

and 1 and that many of the pastors among the Baptists, favor woman's franchise. I meta few days since on leaving Dallas, a woman in the waiting room of the cars, and in speaking of the washed roads, I replied: "I apprehend no danger, as I feel as safe in one place as another."

"I heard a lady say a few days since," she replied, "the very same thing. She was a Spiritualist, and was not afraid to die."
"I am also one," I answered. "I think I never will die." will die.

She said, "I am afraid of death." I am just now interrupted to meet a Methodist minister, whose church I had requested to lecture in; it was, of course, refused on the ground of "inability" to confer with the board of directors, which, I understand, is one of their regulations. I am here with Mr. G. W. Shelton, one of the most esmest and true hearted advocates of the spiritual doctrine I have ever met. Eccentric, accounted by some as crazy, he has, indeed, stood in the glow of that "light, the divine effulgence of God's love," that pities and forgives, and reaches tender hands toward the poor stumbling feet, to stay them in life's hard and foilsome road. Some wise them in life's hard and tollsome road. Some wise and judicious connsel, from his own spiritual convictions, has caused a great burthen to fall away from my own life, even as the "burthen fell from Christians shoulders," and I comprehend why I was spiritually advised to stop here and see him, when I was in St. Louis. Many a palace might yield its gaudy splendor to have within it the peace that dwells in this lowly home, between two who for thirty years have trod life's path together, and propose to continue it even beyond gether, and propose to continue it even beyond the swift flowing tide of the so-called River of Death. I may return and lecture here; as it is

now my way is not clear to do so.

I came directly to Hempstead, and met Mr. T. C. Booth at Mrs. Sloan's, son of Col. Booth, of Hempstead, who is so thoroughly identified with Spiritualism, and is President of the State Association of Spiritualists in Texas. I am to lecture there next week. On my way to this place I met in the cars with some pleasant people; one

of them, leaving the car to get a cup of coffee, asked me if he should bring me a cup.

"Oh, no!" I answered. "I never drink coffee."

A young man just back of me, spoke aloud to a friend (the cars were still and all heard him): "There are fourteen members of our family; we never use coffee, whisky, snuff or tobacco. We are all Spiritualists." I turned at once and congratulated him on his moral courage in making that statement publicly. It was a proud boast for any man to make, and no religion or philosophy need be ashamed when such men become, as they are becoming numerous everywhere. I look to Spiritualism as the head and front of every reform of the world, and it must begin by a re-formation in the body before it gets into the soul. I am stopping in Austin with Mrs. Addie Cu. tis, the mediums' friend. She urges me to tell you to send here a good test or materializing medium, one who is honest and that you can recommend.

To such a person she will give a home for one year and use all her influence to secure patron-

age. She says such a medium can do very well

Austin is one of the prettiest places it has ever been my good fortune to vicit. Most of the buildings are made of a fine white stone or granite, found in the vicinity, and some of the edifices built of this and nicely polished, are beautiful. A fine marble quarry has recently been opened and a railroad is being built to it; with this marble the new State capitol is to be constructed. The surroundings of Austin are very lovely. On one of the most beautiful sites the new State College built by Northern contribution, is being constructed. It is intended for the freedmen, and in a magnificent structure. Texas offers the best inducements to emigrants; and land can be bought very cheap and of the best quality. The climate is genial, and the air sweet with balmy fragrance from the myriads of wild flowers that iterally carpet the earth. Texas has ever been celebrated for her magnificent flora, and her prairies are one yast sea of bloom, of every hue and kind. The mere fact that I have ever been in any

way associated with the "woman suffrage move-ment" prevents people from coming to hear me, so bitter is the prejudice entertained against it. Mrs. E. L. Saxon. Austin, Texas, April 27th.

### An Educated Will-George Ellot.

George Eliot's contribution to the problem of an

educated will is her unique perception of the reproductive power of every action, good or bad she has embodied this perception in a hundred apt and striking phrases. For example: "Our lives make a moral tradition of our individual selves, as the life of mankind at large makes a moral tradition for the race; and to have once acted greatly seems a reason why we should always be noble." "But Tito," she says, "was feeling the effect of an opposite tradition; he had won no memories of self-conquest and perfect faithfulness from which he could have a sense of falling." Again she says of him: "He hardly knew how the words had come to his lips. There are moments when our passions seem to speak and decide for us, and we seem to stand by and won-der; they carry in them an inspiration of crime that in one instant does the work of long premed itation." But equally an inspiration of virtue when the habitual life has been just and noble, when there is a tradition of nobleness, when there are "memories of self conquest and perfect faithfulness" to compel us to maintain ourselves at their exalted height. The sadness of George Ellot's stories, of which we hear so much complaint, comes from the fact that her illustrations of the law of moral reproductiveness are mostly taken from the sphere of moral lapse. But the law holds equally good in the sphere of moral im-provement. "Memories of self-conquest and perprovement. "Memories of self-conquest and per-fect faithfulness" are as much a fate for good as the opposite memories are a fate for evil. The law of moral reproduction is discouraging to all wrong-doing, encouraging to all right-doing. If George Eliot gave us only maxims containing so much wisdom, our debt to her would be considerable. But she has done more than this, infinitely more. She has created for us characters whose development according to their own inward law illustrates, sometimes with dreadful painfulness, the law of moral reproduction, the fatality of the

Is this a hopeless creed? Truly there are those for whom there seems to be "no place for repentance," they have established for themselves a tradition of such utter baseness. But to know the law is to avoid the consequence. George Eliot addresses herself to men and women in whom the dread of moral deterioration is still a motive power. Having this dread, and knowing by what gradual approaches "their feet take hold on hell," men can avoid those acts of self-endearment and self pity which lead on to ever baser things.

Ye know these things. Happy are ye if ye do them. No perception, however clear, of the laws of ethical development will serve us, if we do not bend ourselves with earnest resolution to the tasks of self-determination which these laws command. It is not by reading, it is not by thought, it is by action, action, action, that we reach the consummation of an educated will.—J. W. Chad-

I. F. Morris writes: We like the Journal, and are pleased to note the good feeling existing between you and your co laborers for the truth.

#### "The Leaven of Theosophy."

Under this head an editorial in the Theosophist for March says:

"Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the idea which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were Spiritualists of greater or less experience. It goes without saving, then, that the 1875, nine were Spiritualists of greater or less experience. It goes without saying, then, that the aim of society was not to destroy but to better and purify Spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent navelo, physiological hubut manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, man and his relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward. Our first step was to lay down the proposition

that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves...Some of the best minds in the movement, has come over to our side, and many now cerdially endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualization, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship, are becoming gradnally appreclated."

Madame Blavatsky is full of enthusiasm, and has great power for work and research, and Col. Olcott is an enthusiastic co-worker. These two are the soul of the Theosophic Society, and publish its organ, the Theosophist, in Bombay. We think they overrate the comparative importance of Asiastic psychological lore, for the present is greater than the past in spiritual things, buftheir researches give us valuable information and "the education of the nobler powers within us" is our great need.

#### Spiritualism in Van Wert, Co., O.

To the Editor of the Religio-Philosophical Journal: Though not accustomed to writing for the public press, I yet feel inclined to say a few words to your numerous readers, relating to Spiritualism in our city. In years past we have had our full share of travelling impostors, professing to be "wonderful mediums," and among them H. Melville Fay, more recently St. Elmo—a fictitious name of course—and his troop of mediums claim. name of course—and his troop of mediums claiming to be the most "highly developed of any in the world." It is enough to say that they did not perform what the "posters" promised, and much that they did do was evidently jugglery. They may possibly have some mediumistic power, and so have those who practice magic and the "black art." Spiritualists, however, ought to give no countenance to such performances.

Our Rockey is small in numbers and by no

Our Society is small in numbers and by no means strong financially. In the controversies that have appeared in your Journal we sympathize with "Christian Spiritualist," flattering ourselves that we are just as free to investigate and just as independent as other Spiritualists!

Mr. Ripley has been in our midstand gave some good mental tests. Mrs. Kline who has long lived in our midst and whom we so well know to be a good true woman, is our principal medium. She speaks for us once each Sunday. Her clairvoyant and prophetic gifts frequently astonish those who understand her and investigate her claims.

Dr. Peebles, who has just given us a course of lectures upon his "travels" through foreign countries, instructed us and greatly benefited the liberal cause. He was nearly worn out and quite unfit for public speaking, caused by hoarseness and hemorrhage of the lungs.

Though we have had many discouragements

and struggles to advance the cause of Spiritualism, we are not disheartened, for we have faith that truth will prevall.

ORA C. Rose, Secretary. Uses of Doubt.

Doubt is the pathway that leads unto the gates of faith. Doubt ought not to be made a weapon to batter down that beautiful gate. Because bug cannot comprehend a man's thoughts and ways, shall, therefore, that bug deny the exist ence of that julcy fact that has afforded him so many a savory meal?

Is there a cure for doubt? For solvable doubts the cure is discussion, observation, reason, just as the cure for democracy is more democracy. Doubt is Nature's antidote for credulity, and as an antidote it is invaluable. But an antidote is a poor diet. Men can no more live upon antidotes than upon negations. As to our unsolvable doubts the cure is duty, patience and trust.

If thou could'st trust, poor soul, In him who rules the whole, Thou would'st have rest. Wisdom and truth are well, But trust is best.

Doubt, then, is both legitimate and useful Blessed he the church that has honest doubters in its midst! Blessed be the man that is never without a doubt on his soul! It is a painful proces this doubting. It is God's nlowshare driving through the worthless roots and weeds to the end that a crop of golden grain may be made to grow in the neglected field. The first recorded scene that is given us in our Savior's life after his babyhood is that of an eager boy of twelve in the tem-ple among the doctors, "both hearing and an-swering questions." The last scene that St. Matthew gives us is in these inexpressibly beautiful words:

"Then the eleven disciples went away into Gal-liee, into a mountain where Jesus had appointed "And when they saw him they worshiped him

but some doubted. "And Jesus came and spoke unto them, saying, All power is given to me both in heaven and in "Go ye therefore, and teach all nations, baptiz-

ing them in the name of the Father and of the Son and of the Holy Ghost. "Teaching thus to observe all things I have commanded you, and lo! I am with you always, even unto the end of the world."

Thus we have Christ beginning as an inquirer and ending with blessing inquiry.—Hon. H. P. Baldwin, Attorney General of Indiana.

E. G. Manly, of Minneapolis, Minn., writes: For the past two years Miss Susie Johnson has favored the Spiritualists of this city every Sunday morning with very satisfactory lectures, and still continues with quite flattering prospects, the number of auditors and interest gradually increas-ing. For about eight months previous to April lst, we met in the afternoon on Sunday for what was called mediums' meetings, and the removal to another hall made it convenient to postpone for a time the afternoon services, and a few Spiritualists and free thinkers called a meeting to continue at the same time in the afternoon as previously, and in some way best known to reporters of the secular press, it was claimed that a split had occurred among Spiritualists, but there are no fears of any such result. The Spiritualists of the city are taking the initiatory steps for a Siste Convention to meet here some time in September

#### The Belief of Great Men in Witcheraft.

Fraser's Magazine gives a curious and instructive account of the belief of great men in witch-

The Judge, as he passed sentence upon the con-demned woman trembled lest her fell gaze should bring upon him and his household sorrow or death. The yelling crowd, as it half stripped her to undergo the water ordeal, shuddered as it saw upon her exposed bosom the marks which, it was supposed, proved that she allowed her "familiar" to draw upon her life's blood. The yillagers who went miles out of their way to avoid her haunts never for one moment believed that the object of never for one moment believed that the object of their fear was powerless to work them evil, and was either a half-mad woman, the victim of a hideous delusion, or else the actress of a knavish part to suit her own vile ends. To all the old crone, with her tall hat, crutch stick, and black cat nestling on her shoulder, was one who had dealings with the devil, and who, through the might of satanic aid, could scatter the seeds of misery broadcast wherever she listed. She had sold herself; body and soul, to Hell, and until death claimed her, her power to effect evil, it was alleged, was unlimited. The great man is he who rises superior to the prejudices of his age: but before the end of the seventeenth century—with the exception of Bodin, Erastus, Reginald Scot, John exception of Bodin, Erastus, Reginald Scot, John Wagstaffe, and Dr. Webster—there were none who had the boldness or the knowledge to brand witchcraft as a base and palpable superstition. We find Lord Bacon gravely prescribing "henbane, hemlock, mandrake, moonshade, tobacco, optum, and other soporiferous medicines," as the best ingredients for a witch's ointment. From the pages of his "History of the World" we see that the gifted and practical Sir Walter Raleigh was a firm between in this childleb form of apparatition. The liever in this childish form of superstition. The learned Selden, in his "Table Taik," while pleas-antly discoursing on the subject of witches, shows antly discoursing on the subject of witches, shows that he had also held the same faith. Sir Thomas Browne, the kindliest of physicians; Sir Matthew Hale, one of the most acute and spotless of Judges; Hobbes, the skeptic; "the eminent Dr. More of Cambridge," and the patient and thoughtful Boyle, all were of opinion that witchcraft was an evil capable of solid proof, and that its disciples merited sharp and swift punishment. It was not until the dawn of the eighteenth century that men came to the conclusion that the devices of not until the dawn of the eighteenth century that men came to the conclusion that the devices of "witches and witchmongers" were only so many tricks and fables, and utterly unworthy of credence. The last judicial execution in England for witcheraft took place in the year 1716, when a woman and her little daughter were hanged at Huntingdon "for selling their souls to Satan," Since that date, however, various cases have occurred of woman accurred on which we will be accurred to the same accurred on the s curred of women, accused as witches, being drowned while undergoing the ordeal by water at the hands of their intimidated yet infuriated

#### Clerical Twist and Editorial Square Work.

The Worthington Advance (Minnesota) has an editorial of which some extracts give the point: "In last week's issue we replied to some flings at Spiritualism by stating that Ogle (a clergyman) had preached a sermon in Luverne, containing ideas which are spiritualistic, and we added that he obtained them from a lecture by Prof. Buchanan which was published in the Banner of Light.

Light.
"This reply brought Ogle into our office in the evening for an interview. He denies that he took the ideas from Buchanan's lecture, and says that he did not read the lecture until after he preached the sermon. We therefore give him the bene-fit of the denial. Our conversation was in the main a friendly and a courteous one, but it soon got abroad that we had had an interview, and that "Ogle had made Miller swallow his words and promise to take it back." This, of course, is every word a lie.....Now a word more about Ogle's preaching. We told Ogle that no matter whether he got the ideas from Buchanan or any other Spiritualist, the ideas were those taught by Spiritualism, the main one being progression after death. We know that Ogle has been for some time reading the articles of Dr. Watson, Prof. Buchanan and other eminent Spiritualists, and we know that no man of sense could read them

orthodoxy.
"Ogle claimed that newspaper sparring was legitimate, but that his pulpit was another mat-ter and intimated that it was too sacreu to be attacked in the newspaper and that he wanted that let alone. We do not give his words but give the idea. We told Ogle that what he said in the pulpit was public property and that if we saw fit to attack it we should do so...Let it be understood that we do not regard a pulpit as any more holy than a newspaper nor a preacher as any more holy than an editor. In fact, we believe that editors, as a class, are truer and better men than ministers. So far as Ogle is a man we respect him. But we do not respect him because he is a preacher. In fact, we think, and we so told him in the

without imbibing them and seeing at a glance how much more reasonable, elevating and benefi-cial they are than the wretched ideas taught by

interview, that so far as he was a minister he wore a straight jacket, and could not be a free and independent man and preach what he believ-

Col. N. C. Buswell-Dobson-France, etc.

To the Editor of the Religio-Philosophical Journal: I judge from several letters I have received, that some Spiritualists think that Col. N. C. Buswell of Neponset, Ill., is an enemy to Spiritualism be-cause he denounced Mr. Dobson, and because Mr. France failed to get any manifestations at his house. Now, my two days' residence with Mr.

Buswell leads me to regard him as a gentleman, and an earnest defender of Spiritualism. I talked with the postmaster and other prominent men of Neponset who were disbelievers in spirit manifestations, and they certainly look upon Col.
Buswell as a strong advocate of, and believer in,
such manfestations. Everything that we could
ask for was done by Col. Buswell and wife to make our visit there a pleasant and harmonious one, and our séances a success.

Regarding the Dobson affair, Col. Buswell showed

us just how the table, sitters and looking-glass were arranged, putting me in the seat occupied by himself, and he sitting where Mr. Dobson sat, and there was no difficulty whatever about glancing in the glass and seeing all the movements of legs and feet under the table. It was a large glass hung at the side of the sitter. There seems to be good evidence that Mr. Dobson has mediumistic powers, but our cause is too sacred to justify us in passing in allence any attempt on the part of mediums to augment the phenomenal results of their powers by fraud or trickery; and if we wish our noble and beautiful cause to flourish, and be-come the light of the world, we must hold up the hands of every one who calls attention to the unjustifiable practices of any of our public workers. D. EDSON SMITH.

Community, N. Y.

Lyman C. Howe writes: I congratulate you and the readers of the JOURNAL on your happy choice of a new editorial ally. It is another il-lustration of the "eternal fitness of things." I can think of no man in our ranks, certainly none out, who seems so well qualified in so many ways to fill the need and impress the pages of the desr old JOURNAL with the loyal spirit of the expanding life and co operate with the exalting purposes and resolute character which emphasize the new era of Spiritualiam, as Giles B. Stebbins. Tens of thousands who have known him these 20 years or more in the broad field of spiritual culture, and leaved breathless upon his thrilling utterances. in conflict or in calm, will rejoice at the glad tidings his name will herald through the silent voices of the Religio-Philosophical Journal.

D. W. Jomes, of Lucas, Iowa, writes: There are many here who would like to have a good test medium come and hold a few seauces.

Mary Talcott writes: The appels are help Mary Taleott writes: The angels are helping to make the Journal pre-minently glorious; each paper brings gled news from various parts of the earth and heaven, filling the soul with fresh inspirations from day to day. Thousands of home organizations should be formed for mutual benefit; it is the one great need.

#### Notes and Extraces.

(The remainder of these papers is made up of items taken from "The Progress of Religious Ideas," by Lydia Maria Child.)

Polygamy was discountenanced in Grecco and forbidden by the laws of Rome.—P. 301.

Women were admitted to the Grecian priest. bood, sharing its highest dignities.—P. 800. The Aesculapian priests applied magnetic remedies by the motion of their hands.—P.300.

In Sparta was a law that men should worship the gods with as little expense as possible.— $P_c$ 

On the 25th of December the feast of Bacchus, was held to commemorate the return of the sun to fructify the vineyards.—P. 313.

Of the Roman Sibyls it is said that Apollo threw them into a kind of ecstasy in which they could foresee the future.—P. 316.

Pitticus, one of the seven wise men of Greece, said: "Do not that to your neighbor which you would take ill from him.—P. 335.

With the Greeks superior power, not moral excellence was the essential element in their conception of Divine Beings.—P. 287-9. So fearful were the Athenians that they should

omit the honors of worship to some delty, that they even erected altars to unknown Gods.—P. 305. The Greek priesthood seem to have had a com. paratively slight hold upon the people and hence their intellectual energy and freedom of inquiry,

The Greeks offered sacrifices, but no prayers Jupiter himself could change their inexorable de-Miracles abound in the annals of Greece and

Rome. In one place a pillar was erected in com-memoration of Hippolytus who had been raised from the dead.—P.322.

It appears that the 25th of December was observed as sacred time by Hindoos, Egyptians, Chinese, Buddhists, Persians, Greeks and Romans.

—Pp. 126, 171, 216, 272 and 313. It is claimed that Zoroaster received his book of laws, the Zenda-Vesta, upon a flaming mount, from Ormudz himself; also that he finally ascend-

ed to heaven on a thunderbolt.—P. 257. The Greeks believed that departed human

souls lingered around their former habitations and families to protect them; and hence their Lares and Penates, household gods.—P. 293. The idea that heavenly luminaries were in-habited by spirits of a nature intermediate be-

tween God and man, first led mortals to address prayers to the orbs over which they were supposed to preside.—P. 254. Among the Greeks the unity of God, the immortal progress and destiny of the soul, and other sacred doctrines, were taught in the sanctuary to an initiated few; but elsewhere they were

veiled in symbols.—P. 308. The old Brahminical idea that every sin must have its prescribed amount of punishment, and that the gods would accept the life of one person as an atonement for the sins of another, prevailed

also in Greece and Rome.—P. 803. The Parsecs were a persecuted company of the followers of Zoroaster who fled to India. They are a poor, harmless people, industrious in their habits and honest in their dealings. They worship one God and detest idols.—P. 275.

A sect of devil worshipers exists among the Parsees. They believe in one God also and that Satan was once at the head of the angelic host, and will eventually be restored; hence they think it well to conciliate him.—P. 279.

Orpheus, one of the old sages and bards of the Greeks, taught that souls are in this world as a punishment of sins committed in a pre-existent state; that the body is a prison in which the soul is kept till lis faults are explated.—P. 331.

During the last ten days of the year, the Parsees believe that the spirits of the dead come to the earth to visit their relatives, therefore they never leave their homes at that eason, but make great preparation for their reception.—P. 277.

The worship of the Greeks was a worship of freedom and beauty; their gods were in the midst of things, working, fighting, loving, rivalling and outwitting each other, just like human beings, from whom they differed mainly in more enlarged powers.—P. 285.

The ancient Persians worshiped fire with peculiar reverence because they thought it represented, though imperfectly, the original fire from Ormudz, the vital principle of life and motion. Also because it is the most purifying of all things.

Zoronster was the great religious teacher of the Chaldeans. Tradition reports that "when he was born, wicked spirits threw him into a flaming pile, but his mother found him sleeping aweetly there, as if it were a pleasant bath."—P.

Cicero believed in one Supreme God who controls the universe as the human soul does the body; that it is blasphemy to suppose Deity capable of auger or vindictive punishment. He thought

that all knowledge was a reminiscence of a form-er state of being.—P. 365. The Greeks worshiped many deities, all intended to represent the Divine energy acting in various departments of the universe. A few enlightened among them taught that these all proceeded from one central Source of Being; and this belief-confused and dim at first-became

more distinct as knowledge increased.—P. 281. Pythagoras first applied to himself the new name of "Philosopher" instead of the term sage (i. c., a wise man), saying "there is none wise but He taught that it was allowable to have but one wife to whom strict fidelity was due; and that it was a wrong done to their offspring when parents indulged in licentiousness.—P. 338.

In Persian theology, Ormudz the king of light, and Aramanes the prince of darkness, both eman-ate from the Eternal One.... Every thing had an attendant bad spirit as well as a good one. Because Ormudz made a guardian spirit to watch over every human being, Aramanes made an evil genius to tempt them.—pp. 261-2. But (p. 263) it is said that "the Eternal has decreed the ultimate triumph of good."

Among the Greeks and Romans prophecy by direct inspiration was of three kinds: First, through persons believed to be possessed by spirits that spoke out of their breast or belly; second, by those who were selzed with a sudden and inexplicable frenzy; third, by those who fell into stupors and trances, and spoke things as they saw and heard. Music was often resorted to to excite the prophetic frenzy. Some are mentioned who had the power of sending the soul out of the body. Also some whose hearing was so acute that they could distinguish the voices of the gods.—Po. 314,

Amaxagoras is supposed to have been the first among the Greeks who conceived of God as a divine mind entirely distinct from matter, and acting upon it with conscious intelligence. He paid the usual penalty for being more wise than the majority of his contemporaries. He was accused of not believing in the gods and condemned to die, to which he answered very quietly, "That sentence was passed upon me before I was born." Afterwards the sentence was commuted to banshment. He died in exile. In his last hours the Senate sent and inquired how they could most sceeptably express their respect for his memory. He replied, "Let all the boys have a play day on the anniversary of my death,"—Pp. 343-4.

Socrates passed his life in voluntary and contented poverty/sustained by a firm conviction that he was sent into the world to fulfil a special religious mission. He went about constantly talking with the common people on exalted themes. He made constant aliusions to "a demon" who, he said, warned him what to avoid; and al-ways spoke of this as "a divine sign," or "a su-pernatural voice." He incurred great unpopular-ity and some personal hazard by refusing to obey orders that he deemed unjust; was tried and conorders that he deemed upjust; was tried and con-demned, on the charge of corrupting the youth of Athens. When one bewalled that he should die, being innocent, he replied: "What, then, would you have me die guilty?" The Athenians finally became thoroughly ashamed and penitent for putting him to death, and decreed public mourning and a statute to his memory.—Pp. 344— 51.

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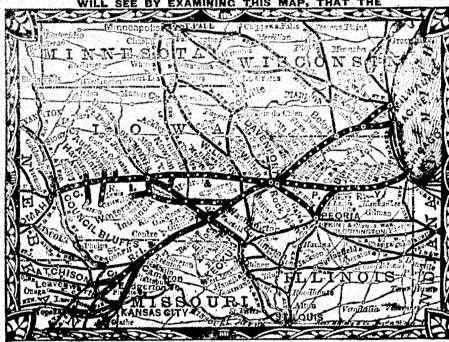
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Continued from First Page, practical reform if ever this motive is dislaced by more scientific methods of thought. Now, while it is undoubtedly true that the majority of women engaged in the philanthropic and benevolent enterprises of the day are faithful believers in the Christian scheme of salvation, I believe that, notwithstanding we are still in the early morning time of the new era, sufficient evidence can be gathered to show that women are quite as capable as men of studying the problems of charity and reform from the standpoint of pure social science. That women are not such intellectual weaklings as to lose all sense of personal moral ac-countability so soon as the limitations of knowledge and experience are discovered, has already been found in hundreds of individual cases were women combine materialistic tendencies with an unabated sense of the worth of human endeavors and individual responsibility. Women have long since formed the habit of keeping self in the background, and the sacrifices they have made in the names of love and religion they will prove as ready to perform in the cause of truth and humanity. The impulse of mercy and pity are stronger than any intellectual origins on theory and will any intellectual opinion or theory, and will remain as active whether agnosticism or Christianity be the creed of the future. I have called attention to the woman's side of this question, because, as I believe woman is the natural caretaker of the world, that the work of philanthropy and reform is to fall more and more into her hands, so do I believe that the one great obstacle in the way of her successful accomplishment of labors of this kind lies in religious super-stition—that intellectual weakness and cowardice which will not permit her to reason and think for herself on matters of religion. As to the broader question concerning the influence of modern agnosticism on the moral instincts of mankind in general, I am inclined to think it is not so critical as it first appears. When we ask ourselves what would be the effect upon man's regard for right and justice were he to be suddenly deprived of the hope of im-mortality, we affright the imagination with useless alarms of its own creation. There is no good reason for supposing that man will ever be entirely deprived of this hope

-still less that he will be suddenly deprived of it. The mental evolution of the race is that of quiet and orderly progress, unaccompanied by any such sudden revulsions of feeling as are here implied. But admitting that man's hope of immortality is constantly decreasing, we are to remember that his convictions of other and less remote benefits, arising from right conduct, are daily growing stronger.

There is a constructive element or tendency in agnosticism the full value and significance of which is apt to be recognized; nor is this constructive tendency manifest only in the prompt, intelligent attention bestowed on the social problems of the day, but is no less revealed in the search for some scientific basis for those religious hopes and aspirations which have hitherto rested in delusion. The agnostic will not accept the fanciful definitions of the theologian, not because they express too much, but because they express so little. To him the unknown is the all inclusive fact of the universe, which, though man may not hope to interpret, he should endeavor to understand to that decree which will enable him to profit by the high ennobling uses it sustains to the moral and spiritual sides of his nature. The imagination will not be cheatwill not be deprived of all her rights by innovating spirit of modern science. The ideal will not be wholly banished out of the lives of men because their eyes are newly opened to the wider extent of the realm of the actual. Religion will not entirely die out of the world's regard because the old idols of her worship are destroyed. If the agnostic hypothesis of the universe is the most tenable, we may rest assured it will be found to contain its measure of wisdom and providence. Truth, like joy, never There was never larger room for the exercise of faith and imagination than is afforded in the consciousness of the unknown. The wonder is transferred from a world governed by chance and miracle to the vast design which fashioned a universe of perfect and changeless order. So long

pear from the world. For The miracle fades out of history, But faith, and wonder, and the primal earth Are born into the world with every child.

as the sense of mystery remains, so long

will there continue those strong affections.

high hopes, and daring aspirations which

make up the world of the ideal; and not

until men have ceased to search for truth

and sigh for perfection will religion disap-

### Brooklyn (N. Y.) Spiritual Fraternity.

Resuming our Friday Evening Conference Meetings in a new location, did not presage a large audience, but what we lacked in numbers we made up in quality. The opening address of the evening was by Mrs. Hope-Wh.pple, President of Ladies' Social Science Association of New York City.

"The subject presented to me by your President is The Higher Aspects of Spiritualism, and I rejoice with this opportunity of meeting with you again. I. rejoice with you, because thirty-three years ago the bells of a new life were rung, a spirit existence came plainly out to the senses of investigating men. But I do not come here to rejoice over the birth of a new religion. I believe in the reign of eternal ideas, and I do not believe in the deification of physical manifestations. Personal immortality proved is but a single element in the great principle of natural religion. Spiritualism. though as old as the human race, is yet in its infancy. All through the past emergencies have given rise from time to time, to short-lived developments of its characteristics, but it has been reserved for the present to systematize as a science what has been hitherto, and is yet to a considerable extent, only simply empiricism. Spiritualism proper as is known, is a belief in immortality based upon the fact of spirit-intercourse between the two worlds, and all holding this view may appropriately be called by that name. This, as a mere belief, by no means makes men or women bet-ter, but it does make radiant many an hour otherwise dark as night.
"And when the answer has come to our

soul's deepest questionings of a continual life beyond this brief span where the possibilities of our God-given natures have never, or but dimly, been expressed, we begin also to ask how we are related to that future and its demands upon us at the present time, to fit us for the realization of life's highest hopes. Has the answer as it comes to us, aught in it that will enter into our daily lives, regulating our social intercourse, business relations, political actions, in short, all the conditions that shall benefit society,

elevate the tone of private character, or in any way make life on earth what it should I believe it has, therefore, great significance. We shall be able now to see its high purpose, its divine mission: First, to liberate; second, to educate. Humanity cannot engage in any practical endeavor to attain its own highest development until perfect freedom from all enslaving influ-ences has been gained. To this end we must be free religiously from the bonds of a Bible as an infallible book; from the authoritative power of the church, and Christ as a spiritual lord and master. They who fasten bonds upon the soul and bury the bright talents of reason under the heaps of superstition, cannot become in any high sense human.

"We want room and opportunity for growth into an ideal manhood and woman-nood, and the gaining of freedom means the destruction of all that deprives us of it. The battle of religious freedom is far from being won, for many who loudly profess to be free are still loaded with religious shackles, which benumbs and paralyzes their mental and spiritual faculties! As I said before, Spiritualism would liberate us from all enslaving influences, so that must neces-sarily include political and social slavery. "Now, in this country, the battle of polit-

ical freedom is substantially won for man, but not for woman. Spiritualism, if it is a natural religion, as I believe, demands the absolute equality of women with man before the law, nor will it be satisfied until every human being has a full and fair chance to become all that his or her nature permits.

"Then comes the battle of social freedom for both men and women. We as a community are under many masters known as corporations, over-grown capital, political parties, fashion and so forth, all of which will enslave us even when the law would have us free. But the worst master to whom we are slaves, is the hydra-headed monster, public opinion. Spiritualism says that all these tyrannies shall be abolished, and that society shall learn to respect infinitely more than it does, the liberty of the individual.

"Lastly, Spiritualism has a battle to win within the soul from its own inward tyrants. Countless thousands the world over has this battle to begin. The passions that drag down into seemingly hopeless ruin myriads of our best and noblest, the con-suming vice of intemperance with its countless victims, the loathsome 'social evil that ravages the land with such frightful devastation, the greed of gain that secretly rots away the virtue of so many who are looked upon as the pillars of society, the inordinate desire for success that drowns all remembrance of high principle, in the shrewd calculations of low cunning—all these and many more are tyrants that set up their thrones in the heart within, and rûle with an iron sceptre that has no paral lel without.

Spiritualism demands that these most insidious despots be hurled from their seats, that great, free, noble character may become a possibility. Can any one doubt, then, that Spiritualism has a war to wage with the same terrible earnestness, the same pre-destined triumph with which the legions of Germany swept the haughty and conscienceless Empire of France? Freedom, the first condition of growth, must be achieved before true religion can accomplish its perfect work. Then will come the quick and tender conscience ruling the outer and inner life, the warm and generous ed of all her dearest illusions, as many fear, in the new reign of law and order. Faith for all mankind, the massive will, moving the fulfillment of high purpose with re sistless power. Then comes the common wealth of man, that true brotherhood of the race in which the entire energy of the individual will be devoted to the public welfare, and the entire energy of society shall be devoted to the welfare of its individuals.

"When mankind shall have reached this social state, all men and women can begin to realize at last the true perfection of their nature, and it is the task of true religion to labor patiently and hopefully for the coming of that great day. Have I not stated plainly the true relation of Spiritualism to the needs of men and women?

"Looking, however, at Spiritualists as a body, I see that they are divided into two classes or wings, the conservative and radical. The conservative wing still remain attached to much of the past as authority, politically and socially, if not religiously, accepting most of its decisions as final, independently of reason and experience, holding to the fact of spirit-intercourse as a dogma not to be questioned or subjected to further investigation. I must be frank with you, for this class is by no means small and I fear is growing larger every day, as witness the almost fruitless attempts in the past few years, that have been made to inaugurate and carry forward any real practical work of moment, until the best minds and brightest talent among us, are seeking other channels in which to direct their energies for the accomplishment of the grand work of human amelioration. The conservative class are saying that Spiritualism should not deal with politics; not with questions of social life or material interests; with nothing save the sacred dead; will listen to nothing that does not appeal to the emotions, discanting by the hour on our 'glorious philosophy,' all the while neglecting to study and apply the laws of their natural being which relate to common life, duties and responsibilities. The other and radical wing of Spiritualists, rests the facts of spirit-intercourse on what they believe to be the testimony of reason and experience, and are perfectly willing to test it again and again by the same standard. They accept no infallible authority of spirits, no more than of bibles, and they are sincerely devoted to freedom and human progress, seeking the highest, purest and noblest development of human-

"Am I wrong in this conclusion? I think not. We feel sure, perfectly sure, of a future life, for we have clasped hands across the way with the loved ones gone before. and now we are asking what mission has Spiritualism to us, to the world, other than to prove immortality? For we want to live our lives nobly, and see the world of men and women grow more beautiful every day. While we rejoice in our spiritual freedom from despotic masters, we would dedicate ourselves to universal rather than private ends, and thereby become fellow-soldiers in the cause of man. We want to make the best preparation for the life to come and the answer it gives in these words, 'Use worthily the life that now is.'

"This is the broad and inclusive kind of fellowship that should bring together every friend of humanity, and unless this unself-ish, generous spirit takes deeper root in the lives of the great mass of Spiritualists, other friends of humanity calling them-selves by another name, will take up the work so nobly inaugurated by Spiritualism "To me the best thing in Spiritualism is not what it sets the most value on—the fact of spirit-intercourse. That for which I most honor it, most love it, is its free, bold, progressive spirit; its cheerfulness, its liberality better then all its having proved the ity, better than all, its having proved the dignity and divinity of human nature. And cannot see why Spiritualist societies should become inharmonious and disorganized, as we know they are in many places, and Spiritualists, so many of them, become indifferent and apathetic, unless they have talked too much and too long about our glorious philosophy, losing sight of their own part in the great work of liberty and

humanity.
"We have been too eager to prove the one doctrine of spirit-intercourse, and have not built a true platform broad and liberal enough to welcome all freedom loving souls to our work. Spirit-intercourse being true, it will surely cause itself to be believed by the world just as fast as the world will be benefited by believing it. All that truth demands is an open field and no favor.

"We are right when we base our beliefs on facts instead of vague intuitions or ar bitrary assertions, and if it is to retain its hold on human belief, these facts must be established by well known principles of science. In the long run truth and truth alone will be established, when no honest thinker will be derided but heard in respectful attention.

"This is the spirit of true religion which Spiritualism seeks to inaugurate and may be summed up in these words: 'One in al and all in one.' I rejoice in the good that Spiritualism has done in the cause of spirit ual freedom, and there is no reason why Spiritualists should not be cordial friends combining in all good movements, and speak to each other words of hearty cheer and mutual encouragement.

"We all believe that it takes the pure warm sunlight of liberty to make a man or woman grow up into health, beauty and power; we all long for the good time coming when justice shall take the place of oppression, and truth the place of superstiion, and universal love the place of small bickerings and hates, agreeing kindly to differ where we cannot wholly agree. Let us remember only the great noble objects we all have at heart, and try to make this world a little less black with sin and misery before we die. We believe most profoued ly in God and human nature, in the perfect goodness and love of the first and in the divine possibilities of the last, for whi**ch we would com**bine to do our highest work, realizing that but a little way has been gained on the highway of progress. The mission of Spiritualism is to teach Na ture's methods of securing human growth and perfection of character."

The lecturer traced the efforts of thinkers of the past and present age, in what was termed sociology or the science of society, notably among whom were Plato, Swedenborg, St. Simon, Charles Fourier, August Compte, Robert Owen, Herbert Spencer, A. R. Foote and others for the good of the whole, and in conclusion said: The new life rung in by Spiritualism is Fraternity, which is the elevation of the human mind to the love of others and to the desire to utilize all the works of creation for the good of others. It means universal charity, the regeneration of the primitive soul, its advancement to a life that is truly human. Fraternity is the reconcilation of interests; it is peace among men and nations; it is the reign of justice, when human life will enter upon its true destiny. This is the higher mission of

The lecture was listened to with close and earnest attention, and was frequently applauded, and a hearty and unanimous vote of thanks tendered Mrs. W. for her able contribution to our needs. Short addresses in full sympathy with the lecture were made by Fred Haslam, Judge P. P. Good Deacon D. M. Cole, W. C. Bowen, Mrs. A E. Cooley, M. D., and all felt that we had started off in our work under favorable auspices in our new quarters.

S. B. NICHOLS.

"A GREAT INFAMY,"

An Eloquent and Popular Eastern Spiritualist Lecturer's Opinion on the Fletcher Case.

"A great infamy" is the heading of a long editorial upon the Fletcher case in the Banner of Light, of April 23d. It is a just title for the case, but not just in the sense in which used by the writer of the article. There is a time to keep silent, but it is a crime not to speak when the honest public is being deceived. Attempts are made to manufacture a public sentiment that shall make Mrs. Fletcher a martyr, and her condemnation the work of enemies of Spiritualism, when as we hope to show, the trial and condemna-tion of Mrs. Fletcher is in the interest of law and order, of honor and virtue, of right and justice, and hence in the interest of, and for the protection of Spiritualism.

As Spiritualists we have a right to be protected from those who would steal the white livery of the angels and under name of medium, lecturer, healer, clairvoyant, etc., only seek the gratification of their av arice, lust, selfishness, revenge or love of gossip and scandal. That demons in the guise of friends, with seeming communications from loved spirits do steal into homes. confidences and lives of those who seek communion with the so-called dead, and in the honesty and integrity of their own lives, in trusting conddence and in deep love and joy born of reunion or of returning health, find themselves betrayed, insulted, wronged seduced, swindled, all who have been very familiar with our cause, do know. It is not alone at the cabinet that frauds need to be exposed; they creep into all phases of our Spiritualism, and as church, societies, busi-ness demand protection against charlatans, so do we, and we rejoice that as in the Bliss case here, the court recognized this right; so do we rejoice that English courts have in this instance recognized the same right to protection for us.

We made the acquaintance at Lake Pleasant last fall of the Fletchers and Mrs. Hart-Davies, Dr. Mack and others concerned in this affair. We have great respect for Mr. Fletcher's talents, and believed him then in this matter only acting under the stronger will of his wife. He has qualifications, that if rightly used, will place him honorably be-fore the public as medium and lecturer; but he is making a sad mistake to seek to create sympathy through the press and from plat form by misrepresenting the facts and the true issue before the courts. Mrs. Fletcher was not tried as a witch, conjuror or medium; neither was she condemned as such. She was tried for fraud, for obtaining the property of Mrs. Hart-Davies by conspiracy and under false pretences.

I had comparatively little sympathy for Mrs. Davies, while at the Lake, thinking any woman who would do so foolish a thing

as to place all her property in such hands, deserved what she received, but as I read the trial in a file of the Daily Telegraph, London, April 6th to 11th, 1881, I see her slowly led on to the net prepared for her by three wily conspirators, playing upon her love for her dead mother, and in her mother's name, and at her mother's demands as she believes, she turns all her property over to those who from the first determined to have it. I do not see how it is possible for any one to read the proceedings of the court and come to any other conclusion than that the jury came to. The letters and communica-tions read in the court, sent or given by the Fletchers to Mrs. Davies, as from her mother, I do not believe any American jury composed of believers in spirit communication would declare as anything but fraudulent. Charitably the court did not touch the question of the origin of them. I quote from the court report in Daily Telegraph of April 11th:

Mr. Addison, Q. C., attorney for Mrs. F desired to bring forward witnesses as to manifestations seen in Steinway Hall, by Mr. Fletcher, and who said Mr. F. possessed the powers claimed by him. Justice Haw-kins said in reply, and I think he could no less: "It really comes to this; there is no doubt that the prosecutrix herself says that she really did believe these things and was under that impression for a long while, and if you are to believe her evidence, there were a great many people at the Steinway Hall who also expressed their belief; but do not see how that will affect this particular case we are dealing with, as to whether these pretenses were made with a view to defraud the prosecutrix of her goods. great number of persons may tell us that they believed the prisoner had power to converse with spirits, but how will that affect the case?"

Mr. Addison:—"Well, my lord, I have a large body of evidence of gentlemen of position, magistrates, members of the Royal Society and gentlemen of high scientific and literary attainments."

The Judge:—"Supposing you take the case of an ordinary conjuror, who represents that he can turn a bird into a mouse and back again and then into a pinch of snuff and people believed he could do it, would that affect any such inquiry as this? Could you prove that Fletcher had any communication with the lady's mother? You may call evidence as to character, Mr. Addison. Mr. Addison:—These gentlemen would come and say that Fletcher had these pow-

The Judge:—"You may take it for granted without exhibiting members of the Royal Society here, that there are thousands of people who believe Mr. Fletcher possesses them, but that others also possess them. I do not see how these people can support the proposition of direct communication."

Mr. A.—"Then I call no witnesses my lord." From the communications from Mr. and Mrs. Fletcher, furnished Mrs. Hart-Davies and read to the court, any intelligent man

must come to the conclusion that spirits either lose all the common sense and decency, as well as business knowedge that they possessed on earth, or that these messages did not come from any higher source than the greed of the so-called mediums, and we are glad for Spiritualism that this question did not come up more definitely.

That a mother of ordinary love and intui-

tion should first tell her daughter to give to Mrs. F. her jewels worth from \$15,000 to \$25,000, lest by wearing them she should come too soon to her in spirit life, is too much for the credulity of those who have Then that she should come again and order the gift of a valuable wardrobe, then later a deed of gift, and finally a will of all her property, disinheriting her son, forces us even as old Spiritualists to exclaim: "If spirits know no better, then for protection, since we cannot reach them, let us reach their mediums, lest robbery become the rule and mediums the channel whence it

But this is not the worst. I view with gladness for our cause, the charity of the court in not pressing the matter farther, for the letters from the Fletchers to Mrs. Da vies evidence one thing very plainly and that thing is thus stated by the prosecuting counsel: "In what place did it place the prisoner? Why in the position of a woman who was conniving at, if not possibly planning at her husband's adultery; a woman engaging in the most revolting intrigue." The broadest charity can put no other construction to expressions in letters between them, and Mrs, Davies comes out of the trial with virtue untarnished, but alas, for the reputation of Spiritualism, smirched by avarice and lust in intrigue to ruin one trusting, confiding woman.

The production by Fletcher's counsel, of letters written by Mrs. Davies to Captain Lindmark, (at present a very intimate friend, of the Fletchers, at least of Mrs. Fletcher, of the Fletcher was a disgrace to friendship and a base betrayal of confidence. They were written ten years before, when Mrs. Davies thought she had a strong affection for the Captain. Their production in court showed the same determined persistency to ruin her that had before been pursued. As for the Captain that thus has lost all right to the claim of manhood, we only say, we hope he never

will call himself a Spiritualist. Now as to the counts in the indictment about which Mr. F., the Banner correspondents, and editors, make so much comment; any one familiar with law knows of how much value much of the antique expressions made in law papers are worth, and also knows that "all is fair in law," but these counts amount to nothing here. I quote again from the report:

"Mr. Addison wished to call the attention to one or two counts in the indictment. The 9th 'count alleges that the prisoner had pretended to exercise and use divers kinds of witchery, sorcery, enchantment and conuration.

"The Judge—As at present advised there is nothing in that." This is all that was said on that score.

She was only tried as these papers have it "For obtaining by false pretenses a large quantity of property from Mrs. Hart-Davies. Now, what conclusion must unbiased

Spiritualists draw? We can only judge for ourselves and say; Spiritualism has at last tound protection. True and legitimate mediumship demands that the abuse of it, or the counterfeit of it, should be thus punished. And if Spiritualists say a hearty Amen to the decision of the court, our cause will be relieved both in England and at home of a heavy load of sewerage that it

has had to carry, and will soon take the place it has a right to claim among the pure and good of earth.

Spiritualism has broad wings and can cover all that is pure, noble, just, true and good, but it can never shelter the opposite. If Spiritualists of America wish to take upon themselves another load as bad as some they have in the past thrown off, of libertinism and prostitution, dishonesty, scheming and all villainies, let the m begin by defending the Uletchers in their evil, by making Mrs. F. a martyr and by flooding England with petitions for her relief; then under our banner will flock all of the above character. But if they desire our ranks purified, let them join hands with the courts of England in this and pass a vote of thanks to them that they are helping us and the Religio-Philosophical Journal in particular, in clearing out frauds and indecency. A medium is only to be sustained and defended when doing right. No compromise with wrong.

May our cause, that of the angels and mortals, soon become known as it really is, mortals, soon become and most upright man-that of the purest and most upright manhood and womanhood.

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