

RELIGIO PHILOSOPHICAL JOURNAL

LC Draper THE ARTS AND SCIENCES LITERATURE VOTED TO BY THE HARMONIAL PHILOSOPHY ROMANCE AND GENERAL REFORM

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE HARMONIAL ASSOCIATION, NEW YORK.

Address by Andrew Jackson Davis on the Dawning of a Better Day on Earth.

[Expressly Reported for the Religio-Philosophical Journal, by George Herbert Mellich.]

As usual the speaker's desk was graced with flowers. The meeting was opened by a voluntary on the organ by Mr. James M. Farnsworth, organist. Miss Conron then sang an appropriate selection. Mrs. A. J. Davis then stepped to the desk and said she would venture to read this morning (May 14th) a song written for the Children's Progressive Lyceum by one who had been chosen their lecturer. The song is entitled "The Sun is Bright." After the reading Mr. Davis requested all to join in singing to the tune of Antioch the hymn beginning,

"Joy to the world—the darkness flies
Let earth with gladness sing,
The morning comes, over all the skies
She waves her purple wing."

After the singing Mr. Davis delivered the address occupying fifty-seven minutes. We report in part as follows:

The subject to which I call your attention this morning is "The Dawning of a Better Day on Earth." First, I ask your attention to the true powers which underlie, run through, regulate and govern, the beginning, middle and end of all worlds. First the power of principles and second the power of persons. The word "Power" includes the entire totality of principles which constitute what men call God. The lawyer is a man who knows how to define and therefore he expounds. Daniel Webster was an expounder of the Constitution. I say every one who wishes to become acquainted with the Harmonial principle must become acquainted with the definition. All powers include, first, principles; and, second, persons. Many people only know that they have sensations. A man truly unfolded is a power. The power of human nature is coextensive with the power of principle. Principles are units; persons are varieties. In principle we find completeness; in person we find incompleteness. If persons could originate principles chaos would come into the world. Persons are only passengers. Any one who will study principles as unchangeable and persons as governing the same, will see the exact co-ordination, co-operation, of this in all affairs and will have no difficulty in solving the problem of life. Those who know a little of every thing but really nothing of any thing have to have it ciphered out for them. Remember principles are units and persons are varieties. These are fundamentals. The beautiful bow of promise that spans the society of humanity will be completed by natural forces.

I ask your attention to the five "P's." First, parentage; second, press; third, platform; fourth, politics; fifth, police. These all have to do with society. By parentage I mean marriage and the home. Next the press, which means the primer, the school, the great public schools, the academies, colleges, the universities. The press is not only the primer of education, but it is the universal means for the diffusion of education. The platform includes what in these days is most efficient, the pulpit. It is also the most exalted power of the platform. The pulpit now is not much higher, intellectually speaking, than the pew. Therefore I include religion with science. The platform means both science and religion. The fourth P, politics, means law

making and law makers. The science of politics means the great scheme by which laws are made. The fifth P, police, means, in the larger and truer sense, the executive of government, that is, the administration or execution of laws. Police means the executive branch of any government whatever. Take parentage, the press, the platform, politics and police and you will find you have at once the five great factors of civilization.

Again, taking five "P's" as the end, we have, first, money; second, meanness; third, monopoly; fourth, mixed liquors; fifth, murder. The people who own Fifth Avenue today not a great while ago were children of Chatham street clothiers and of men who worked along the river front. In three generations the children of these Fifth Avenue people will be out again trying to get a living as clothiers and longshoremen. The persons who are now struggling for existence, their children I say will be the proprietors of the Fifth Avenue mansions and of the cross town palatial residences. Money represents the god of the American people and therefore the image of this mammon is ever present. The possession of great amounts of money means that the rights of others have been outraged. Monopolies are the natural outcome of money and meanness. You will observe that these powers called money and meanness have to do more than any thing else with the education of the people. I know they are hard school masters. Monopoly organizes itself and takes possession of roads and lines of commerce. It is necessary to have the police under the influence of monopoly. And yet the people are richer and wonderfully better off than ever before notwithstanding the monopolies. Now, I wish you to see that this spirit of monopoly produces madness. It causes a spirit of unrest, murder and the killing of kings. It makes drunkards. One of the several causes of intemperance is unrest. People are unjust to each other and have no charity. Some people are charitable from a sort of injunction, but that kind of charity is cold and dead. Mixed-liquor, that comes under the fourth M. The drunkenness of men and women is in proportion to money, meanness and monopoly. Last of all, under the head of murder, everything that infringes on personal rights is a crime against the person and society. It begins with money and ends with murder. Money, meanness, mixed-liquors, monopoly, murder.

I ask you to consider that America is the new world. It is to be the new heaven and earth wherein will dwell righteousness, and it is to be the land of peace and harmony. My patriotism you say necessarily blinds me; being a native, I naturally love to hold up the glory of the country in which I was born.

I think I can present to you some reasons why America is to be the wonderful place on the face of the earth for the development and the advancement of humanity. The American continent is equal in its extent of territory to all the other continents of the world. Look carefully over the map and you can calculate it; you will see that the American continent is equal to all the other continents. We have just fairly begun to live; we are in the cradle rocking to and fro. In the old world which has been inhabited so many thousands of years, to every square mile that is cultivated there are about 200,000 people. America, if cultivated, would support twice the population of the world—thirty hundred million.

Another fact: The old continents are filled with deserts, unproductive, desolate. The new continent is fruitful. There can be no such thing as a famine to the American nation except from especial and extraordinary causes. If all Europe, Asia and Africa were to pour their population in here and cultivate the soil, the people would have an abundance to support them. The Rocky Mountains lie north and south so that the sun covers both sides every day. That has to do wonderfully with the great fertility and wealth of this country. I therefore consider America the continent on which we shall have perpetual peace. The new day that is to dawn will come from this people. This injustice that we are practicing now upon the people of China will pass away, from the fact that the people will prevent the execution of unjust laws that ought not ever to have been enacted.

Electricity has made all countries one with us. We have reports from every part of the world before us this morning, and all for three cents. The press, which is the disseminator of education in papers, magazines and books, will rectify many wrongs. Electricity is making all parts of the world alike in principle, not alike in person. We shall have one central shining light, and that light is dawning; the best government, equal justice and love to humanity shall prevail.

Take the five "M's": mind, magnetism, manufactures, magnificence, manhood. There should be no understatement and no exaggerated statement; one is as untruthful as the other; we should have the truth. Magnificence comes from the causes I have already mentioned. Mind and labor, not money, are to be the agents of progress and glory. The exaltation of this nation will be through the cultivation of the spirit of brotherhood.

Principles not persons; persons the mediums to develop principles. Here we are in the metropolis of the country, but it is not one-sixth as big as London. Combine eight or ten cities of America and they would not be equal to London. I look upon it as a great privilege to live in this era of the world's history and particularly to live in the City of New York. I have spent my hour. I would

like to spend another hour in telling you how this matter is coming about.

I will say that America is to be a special medium not only for the five "P's" and the "M's," but also the medium, which is another representative word beginning with M, for the marriage of the population of other worlds with the population of the earth. America is to be the recipient, like Mary, who was favored above all women, who bore the Savior of the world; this continent is to be the Virgin Mary to bear the Savior of the universal brotherhood to man.

At the conclusion of the address Mr. Davis remarked that he had received a letter from Mr. Bacon of Onondaga County, that that gentleman proposed to give \$700, or rather he had it inserted in his will, toward the Harmonial building fund. He also remarked that Mrs. Van Horn would be in attendance at the close of the meeting, and receive any sum which any one might feel disposed to give towards the building fund of the Harmonial Association.

MEMORIAL SERVICES.

A Beautiful and Impressive Ceremony in the Cleveland, (Ohio), Progressive Lyceum.

[Reported for the Religio-Philosophical Journal.]
Memorial services of Bernice Shaw, a member of Lake Group, nine years of age, recently passed to spirit-life, was held on Sunday morning, May 14th, in Weisberger's Hall, comprising a most beautiful and impressive ceremony. The rostrum was profusely adorned by an extensive collection of choice living shrubs and exotic plants, many of them in bloom, and a choice bouquet, from the home of Charles Pearl of Rockport, gave perfume and rare tints of color to the speaker's desk. White crepe was draped about the Lyceum banner, around the target of Lake Group, of which the child was a member. In the center of the grouping of plants was a draped and tastefully ornamented frame bearing the inscription:

"In Memoriam,
Bernice Shaw, Lake Group, who passed to spirit-life April 29th, 1882, aged nine years."

The rest of the appointments were exceedingly chaste and appropriate.

Services commenced by singing, under the musical direction of Charles W. Palmer, followed by a beautiful and most impressive invocation by Mrs. Emma Jay Bullene, trance medium, succeeded by the reading of Bulwer's poem, "There is no Death," the choir chanting between the verses. After a "Silver Chain" by Mr. Thomas Lees, responses by the entire Lyceum—the following original mottoes were given from the various groups, largely from Lake Group, of which Bernice was a scholar:

"Death is the transition of the spirit from the body to the higher life."

"We have one more friend to greet us over the river."

"Another may take Bernice's place in Lake Group, but she will keep her place in our hearts."

"Let us hope that little Bernice's voice will help to make angels whisper here."

"There is one less in Lake Group, and one more in the group that is waiting for us."

"No matter what is in the future, nothing bad can follow a well spent life."

"There is one vacant chair in Lake Group which will always be filled by memory."

"Death is but the rounding of earth-life into a restful sleep that shall bring a bright awakening in a happier sphere."

"So, when our loved ones die—removed to a better sphere,
The good they leave behind still shines upon us here."

The following touching tribute to her lost scholar was then given by Mrs. Edwin Grey, leader of Lake Group: "A loving child, an attractive scholar, an affectionate classmate, a pure and truthful heart, who can doubt the welcome Bernice will receive when going home?"

Then came this touching original recitation by Nellie Whitworth Powell, a child about the age of Bernice:

"OUR LOST SCHOOLMATE."

"She is not dead; only her tired body lies sleeping in the warm ground, where green grass and the dull brown seeds spring up into beautiful flowers, and our dear schoolmate, like the flowers, has grown up in beauty out of the hard trials of earth-life, to blossom in the happy world above."

Mamie Shepard, a sweet-voiced young girl, sang the beautiful hymn, "We Love the Father," the entire Lyceum responding. Mr. W. Hatcher, conductor, then spoke as follows:

"Children and friends, it is indeed a sad event that makes it a duty to set apart the exercises of this morning as memorial, in respect to the memory of one of the brightest and most promising members of our Lyceum. It grieves us to know that we shall no more see her bright face in her accustomed place among us. We, as mortals, are subject to many changes; the change called death is common to all, and is looked upon as an unwelcome visitor, for however much our dear ones may gain by it, we are apt to look only on the dark side. We ought, with the help and knowledge of Spiritualism, to be able to take a more philosophical view of these things. If we could in this case look upon the removal of our little friend as we would upon the transplanting of some beautiful, favorite plant from a cold, harsh, disagreeable climate to one warm, genial and adapted to the development of the flower to its fullest

capacity and grandeur; or, as the birth (as it really is) of the spirit to a new life, higher, brighter, and far more beautiful than this—if we could understand these things as they really are, and realize that our little friend is still able to visit us in spirit, even if she cannot make her presence known—if we could feel and know these things as we should, perhaps we might take a brighter view of this great change called death."

Mr. Hatcher's remarks were succeeded by an original poem in eulogy of the departed one, from the pen of Mr. Charles Collier, assistant conductor, when the following memorial address was read by the author, Mr. W. Whitworth, leader of Evangel Group:

"It has long been a thought with me, that children, in many respects, are like flowers, like them in the freshness of their sweet, innocent purity, and in the wonderful possibilities awaiting future unfoldment. At first, putting forth their tiny green shoots of promise, the flowering plants are so weak and delicate, that it seems as if a breath might sweep them out of existence. So the child, in its earliest half unconscious existence, weak and helpless, also seems as if the merest adverse trifle might crush away its tender life in a flash. And even as the watchful florist is called upon to give the most unwearied care to his frail nurslings, that neither cold blasts, chill rains, nor the least rough usage may blight their struggling growth into the fulness of strength and beauty, so the tenderness of mothers are taxed to the utmost to guard their precious offspring from the myriad ills that beset their onward path. Only affection, that has no limit to its patient endurance, will suffice to guard the weak charge from the ills and dangers that lurk in readiness to mar the physical harmony of growth, and blight the mental and moral goodness of the young child's life. As a mere chill breath of wind or careless tread of foot may warp into unsightly seeming, or totally destroy all the future promise of the flowering shrub, so even the most trifling neglect or unsympathetic surrounding may prove all sufficient to blight the whole life's beauty and happiness of the child, nor does the parallel end here. As the flowering plant continues to put forth shoot after shoot, broadening and lengthening in its daily reaching towards health-giving sunlight and the pure air of heaven, gaining symmetry and strength to battle more bravely in the struggle to fulfil the grand purpose of its existence; so the child stretches forth hands and feet to grasp every increasing hold on the fulness of life before it, as bright gleams of growing intelligence continue to glance out of the wide-open wondering eyes, and as the buds of future promise begin to show their hopeful rounding out of the leafy stems, gradually swelling larger and larger, till the bright tints of coming flowers begin to show the rainbow lines of beautiful colors contained within; first one and then another, gladden the hearts of relatives and friends, as the powers of body and mind burst forth to grasp the grand possibility of individual existence. And how charming and delightful is the study of flower growth, taking daily note of the wonderful unfolding of form and color each tiny life and bud gives forth to the entranced beholder's eye. Dull and coarse must be the mind that is unmoved by such visions of creative wisdom and unspeakable beauty. But how infinitely more entrancing is the study of a child's unfoldment. To the benevolent heart it must, surely, ever be one of the greatest privileges on this probationary earth of ours, to watch a child's progressive steps towards useful knowledge, and the fulfillment of its life's completest possibility of good; and callous, indeed, must be the soul of that man or woman who is not instinctively impelled to stretch forth helping hands in aid of a child's hard struggle on the road to perfected growth."

"Here in the Lyceum, where it is a labor of love to assist each group of children in the race towards physical and mental advancement, it is a peculiar pleasure to note each bud of promise that gives token of awakened talent, and a delightful task to render assistance in the unfoldment of all that is bright and good. Then how inexpressibly sad the revulsion of feeling when those who have given promise of exceptional talent and goodness are taken away from us to some distant field of action; how far more sad and grievous the blow when the loved pupil is borne to the farther shore. And, truly, if we were still lying in the dark night of superstition that through all the ages has made of death a name of unspeakable harm and dread, how infinitely harder the loss would be to endure. But, thank God, we have a bright hope; nay, not so much a hope, as the fullest assurance, that this death which has filled the hearts of men with shrinking dread and honest anguish—with apprehensions of unutterable horrors, is but the soul's release from its decaying prison house to a far brighter and happier sphere, where the spirit's capabilities will have untrammelled scope for its best advancement. And while feeling deep sadness weigh upon us from the premature loss to our loved Lyceum, of a scholar so gentle of manner and bright of intellect as was the dear little Bernice, we are cheered by the knowledge that her pure spirit has winged its way to a home of transcendent beauty and happiness, where its advancement in all that is noble and good will receive such full development as could never be attained here."

The address was concluded by quoting from the beautiful poem of Longfellow:

"As a fond mother, when the day is o'er,
Leads by the hand the weary child to bed."

Mr. Lees read the sweet poem, "Our Little ones in Heaven," after speaking a few words on the growth of children in the spirit land.

Then came the principal speaker of the occasion, Mrs. Bullene, who on becoming entranced stepped to the front, where surrounded by the lovely flowers before spoken of, she appeared not unlike one from "The Spheres;" in fact the whole scene was suggestive of the "Summerland." The speaker detailed in an eloquent and impressive manner the transition of death, and how we are received by the spirit when we leave the earth life. Here the control changed, and "Angela the Spirit" (an Italian flower girl) gave a graphic description of her life and death. Mrs. Bullene is a fine speaker, and was listened to with breathless attention by old and young. The services concluded with Mamie Shepard, who was appropriately dressed and adorned with flowers, singing "Birdie's Spirit Song," accompanied by Miss Flora Rich, who also in the absence of the guardian, Mrs. Williamson, led the singing. The usual Lyceum march then took place, in which the entire school, old and young, joined. Mrs. Bullene then dismissed the friends with a benediction and all departed, feeling they had been benefited by the above described spiritual services. The parents of the parted, Mr. and Mrs. Shaw, were both present, and seemed much overcome at the sympathy expressed, as were many of the relatives and friends of little Bernice Shaw.

At the regular evening session Mrs. Bullene delivered her farewell discourse. Her subject was "The Law of Spiritual Growth," and was treated in a highly instructive and logical manner. Mrs. B. leaves early in the week, en route for Denver, Col.

In Memoriam—Mrs. Helen M. Slocum.

Whereas the Brooklyn Spiritual Fraternity has heard, with deep regret, of the recent death of Mrs. Helen M. Slocum, and desires to express its sense of the great loss to the community and their sympathy with her bereaved family, it is therefore

Resolved, That in the death of our sister, Mrs. Helen M. Slocum, Spiritualism has lost an earnest defender, and reforms of every sort an earnest advocate; that her whole life, so pure, so active, so entirely consecrated to working for all that tended to uplift humanity, that her death will be felt as a real loss to the whole community, and is especially felt by the Spiritualists, in whose ranks she so effectively labored, whose cause she so earnestly advocated.

Resolved, That we tender to the sorrowing family our heart-felt sympathy, endeared to them by long years of loving companionship, of helpful guidance, of unselfish service, their loss must be great indeed, and their grief can only be mitigated by the belief we know they cherish, that she will still work with them and for them, but in higher relations, unseen perhaps, but loving as ever, unheard it may be, yet counseling and directing.

Resolved, That though our standard bearers falter and fall, the truth never dies, and other hands must bear aloft its standard; and the departure of one so eminent, so loved and honored is to us a call to a renewed consecration to new exertions to spread the truth she loved, and to illustrate it in our lives as she did.

Resolved, That these resolutions be transmitted to the family of our sister and published in the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light.

Deacon D. M. Cole, Mrs. Mary A. Gridley, Wm. C. Bowen, J. A. Wilson, Committee, Brooklyn, N. Y., May 21st, 1882.

To the Friends of Progress.

As the time seems propitious for accessions to the number of public laborers in the broad field of reform, and when a more comprehensive knowledge of existing principles of facts and phenomena that form the basis of spiritual life within and above us is required, I deem it a privilege to announce to the many friends of progress who people the great West, that I shall now resume the duties and pleasures of the rostrum, and propose to extend my journey during the early summer, as far West as Colorado. I shall be happy to receive invitations to visit cities and towns en route, wherever sufficient interest in Spiritualism or free thought may demand more light for the people, confident that only the purest life, the highest aspiration after truth, and the most sincere devotion to practical methods of growth for humanity in all that tends to promote a higher civilization, to establish perfect equality of man and woman in both spheres of duty and privilege, can illustrate, or is worthy of, the high principles taught by the spiritual philosophy. The demand of the age, the despairing cry from church and people, is, give us knowledge of immortality. Friends, our new evangel alone contains the blessed gifts of the spirit. Shall we not unite upon the highest plane of thought revealed to us by the angels? Thus we may become a power to illuminate materialism, to reform existing social, judicial and political wrongs, and inaugurate the promised millennium through Harmonial Religion. Parties desiring my services either for platform or for lectures, may address me till further notice, care RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

EMMA F. JAY BULLENE.
Cleveland, O., May 12th, 1882.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

(Copyright.)

In my recently published work, "The Principles of Nature," Vol. III, the subject of mediumship is somewhat extensively treated...

The life history of every human being forms a series of experiences whose ultimate result is unfolding of the capacities of the being, physical and spiritual.

The experiences of physical life of every one living to adult age, taken in their entirety, are like those through which subjects for mediumistic development are forced.

No one is so well qualified to comprehend the truth of the foregoing propositions as a subject who has experienced the application of these principles...

It is a difficult, and I may add, an uncongenial task for me to attempt to give in language experiences which, to be fully understood, must be felt—lived through...

MY EXPERIENCE.

"There is a destiny which shapes our ends, Rough-hew them as we will."

I have no intention of writing an autobiography, with full details of my life up to the time of my entering upon my public labors as a medium...

What it is proposed to relate of my early life is simply to draw attention to a few facts showing the line of life that led directly to the consummation—development of mediumship...

My earliest remembrances of life are shadowed by trial. Sorrow made its imprint on my nature; for my mother was weighed down by severe trials previous to my birth...

I never cared for the society of those of my own age

as much as most children; and I had the faculty of amusing myself, and drawing on my imagination for playmates, which generally sufficed for me.

TO BE CONTINUED.

Letter from Mrs. F. O. Hyzer.

The following is a portion of a most interesting letter written to the editor of the JOURNAL in reply to an invitation to visit this city and lecture for the Second Society of Spiritualists.

I regretted exceedingly not to have seen you at Everett Hall during the time you spent in the East the past winter. We have a band of as true and loyal co-workers for our cause convened every Sunday in that school-room...

The past winter, Brooklyn liberalism has been beaten with many stripes from the rod of human avarice and greed held in the dastard hands of either traitor mediums or traitors to mediumship...

I have read the resolutions passed by our co-workers in New York City on this subject, and fully endorse them. No one can more deeply appreciate the value of genuine mediumship than myself...

We have continually to deal with fraud in Church, State and society, through all possible varieties of grossness and refinement of method, and as I have not yet discovered that mediums in their normal state in any way surpass our average humanity in mental culture or moral purity...

A gentleman said to me but a short time since, "I am a Spiritualist of twenty years standing, and I have met with no fraudulent mediums yet."

All these phenomena, of course, have their weight in the scales of the human brain, but I have yet to find a single Spiritualist who bases his faith in his immortality on these special phenomena or physical manifestations alone...

All this I am quite sure I can stand as long as God can, since "He and I are one eternal essence."

"A MYSTERIOUS CORD OF SYMPATHY."—A writer in a recent number of England narrated the following incident in connection with the death of Mr. C. E. Barnes, the artist.

"In connection with the awfully sudden death of my friend, I can vouch for the truth of the following extraordinary coincidence: At six o'clock last Sunday morning, the exact time of his decease, an intimate friend of the late artist, who was unaware of the fact that Barnes was ill, suddenly alarmed an entire household by sitting up in bed while fast asleep and shouting loudly twice as if in intense agony.

Great works are performed, not by strength, but by perseverance.

Who is Responsible?

The present seems to be a very fruitful season in revealing to the world some of the things which were supposed to be hidden from the babes, and only revealed to the wise, but from recent disclosures we are forced to the conclusion that the babes have made such rapid growth as to be able to confound the wisdom of some of the sages of the nineteenth century.

The subject of mediumship, always looked upon suspiciously by the opponents of Spiritualism, finds its worst enemies are traveling under its sacred name; regularly as a theatrical company, and there is no end of the wonders they claim to be able to perform.

But while musing over the wickedness of mankind another party appears on the stage, and claims that the Spirit-world is in the habit of giving such evidence of their actual existence beyond the grave through their agencies as shall forever close the mouths of skeptics and defamers.

We do not want to be understood as waging war against mediums. We know too well what some have had to endure. Far be it from us to cast the least shadow of reflection upon the name or manifestations of honest mediums...

A lady who has been before the public for some time in California, and later in the Atlantic States, was a few months ago detected by a circle of Spiritualists and investigators of Clyde, Ohio, in an attempt to personate spirit forms.

It is not for us to judge or condemn, only upon general principles. We know nothing of the lady only what has been gleaned from reports and public statements of men who were present at the time and took part in the expose.

Will some honest, candid person inform us why it was necessary for Mrs. Crindle Reynolds, or any other materializing medium, to procure and keep on hand masks and faces, and such other materials as they have been detected in using, and smuggling them into the cabinet when they enter for the purpose of letting the Spirit-world use their organism for the purpose of demonstrating that life is continuous?

Every person who attends a séance of a medium that has been detected in fraud, as in the case of Mrs. Crindle Reynolds, is an accomplice, and might be called a confederate.

medium? We are not a Believer in the infallibility of spirits, neither do we believe that spirits can tell for any length of time beforehand what kind of material or who is to compose the membership of a circle a week or a month before it takes place.

No sooner had it been made public that Mrs. Crindle Reynolds had been detected again in her practices than the army of defenders flew to her rescue; but would it not be better for the odium to rest where it belongs than to attempt to fasten it upon invisible agencies...

We know full well the means these so-called mediums will resort to in order to shield themselves after being detected, but they should have thought of these things before—say at the time they were procuring their masks and faces.

Is there any one credulous enough to believe that any intelligent spirit advised the purchase of such paraphernalia as was found even upon the person of Mrs. Crindle Reynolds at Clyde, Ohio, and at Brooklyn, New York?

Who are to blame in these matters? They who bring disgrace upon the cause and they who defend them. If Spiritualists would be content to let the guilty ones suffer, they would confer a lasting blessing upon the cause.

Is there any one credulous enough to believe that a band of spirits intelligent and powerful enough to materialize, say from ten to thirty forms at a séance, and clothe them all, could not, if occasion required, materialize all the masks and faces they required?

Spiritualism has had to fight its way from the cradle to its present standing; every inch of ground won has been by overwhelming argument and manly deportment; but when we view the past, we find there have been spies and traitors in our camps, and they have not only betrayed us to our enemies, but they have poured all the villainy of their natures upon those who were on the watch towers contending with the enemy.

Who is to blame for this condition of affairs? Some say the parties who contribute to the maintenance of these deceptions. We think the whole body of Spiritualists in a measure is to blame.

Every person who attends a séance of a medium that has been detected in fraud, as in the case of Mrs. Crindle Reynolds, is an accomplice, and might be called a confederate.

We hope to see the people taking this thing in their own hands, and refuse to have any official dealings or fellowship with mediums who will prostitute the powers they possess for a few paltry dollars.

Woman and the Household.

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

APPLE BLOSSOMS.

As the apple tree to-day, Blossoms in the sun of May, Yet long months must work and wait...

So to-day we sing our song, Speak our word; but waiting long, Rain and sunshine meet our need...

While this is being penned, the apple blossoms are fast bursting from their crimson-tipped buds. The land is filled with beauty and fragrance...

tions look toward freedom of the people. But to-day the new territory of Wyoming is the only spot on the earth where the political privileges of women are equal and identical with those of men.

Elsewhere, objectors persist in calling this honorable statute of ours "an experiment." We know it is not; under it we have better laws, better officers, better institutions, better morals, and a higher social condition...

Hon. N. L. Andrews, speaker of the House of Representatives of Wyoming, says: "I came to this Territory in the fall of 1871, with the strongest prejudice possible against woman suffrage, and decidedly opposed to it in all its features."

In the leading cities there are now "Flower Missions," the object of which is to carry these wonderful tokens of Divine beneficence and beauty to the sick and afflicted among the poor who are shut out from all the humanizing and refining influences of nature.

"And now I frankly acknowledge that under all my observations it has worked well, and been productive of much good in our Territory, and no evil that I have been able to discern. I am thoroughly convinced that it is the only true, consistent and honest method of exercising the right of franchise under our representative form of government; where we boast so much of intelligent freedom for the people."

BOOK REVIEWS.

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

SUMMER ON THE SHORES OF LAKE SUPERIOR.

This book is superbly illustrated and is designed as a guide to the Lake Superior regions via the Wisconsin Central Railroad. The really artistic merit of the production is so fascinating, that one is half inclined to forego examining whether the statements made are reliable in every particular...

Ashlund, which is generally used by tourists as a base to make excursions into the surrounding country, is situated on the southern shore of Chequamegon Bay, an arm of Lake Superior, and its hygienic qualities are unsurpassed, the climate there proving a certain cure for hay fever and kindred disorders. It appears, however, that the crowning glory of Ashlund is its hotel, "The Chequamegon."

A NEW BASIS OF BELIEF IN IMMORTALITY.

By John Farmer, London, Eng.; E. W. Allen, 4 Ave Maria Lane, E. C., and office of the Psychological Review, 4 New Bridge Street, Ludgate Circus, E. C., 1882. Price, in America, 20 cents.

The author well says that "The fundamental principle of modern Spiritualism is, that the existence of man after death is palpably demonstrated (and that beyond a shadow of a doubt) by certain abnormal phenomena, which, though observed and noted from time to time in the past, have never previously been scientifically examined or recognized as affording phenomenal evidence of a life to come."

"Existing breach between modern culture and the popular faiths." He shows conclusively that between these two a fierce contest has been and still is waging; a contest in which the former, by its incontestable facts has wrung concession after concession from the latter. "You persecuted to the death all my ancestors," says Science, "and have but recently had the grace to be ashamed of it; you set the canon of Scripture against the facts of observation, but the facts stand, and your canon had to adjust itself the best it might."

ing of the breach" that has been caused. Then follows chapters on the following subjects: "Modern thoughts versus modern facts"; "The attitude of the religious world towards modern Spiritualism"; "The new basis of belief"; "Inspiration and revelation—their nature and source"; "The Identity of Bible facts and spiritual phenomena"; "Popular errors and objections to Spiritualism explained and answered"; "Immortality in the light of modern Spiritualism."

Especially clear and interesting is the chapter showing the identity of Bible facts and spiritual phenomena. The resemblance is complete. Writing and drawing mediumship, direct spirit writing, materialization, levitation of the human body, power to resist the action of fire, spirit lights, healing mediumship, trances, visions, and direct spirit voices, were phases of mediumship that existed in ancient times as well as now; the analogy is complete. The book will prove one of great value to all classes.

"The Health Manual." Devoted to healing by means of Nature's higher forces; together with brief treatises on the Fine Forces; Vital Magnetism and Chromopathy, the new science of healing by Light and Color, by Edwin D. Babbitt, D. M. Price, cloth \$1.00, paper 50 cents, postage 5 cents. For sale at this office.

Dr. James Edwin Briggs's latest work on Nervous Diseases and Magnetic Therapeutics, is clear in statement and gives the non-professional reader a vast amount of most important information in the plainest language, concerning certain of the most distressing ailments to which human beings are subject. Price 50 cents. For sale at this office.

"The Principles of Nature," complete in 3 volumes, price per volume, \$1.50. Written inspirationally by Mrs. Maria M. King. For sale at this office.

Magazines for May not before Mentioned. St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents. Sketches of St. Louis; A Picture; Dot's Husband; Clair; Sallie's Affairs; Fashions for May; Timely Topics; The Awakening; Mexico and the Mexicans; Domestic Felicities; Broadaxe at the Dressmaker's; Umbrellas vs. Hanging Baskets; Chinese Immigration; Gems of Thought; An Hour Spent among Diamonds and Gems.

The Weekly Magazine. (Magazine Co., Chicago.) Contents: The Dead Sage; Henry W. Longfellow; Wood, Hay and Stubble; The Message; A Plea for our English literature; Cui Bono? Editorial; The Unknown Industries of Paris; No Art without the Ideal; Ancient and Modern Bankruptcy; The Clay Apollo.

The Western Magazine of this city will hereafter be issued weekly under the name of The Weekly Magazine. Price \$2.00 per year. It will continue under the able and genial management of Mrs. H. E. Starrett, who will be aided by a corps of talented contributors. Among other attractions promised is an article on "The Southern American Policy of the Garfield Administration," by Hon. James G. Blaine. We wish the Magazine success.

"The Psycho-Physiological Sciences, and their assailants." Being a response by Alfred R. Wallace, Prof. J. R. Buchanan, Darius Lyman and Epes Sargent to the attacks of Prof. W. B. Carpenter of England, and others. Price 53 cents, postpaid. For sale at this office.

Young or middle aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send three stamps for Part VII of Dime Series pamphlets. Address WORLD'S MEDICAL ASSOCIATION, Buffalo, N. Y.

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

Horsford's Acid Phosphate. VALUABLE MEDICINE. DR. W. H. PARMELEE, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our list of medicinal agents."

We are all of us more or less echoes, repeating involuntarily the virtues, the defects, the movements and the characters of those among whom we live.

He May Well be Joyful. TOPEKA, KANS., May 12, 1881.

H. H. WARNER & Co.: Sirs—After 19 years of unmitigated suffering from chronic kidney disease I finally found joyful restoration to health in your Safe Kidney and Liver Cure. D. B. OWENS.

Never confide your secrets to paper; it is like throwing a stone into the air, and if you know who throws the stone, you do not know where it may fall.

Good for Babies.

When I have a baby at breast nothing is so useful for quieting my own and baby's nerves as Parker's Ginger Tonic. It prevents bowel complaint and is better than any stimulant to give strength and appetite.—A Newark Mother.

The first step toward making a man of your son is to train him to earn what he spends; the next best step is to train him how to save his earnings.

With great pleasure we can recommend as a radical cure for rheumatism, St. Jacobs Oil. This wonderful remedy has been extensively used by a large number of people who daily testify to its marvelous effects.

Every one can do something to add to the social life of the table. If one cannot talk, he can listen or ask questions, and draw out others who can talk.

Dr. Pierce's Compound Extract of Smartweed is a certain cure for diarrhoea, dysentery, cholera morbus, colic and kindred affections. By druggists.

A Valuable Addition.

Because it is beneficial to the scalp and adds to personal beauty by restoring color and lustre to gray or faded hair, why Parker's Hair Balsam is such a popular dressing.

"The Truths of Spiritualism." Immortality proved beyond a doubt by living witnesses. Compiled from twenty-five years experience of what the author saw and heard. By E. V. Wilson; with an engraving of the author as frontispiece. Price \$1.50, postage 8 cents. For sale at this office.

"The Scientific Basis of Spiritualism." The last work of the renowned writer, Epes Sargent, written prior to his transition from earth to spirit-life. Price \$1.50, postage 10 cents. For sale at this office.

"Death in the Light of the Harmonical Philosophy," by Mary F. Davis. Cloth 30 cents, paper 15 cents. For sale at this office.

50 ALL NEW STYLE Chromo Cards. No 2 album, name on 10 cts. Clinton Bros, Clintonville, Conn. \$1 7 33 50

OPIUM A MORPHINE EATING A Treatise on their nature and cure. Price \$1.00. For sale at this office.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform. For sale by Grocers. 10 N. W. Tremont, Providence, R. I. 33 North Second Street, Philadelphia, Pa. \$2 7 34 50

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OPIUM MORPHINE HABIT. No pay till cured. Ten years established, 1009 State Street, Quincy, Mich. \$1 23 32 10 00

DIKE'S DEAR ELMIR. A Treatise on their nature and cure. Price \$1.00. For sale at this office.

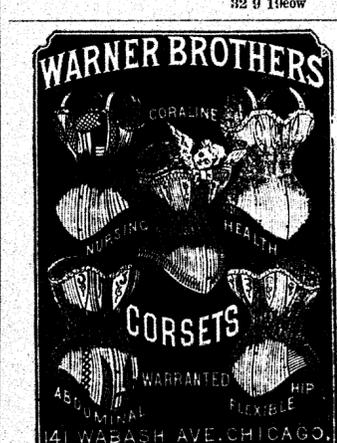
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will be paid for any corset in which the Cordine breaks with six months ordinary wear. Price by mail, W. B. (French corset) \$2.50; Abdominal \$2.00; Health or Nursing, \$1.50; Cordine or Flexible Hip, \$1.25; Misses, \$1.00. For sale by leading Merchants. Beware of worthless imitations boned with cord. WARNER BROS., 141 WABASH AVE., Chicago, Ill. \$2 7 13 00

NORA RAY, THE CHILD MEDIUM. A CAPTIVATING BOOK. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested. Paper, 170 pages. Price, 50 cents, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

W. S. OSGOOD. M. F. RIGGLE. OSGOOD & RIGGLE, LAWYERS, 12 and 13 Times Building, 179 Washington Street. Elevator on 5th Avenue. CHICAGO.

40 Large Chromo Cards, no 2 album, with name, 10c. Postpaid. G. L. REED & Co., Kansas, N. Y. \$1 24 32 10

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AGENTS WANTED to sell Dr. Chase's 2,000 Remedy. Price \$1.00. For sale at this office.

\$777 A Year and expenses to agents. Outfit free. Ad dress E. G. GILBERT & Co., Augusta, Me. \$1 24 33 10

BEATTY'S Organs 27 Stops \$90. Pianos, \$125 up. Factory running day & night. Papers free. Address Daniel F. BEATTY, Washington, N. J. \$1 14 33 18

\$66 a week in your own town. Terms and 85 outfit free. Address H. HALLET & Co., Portland, Me. \$1 14 33 18

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

This pamphlet is designed for the general public, and is a guide for all sick persons. The preface says: "What to eat to preserve the body in health, and what to do to regain health when it is lost, are problems which medical science and philosophy in all ages have striven to solve. The aim of the writer in the preparation of this pamphlet, has been to present the reader with an epitome of his experience on these points, derived from the active practice of his profession during a period of thirty-five years." Dr. Hunter is widely known as one of the most experienced and successful practitioners in disease of the Throat and Lungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asthma and Consumption, the Prevention of Lung Disease, "The Cause of Lung Disease," "Their Proper Treatment," "Examinations of the Lungs," various opinions as to the nature of Consumption, "Winter habits and changes of Climate," "Inhalation Treatment of Lung Disease," "Cure of Hay Fever," etc.

PSYCHE. An Illustrated Periodical published monthly by WM. H. HARRISON, 38 Museum Street, London, England. A monthly record of the progress of the Science and History of Spiritualism. Newly printed on fine tinted paper. Price of subscription to the present volume from March to December, 1882—ten numbers, 5s. 10d. (\$1.50). Subscriptions taken at the office of this paper. Single copies 15 cents. \$2 7 00

THIS WORLD. PUBLISHED EVERY SATURDAY BY GEORGE CHAINÉY, No. 51 Fort Avenue (Roxbury), Boston. TERMS—\$2.00 per annum. This World is divided in three parts. PART FIRST Contains the Weekly Lecture delivered by GEO. CHAINÉY in Palm Hall, Boston, Mass. PART SECOND Contains a continued Story of a Liberal and Radical character. PART THIRD Contains a short story, devoted to the education of children in liberal sentiments and principles. Send for Sample Copy. \$ 2 w

WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL. Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ORTHODOX HASH, WITH CHANCE OF DIET. By WARREN SUMNER BARLOW. Author of "The Voters," "If, Then, and When," "Progress of Manhattan Isle," and other Essays. Paper, 10 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ABRAHAM LINCOLN. AS AN HISTORICAL ROMANCE. By EUFUS BLANCHARD. Author of "The History of the North West." This work shows by imagery and spirit forces that Lincoln was created by destiny and watched over by Guardian Angels in his progress through every phase of American life; at last to become the Type of American Genius. The story is well told with a vein of philosophy blended with graphic Romance. 4 v., cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," etc. This is a cloth bound volume of two hundred pages, 12 mo., handsomely illustrated. It shows that man is not of African, but of natural origin; that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is a scientific, plain, eloquent and convincing work, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price \$1.00; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 27, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The World Gradually Emerging from Darkness into the Light.—Treatment of Darwin by the Church.

The Independent last week gave an account of the attitude of the religious world toward Darwinism which will seem strange reading to those who remember the way in which the "Origin of Species" was first received. It says "The attitude of the Church toward him" at that time, "more hostile than suspicious, is an occasion for deep mortification."

The action of the religious world towards Darwin, to which The Nation alludes, is in perfect harmony with its course in relation to scientists ever since they dared to assert their independence by giving expression to what they conceived to be true.

It is related that while the eminent Dr. Priestly was at Leeds on one occasion, a curious incident occurred. It was proposed that Captain Cook's second voyage to the Southern Seas should be accompanied by a well organized scientific expedition under the direction of Sir Joseph Banks.

At first, the church opposed strenuously the wonderful revelations of astronomy, but was finally compelled to yield and admit its claims; then geologists stepped to the front, and demonstrated the utter absurdity of the Mosaic account of creation, but their views were first ridiculed by leading lights of the religious world, then quietly accepted as being probably true.

drew D. White, L.L.D., President of Cornell University says: "You have now gone over the great struggles in the long war between ecclesiasticism and science and have glanced at the lesser fields. You have seen the conflicts in Physical Geography, as to the form of the earth; in Astronomy, as to the plan of the earth in the Universe; in Chemistry and Physics; in Anatomy and Medicine; in Geology; in Meteorology; in Cartography; in Industrial and Agricultural Sciences; in Political Economy and Social Science, and in Scientific Instruction.

However, it is not strange that prominent members of the priesthood strenuously opposed the advancement of science, as it was apparently in conflict with their authority; thereby maintaining for a longer period the world in mental and religious thralldom and darkness. What else could they well do, believing that they were justifiable in "lying for the glory of God?"

The church in times past placed almost insurmountable obstacles before scientists, in order to obstruct their progress and discourage them; but its crusades, holy wars, inquisitions, burning of heretics, hanging of supposed witches, massacres (notably that of St. Bartholomew), and various persecutions, were crimes of monstrous magnitude, beside which its opposition to science pales into insignificance.

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As the waves caused by a stone falling into the water, vanish in infinitesimal ripples, so will the gross imperfections and absurdities of the different religious sects, under the benign influence of modern rationalistic, spiritual thought, and as quietly as the expiring notes of an Alpine horn, cease to be a disturbing influence in the world.

The intolerance of the priesthood is no longer manifested in the atrocious manner of old; no burning at the stake, no hanging of witches, no bloody massacres, no crusades with deadly arms, no "religious" assassinations and no inquisitions. But the same spirit that caused them, still exists in a mild form, manifesting itself occasionally as towards Darwin, yet accomplishing no great harm, but furnishing a link that connects modern bigotry with the malignity and cruelty of the past; thus illustrating the gradual progress of the world during the last thousand years, and furnishing a prolific field of thought for the historian and philosopher.

Obscene Literature.

Anthony Comstock in his address at Lower Farwell Hall, in this city, alluded to his persecution by the National Liberal League of the United States, because of his earnestness in breaking up the business of such men as Haines. He asserted that he had the papers to prove that over twenty-four tons of obscene literature had been confiscated and destroyed through the action of the society in New York city, and at one time there were ten tons of it lying in the basement of the American Tract society's building in that city, which had been prevented from being scattered broadcast over this country to corrupt the morals of the youth.

Every one of the audience at Martine's Hall, last Sunday was delighted with the new location. It is the finest place that can be found.

Reception to Mr. Charles Bright.

On Friday evening of last week Mr. and Mrs. Bundy gave an informal reception at their residence on Dearborn avenue to the talented Australian lecturer, Mr. Bright. Over one hundred prominent Spiritualists and mediums were present, as well as a number of well known citizens who are becoming interested in spiritual matters since the formation of the Second Society.

Mr. Bright, in accordance with the desire of his friends, gave a graphic account of the rise and progress of Spiritualism and the several phases of Liberalism in Australia, together with an interesting account of his own investigation and acceptance of the truths of Spiritualism. Being connected with a leading secular daily at Melbourne and also editor of a comic paper, and a Materialist in belief, he was selected to write a series of articles in a humorous vein against Spiritualism.

Mr. Bright's remarks were enthusiastically received by the company and Mrs. Morris inspired by the prevalent feeling, sang a bright joyful song with more than her usual fine rendering. At a late hour the company separated, all seeming to feel that a most enjoyable and profitable evening had been spent.

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The Magnetic Hand.

We have often seen a cut representing the hand of the magnetic healer, with radiations therefrom of a healing force, but never before have we so clearly seen its effects on the human system as in the case of Dr. Dickson. His hands seem to act like the magnet when he is treating patients, and the sensation is such as to make one believe that they are bringing the last vestige of disease away with them.

The Popin, (Wis.) Courier, speaks of the doctor as follows:

"We received a short call yesterday from Dr. S. J. Dickson, natureopathic or magnetic physician, who is a relative of Mr. Henry Barber, of Frankfort, and while visiting there was induced to visit Mrs. Cyrus Rounds, who suffered a paralytic shock about five years ago, since which time her left arm has been entirely paralyzed and badly withered. Under the doctor's care, we are informed by Mr. Rounds, she has entirely recovered the use of her arm and hand, with the exception of a slight numbness of the ends of the fingers, and this he thinks will soon wear away."

Dr. Dickson can now be found at his rooms D. and E., 2nd floor, No. 266 Wabash avenue.

A Fanatic's Fate.

A special dispatch to the Chicago papers, gives an account of the life of some religious fanatics in connection with the death of Mrs. James A. Lay. About a year ago, while the family lived in State Centre, Iowa, her son, W. K. Lay, appeared as a prophet and announced the end of the world as soon coming. He has since published several pamphlets with alleged revelations of coming events.

in the whole community, seeing his sister was dying, demanded that she be given some nourishment. It was given against the protest of the family, who seemed to share in the delusion, but it was too late. The mother died from the effects of fasting. A post-mortem was held and no traces of the expected infant prophet were discovered, thus effectually dispelling the delusion which has already reached such a tragical conclusion.

A Congregational Minister Justifies Prayers for the Dead.

We learn from the New York Sun that the Congregational Church of Massachusetts is rapidly increasing its store of "tolerance," and now manifests a very liberal spirit in the treatment of those who wish to take a step in advance. The New York Sun sets forth that the Rev. Mr. Merriman, who is described as "one of the ablest and most scholarly ministers in the Congregational ranks," and who for several years was President of Ripon College, was lately under examination before an ecclesiastical tribunal called to test his fitness for installation as a pastor.

When cross-examined closely, he reiterated his views, making them clearer and more unmistakable, as follows: The line of probation is the final judgment. Between death and then there might be redemptive progress. Evil did not always exist and may be terminated, and the phrase "everlasting" applied to punishment does not necessitate the theory of illimitable evil or suffering.

What progress! An orthodox minister of the gospel, without receiving a single word of censure or condemnation, publicly gives expression to his opinion that all will be finally saved; that not one of God's children will be cast into a burning hell, and there be tortured forever. This progressive spirit manifested on the part of the Rev. Mr. Merriman, will soon permeate the whole Congregational Church, and its influence be keenly felt among all other hell-loving sects of Christendom until they, too, are compelled to yield to the advancing tide of liberalism.

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Current Items.

A missionary among the Bosutos in South Africa is very much discouraged at the prospects, as the people are fast going back to heathenism and adopting the worst vices of civilization.

The Church Union, which favors prohibition, does not hesitate to puff the wines and liquors "for family use and medicinal purposes" kept in stock by a well known Jersey City grocery firm. But then the puff was paid for.

Canada has a population of 4,324,810, of whom 1,791,982 are Roman Catholics, 742,981 Methodists, 676,155 Presbyterians, 574,818 Episcopalians, 298,525 Baptists. The pagans number 4,478.

The Rev. Dr. George D. Boardman of Philadelphia, recently completed a series of 626 lectures on the New Testament, which he began in 1864 with Matthew and has prosecuted continually, chapter after chapter, and verse by verse, unto the closing words of Revelation. He is an example of what perseverance can do.

George C. Miln, the agnostic, left last week with his family for Fargo, D. T., where he will spend a few weeks visiting his brother-in-law, who is one of the largest lumber dealers in that section. Mr. Miln stated that he had made no definite plan for his future work and was disposed to take the advice of his physician and rest for several months.

The Episcopal Church Congress will be held this year at Richmond, Va., going south of Mason and Dixon's line for the first time. The subjects to be considered include "The Position and Work of the Laity in the Church," "The Priestly and Prophetic Functions of the Christian Ministry," "The Relations of the Church to the Colored Race," "The Powers of Standing Committees," "The Inspiration of the Scriptures," and "Christianity and the Criminal." October is the time.

In looking over some old papers the other day we saw this item from a Council Bluffs newspaper of the fall of 1866: "The Chicago and North-Western Railway has just finished its line to this place. * * * Being the first railroad to reach this place from the East, * * * proves it to be the most enterprising road in the country." The prestige which the old, "NORTH-WESTERN" gained then, it has by continued enterprise, maintained against all rivals.

Our Exchanges.

M. A. (Oxon) gives the following pungent remarks in Light: "I am fully possessed with a belief in that which gives Spiritualism its name and place in modern thought. I am a Spiritualist ex animo. Am I therefore committed to all the views and opinions of my co-believers? Then am I a vegetarian, unless indeed the link between the animal and vegetable world made clear by science causes me to extend to the tender cabbage the sympathy that I feel for the sportive lamb, and refuse to kill either. I drink no wine, nor any strong drink, nor stimulating tea nor coffee, but cheer myself with the 'largely diluted sewage,' supplied to me by the London waterworks. I eschew narcotics in all their seductive forms. I probably wear some strange form of raiment, being obviously 'hygienic' in my proclivities; and, moreover being, as an anti-vivisectionist, averse to the slaughter of animals on any pretense whatever. I am sound on the great vaccination virus question, and refuse to poison or be poisoned. I am strong on the rights of women, and expansive on the rights of man, the chief of them being his inalienable and sacred right to do what he pleases without taking the consequences. When I am sick I am magnetically healed, or perchance an homeopathically pill, but under no circumstances am I allopathically dosed, it being a principle of mine never to use drugs whose action can be traced in the system. My views on the marriage question I had rather not reveal: an unenlightened and stiff-necked generation is not prepared for them. I draw a veil over other specialties, and only beg that, in the name of logic, and for pity's sake, our friendly critic will not again involve us all in one common condemnation."

The Herald of Progress speaks as follows of mediumship: "There are some people who carry a mapia to be poor, who are not in any case necessitated to be such. Mediumship is not of that character that undeveloped youth should be misled. We all admit that spiritual gifts should be cultivated. We don't, however, admit that any one should court poverty before a scowling world, in order to become the victim of a misguided reason. There is honor in devoting time and service to a good cause; but that honor is alone commendable when it is done without attracting commiseration at the hands of your would-be friends. The spiritual movement lacks mediums; those mediums who are independent of the movement for a living are the class of mediums required, and if such there be, and their heart and soul yearn to promote its interests, then they will give what spare time they may have at disposal, and thus further the ends of a good cause without bringing upon it a charge from outside observers that we 'have more mediums than we can keep.' Why should any one give up a loaf for the sake of a crust? There are those who think stamping the country a nice thing. So it is when you can get well paid; but when you labor at long odds, and find even then that fortune is not so ready with her benevolent hands toward you, and poverty becomes your wages, the lines don't fall in very pleasant places. If our young mediums have a profession at all, let me advise them, as from an old man, to stand to their guns, and devote their leisure in voluntary effort for the good of our movement. No, friends, let us have as much mediumship as possible, but inculcate that spiritual element whereby no one becomes injured as a consequence."

Speaking of conjurers, Mr. J. C. Wright in the Medium and Daybreak says: They have bestirred themselves so much lately, that it behooves us to point out to them that they entirely fail in their exhibitions of legerdemain, to refute the genuine facts of Spiritualism. It is difficult for an experienced Spiritualist to trace any resemblance between the ridiculous performance of the conjurer and the true spiritualistic science, so wide are their exhibitions from the mark. We should judge they had never witnessed any spiritual phenomena at all. Their efforts are like the attempts of a man who would make to imitate the manners of a people he had never seen. We have to complain against this vile and wicked misrepresentation of our phenomena. The appliances which they have to introduce, the conditions they require, and the indispensable assistance they need from others to carry out their performance, imply that the Spiritualist must be absolutely destitute of power of observation and common sense. After what they call the reproduction of a spiritual manifestation they say, "this is the way it is done," and a ready-believing Bishop flatters with delight, and a vulgar inexperienced audience is led to believe that all Spiritualists are knaves or fools.

To show the hollowness of these pretended exposures a challenge was made through the Bishop of Liverpool, who, as an ecclesiastical personage, is very active in his diocese. Alarmed at the brave utterances of some members of the clerical profession, and the alarming proportions to which the spiritual movement has grown in this country, he joined hands with a certain conjurer, but the Bishop, notwithstanding a considerable amount of pressure being put upon him, never caused his colleague to accept this challenge. The Bishop did not like the challenge. He did not want to have anything to do with Spiritualism in the way of investigating it. He was its enemy because he regarded it as calculated to throw light upon certain obscure matters in which he had an unusual amount of interest. One could hardly think that even religious zeal could stamp out of the mind of a gentleman those natural demands of truth. These alleged spiritual facts the Bishop expressed his ignorance of, but occupied the humiliating position of assisting at a farce to pour ridicule upon them, and realize its inspiring presence.

We have been wondering how we could cross swords with these opponents of Spiritualism. We have challenged the conjurers to mortal combat, but they decline the gauntlet on our terms. Perhaps the Bishops are made of better metal. If they are we shall have no objections to try to remove their visor of brass, and bring them face to face with these problems of life which have ever had a charm for pious and speculative minds. We offer a challenge to meet and debate the question, "Is Spiritualism true?" with any one, or all who have or may bring the weight of their ecclesiastical patronage to the exposed entertainments of conjuration.

This juvenile Bishop stands self-condemned, inasmuch as he has confessed himself ignorant of spiritual manifestations, never himself having assisted at a spiritualistic science. His judgment and condemnation to an ordinary man of sense will carry no weight, but a large class of people ignorant of the subject as himself, will be heavily prejudiced against the investigation of

Spiritualism, because, as their Bishop, he has taken up a position of uncompromising hostility. He does not stand alone. Several brother Bishops have joined their influence with his, and lesser lights have also joined in to swell the ranks of opposition. We have not the slightest doubt but what they are all sincere, but man may be very sincere and not very wise. Wisdom is something different from the practices of the partisan and the zealot.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: An audience deeply interested and remarkable for their intelligence listened to the lecture at our conference meeting Friday evening, May 19th, by Mrs. Mary A. Gridley, upon "Facts and Experiences in Psychometry." Mrs. Gridley said that she had come almost from a sick bed to meet her engagement, and it was only from her deep interest in the Fraternity that caused her, under the circumstances, to be present with us, and, owing to her then weak physical condition, she could not promise to give much that could interest us. Mrs. Gridley speaks easy and gracefully, and at moments seems to be inspired with the theme, and if time and her health would admit, she could unfold as a very able and successful speaker on our platform, but in this case the science of Psychometry would lose one of its ablest mediums. The fair speaker said, in substance:

"I do not expect to give you a lecture to-night, and can only speak briefly and give you some facts and past experiences, and do not know that I can give you anything in the way of readings, because I must be in the best spiritual and physical condition to do this, and always free from disturbance, in my own room. Psychometry is a new science, a new phase of mediumship, I might say. I have been criticised in public because I say that I cannot tell how much of this gift is of my own natural powers, and how much I am aided by my spirit guides. This critic said that I had no business to make this statement, but I stand before you to-night with a combination of gifts. I am clairvoyant and clairaudient, as well as a psychometrist. Several years ago in Boston, in a gathering of friends in large parlors, Mrs. Emma Harding-Britten was entertaining the friends with an exhibition of her powers, and I was sitting at the other end of the parlors, and she said: 'Mrs. Gridley, you possess marvelous psychometric powers, which you should take pains to develop.' I asked her to explain what she did, and I tried the experiment of holding a letter in my hand and placing it to my forehead, and I found that I became en rapport with the author. Some one has termed this 'sympathetic sense,' which seems to me to be a proper definition. Another author terms it 'omni-mission,' 'the science of all things,' and I firmly believe that in the future the true psychometrist can analyze medicines and apply them to the curing of disease; also can take the herbs, vegetables, and everything in nature, and show their medicinal and curative powers. I urge upon you all to cultivate these powers, for it may be latent and undeveloped in many of you.

"Several years ago, while journeying to Colorado, I read the character of persons present in the car traveling with me, which was the first public exhibition I had given. A gentleman in the cars said when we got to Denver, I shall have some friends take the cars for Golden City, and I will point out to you some of them, and we will test these powers, and he said that in every instance the readings which I gave of them were correct. I did not come in contact with them at all. I also by reading ores developed three valuable mines for this gentleman, and he, of course, became an enthusiastic believer in the science of Psychometry.

"Some years ago, in the northern part of this State, Mr. O. S. Fowler was giving lectures on Phenology, and some one told him of this power which I possessed. I read some writings for him, which he said was correct, and at another interview he handed me a picture or photograph to read. In reading this, I gave to him some prophecies in reference to this person, which afterwards he told me were correct.

"Some fourteen months ago I received a letter from a stranger in the West, which I read and returned to him, which he said, in a letter to me afterwards, was remarkably correct; and quite recently I received another letter, signed 'X. Y. Z.,' with a request that I would read it, which I did, and shortly after I received a letter making this explanation: 'The writer said that when he received the first reading, which was so accurate, that he sent it to his father, who was a Baptist clergyman, and he, while admitting the correctness of the reading, said that the psychometrist must have in some way got the information from mundane sources, and suggested the sending of the letter with the signature of 'X. Y. Z.,' and on mailing the second reading devoted to 'X. Y. Z.' to him, his father admitted its correctness, and said the gift was marvelous.

"Another instance quite recently: I received a photograph to read from a correspondent in Massachusetts. I gave the manner of his death, his profession as an officer in the British navy, and many characteristics. The lady who sent this photograph to me wrote me subsequently that she was in the presence of an English lady, and was relating to her some of the facts in regard to Spiritualism, and the lady said that she was a member of a Christian church, and did not know anything about Spiritualism. My friend asked her if she had a picture that she would be willing to have sent to me, and the result was a complete reading of her son's past life, the manner of his death, and of my seeing and describing his spirit.

"I have many, very many, letters from strangers, who acknowledge the success of these readings. I find that I can do the best in my own room, in quietude, and prefer to receive such letters, locks of hair or specimens of minerals by mail. When persons are present and ask me questions, it confuses me, and destroys the conditions necessary for success. In the writing of a picture, I am brought directly en rapport with the person or article. My spirit eye enables me to see spirits embodied, as well as those who have passed to their spirit home, hence I would urge upon you all to cultivate earnestly this sympathetic sense, and unfold your own powers as psychometrists. To one is given the gift of prophecy, to another healing, to another that of discerning spirits, all emanating from the same source—the divine love, the all-Father's presence, thus enfolded in our individual lives."

The speaker said she would try and give one or two readings, but could not promise success, as in public when she attempts anything of this kind, she must be in the best physical and spiritual condition, spiritually perceptive, but was not then. A letter was handed to her which was covered with foreign postmarks, and had evidently traveled around the world. It was read, and the gentleman said who handed it up that it was only par-

tially correct. The speaker said she felt a female influence, and described a spirit which was recognized, and the letter had been directed to this spirit while in the form, but had never reached its destination. Another letter was sent up, and the gentleman who sent it gave it to another person. "This person is one of marked individuality, a positive man, more magnetic than electric; a person who must deal in facts; a very practical person in all his ways; a person of few words; has dark hair and eyes; medium height, very quick and active mentally. I feel very strong; this influence gives me strength; it is from a remarkable individual." This is a very brief and imperfect synopsis of this reading. The letter was sent up by Deacon D. M. Cole, who pronounced it as remarkably correct, and said it was a letter from Col. John C. Bundy, editor of RELIGIO-PHILOSOPHICAL JOURNAL. (Applause.)

Mr. J. A. Wilson said that he had a letter which he would like to have psychometrized. The lecturer said she doubted if in her weak physical condition that she could be successful. She described a man of large head and broad physique, a public character who thought well of his own powers, and who was known and respected as a man of mark and influence, etc. Mr. Wilson said that the letter had been written by the secretary of Gen. W. S. Hancock, and signed by the General, and that he had hoped that a reading of both could have been given, but from the marked individuality of the signer, and not the writer, she had read Gen. Hancock's character, instead of the writer or amanuensis. The Chairman alluded to the transition of Mrs. Helen M. Slocum this week to her eternal home, as one who had been an able and untiring worker in the cause of Spiritualism, woman suffrage, and of all reforms, and while she had never spoken from our platform or had ever been identified with us, he knew her to have been an earnest, able and untiring worker in the field. Mr. J. A. Wilson, Mrs. M. A. Gridley and Mr. Wm. C. Bowen, also paid glowing tribute to the virtues and unselfish labor of this pioneer in the cause, and on motion a committee, consisting of J. A. Wilson, Mrs. M. A. Gridley, W. C. Bowen and Deacon D. M. Cole, were appointed to draft resolutions, and were requested to report them at our Sunday services, May 21st. A number of strangers were present, among whom were Mr. and Mrs. F. A. Moore, of Washington, D. C. A splendid spiritual influence pervaded our whole meeting, and at its close all expressed this by the spoken word and warm fraternal grasp of the hand. W. C. Bowen is to give our next conference lecture, Friday evening, May 26th. Subject: "True Spiritualism Marching on to Victory." S. B. NICHOLS.

Brooklyn, N. Y., May 20, 1882.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday p. m., such notices must reach this office on Monday.]

Dr. Phoebe Kennedy's address is Greenwood, Mo., instead of Greenwood, Mo., as we erroneously printed it.

Last Sunday Lyman C. Howe spoke at Clarenden, Orleans county, N. Y. June 11th he lectures at East Randolph.

Mrs. S. W. Van Horn will lecture for the Brooklyn Spiritual Fraternity, Friday evening, June 2nd. Subject: "Matter vs. Spirit. Two men who call themselves the Miller Bros., have been exhibiting at Paola, Kansas, as remarkable mediums. They are probably remarkable humbugs and impostors.

Wm. C. Bowen will give the opening address at the Brooklyn Fraternity Conference Meeting, Friday evening, May 26th. Subject: "True Spiritualism Marching on to Victory." Mrs. Sarah Graves, of Grand Rapids, Mich., we are sorry to learn, has been suffering from ill health, but probably will be able to attend the Orion Park Island, camp-meeting.

Those who desire full particulars in relation to the New England Camp Meeting to be held at Lake Pleasant, from July 30th to Sept. 3rd, can address J. H. Smith, Springfield, Mass., for circulars.

Mr. J. R. Robinson and his wife, Mrs. Clara A. Robinson, the medium and healer, who have been spending the winter in Texas, returned to Chicago last week and are located at No. 2644 Indiana avenue. "Death and the After Life in the Light of Science," will be the subject of Mr. Bright's last lecture in Chicago for the present, on next Sunday evening at Martine's Hall, 55 South Ada Street.

Mrs. Emma F. Jay Bullene will lecture for the Second Society of this city the first Sunday in June. She has a host of old friends here who will give her an enthusiastic welcome, as one of the purest, brightest spirits that ever stood upon the Spiritualist rostrum. Last week, Tuesday evening, G. H. Brooks lectured at Manchester, Ill., to a good audience; on Thursday evening he gave a parlor lecture at Beloit, Wis. He goes to Racine, Wis., soon to labor in the interests of Spiritualism.

Miss Mabel Frambes passed to spirit-life at Elwood, N. J., a few days ago. The announcement of her death spread a pall over the whole community, she was so generally loved and respected. Dr. J. M. Peebles officiated at the funeral.

Mr. John M. Potter, editor and publisher of the Lansing Sentinel, called at the JOURNAL office last week en route to St. Louis in the interest of the Greenback Movement. Mr. Potter reports the camp ground scheme for Michigan as sure to succeed.

Mr. E. D. Hammond of South Brooklyn, N. Y., will please accept thanks for fine cabinet photographs of himself and two little daughters, aged respectively eight and five years—remarkable fine faced children. Were they to prophesy, judging from physiognomy, they would make a mark in the world.

Mr. G. Veeder of the Daily and Weekly Recorder, Janesville, Wisconsin, spent some time in Chicago last week and took in the JOURNAL office among the places of interest. The Recorder is a live paper; up with the spirit of the age. Long may it record the prosperity of the Badger State.

Mr. A. Sisson, of Adair, Iowa, passed through the city on his way home from Rome, N. Y., with the mortal remains of his beloved wife. In his great bereavement Bro. Sisson has the consolation afforded by a knowledge of the spiritual philosophy. He has been a close student and is the author of several interesting little works.

The Institute of Heredity, will hold a public convention in Wesleyan Hall, 30 Bromfield street, Boston, Mass., on Tuesday, May 30th, 1882, beginning at 10 o'clock, A. M., and continuing through the day and evening. The convention will be addressed by some of the foremost and most prominent leaders of public thought in the country.

Alfred James seems to have resolutely determined to lead a better life. In a letter to a friend in the East he writes that he has gone to tilling the soil in Vineland, N. J., where he and his wife have hired a small place of five acres and are both trying to earn an honest living. May they have the hearty assistance of spirits and mortals in their new life.

Mr. J. Frank Baxter has been engaged by the Second Society of Spiritualists of this city for the Sundays of October next. Thousands of people in the West are anxious to hear this lecturer and he ought to be kept West all winter. Indeed, Chicago ought to be his permanent headquarters. Those desiring to make engagements can address him at 181 Walnut Street, Chelsea, Mass.

It appears from the Utica Morning Herald, that the large and unique collection of insects presented to Hamilton college by Hon. Thomas Barlow, has arrived there, and is now being arranged in scientific order by the venerable donor. The collection is the work of a lifetime, and comprises one of the most complete entomological collections in the State. "The fact," says the Herald, "that Judge Barlow refused the solicitations of the Yale and Amherst and other institutions, and has bestowed this magnificent collection on our college, is a more than generous return for the honors she has been proud to offer him. And above all fame it must be a most happy satisfaction for this eminent naturalist at the evening of his life to know that the work to which he has devoted himself is one that will not pass away; that his valuable contributions to science will be the enduring memorials of a life passed with nature."

THE WORK OF DREAMS.—George Peckham of Oswego, N. Y., a few days since helped to take down some festoons from the walls of the Free Methodist chapel. The nails suspending them could not be reached, as they were fourteen feet from the floor and no ladder was at hand. When Mr. Peckham went home that night he was quite worried as to how those nails could be got out. He went to bed as usual, but when he awoke next morning he found himself standing in Hope chapel, with about two pounds of nails lying on the floor, which he had pulled from the ceiling, having got up and gone at the job in the night. He has no idea how he got at the nails unless he took the benches used for seats and piled them up on top of each other till he could reach them; if so, he placed the seats back where they were before he awoke.

The President, Supreme Court Judges and Members of Congress use German Corn Remover. 25c.

Business Notices.

The odor of Dr. Price's Perfumes is truly rich, fresh and flowery. They delight all who are fond of sweet scents. Try them.

LYMAN C. HOWE, Fredonia, N. Y. The Oxygen has been of great benefit to me. It is the best remedy I ever saw for throat or lung difficulty. You can use my name and make it as strong as you please, I should hate to be without it in the house. Mrs. A. N. BARCOCK, Nashville, Chattanooga Co., N. Y.

HADSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. PRICE'S Special Flavoring Extracts, Vanilla, Orange, Lemon, etc., are three times the strength of the ordinary extracts.

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 testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2510 Boston, Mass.

SEALED LETTERS answered by B. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2311

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the 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.

Annual Meeting in Michigan.

The Harmonical Society of Sturgis will hold its Annual Meeting in the Free Church at the village of Sturgis, on Saturday and Sunday, the 17th and 18th days of June. Sturgis, Mich., May 14, 1882. J. G. WAITE.

Grove Meeting in Oregon.

The Spiritualists will hold a Grove Meeting on the old camp ground (near the residence of E. C. Cooley), three-fourths of a mile east of Woodburn Station and narrow gauge crossing of the O. & C. R. R., in Marion County, Oregon. Meeting to commence on Friday, June 23rd, 1882, and to continue three days. A cordial invitation is extended to all and especially to speakers and mediums. E. C. COOLEY, Woodburn, Oregon May 2, 1882.

Spiritualist Reunion in New York.

The Spiritualists of Central New York will hold their 25th Annual Reunion to Deansville, N. Y., on Saturday and Sunday, June 3rd and 4th, beginning on Saturday at 2 P. M., and closing Sunday evening. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good speakers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices. Come one! Come all! and have an old time handshaking. By order of Committee. SETH W. PECK, Chairman of Com. Deansville, N. Y., May 9, 1882.

The Niantic (Ct.) Camp Meeting. The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking on Sunday, July 12, 1882, and will continue until August 20th. The first speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A pavilion will be erected of one, large enough to accommodate about one hundred couple. A balcony, seating about five hundred people, is also to be added to the pavilion. The pavilion will be divided into ladies' and gentlemen's parlors, and the ladies' rooms capable of accommodating about fifty persons. The Association will furnish the rooms and rent them by the day for 50 cents and upwards. The dinner and refreshment rates will be obtained on all railroads as far as possible. D. A. LYMAN, Secretary.

Orion Park Island—Eastern Michigan Camp Meeting. A Spiritual-Liberal Camp Meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday, June 18. The meeting will be held on Orion Park Island, and will be organized during the meeting as part of the State work.

Orion Lake is situated forty miles north of Detroit, on the River St. Clair, and is one of the most beautiful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and mainland are high and dry, with dry sandy or gravelly beach. The meeting will be held on Orion Park Island, some seven miles north, and is situated by a fine growth of some oaks. It is approached by a fine road, and is reached by a boat. There are upon the island a large dining and dancing hall, open-air stand, reading and writing room, and a visiting who do not bring traps can find lodgings in the village at reasonable rates. Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further announcement will be made in a few days.

S. B. MCBRYDEN, Manager, Detroit. Correspondence Secretaries: MISS J. R. LANG, Detroit; MRS. LUCIE E. OWEN, Lapeer.

Lily Dale Camp Meeting.

The 6th Annual Camp Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, and close on Sunday, June 23rd, 1882. The following speakers are engaged: Mrs. E. C. Woodford, of South Haven, Mich.; Judge McComick, of Franklin, Pa.; J. Wm. Fletcher, of Boston, Mass.; Mrs. Sarah A. Barnes, of Boston, Mass.; Miss Jennie Rhine, of Boston, Mass.; Geo. W. Taylor, of Lewiston Station, N. Y.; and Lyman C. Howe, of Fredonia, N. Y. Several other mediums and speakers are expected. Some 100 years of age and Nature's own orator, formerly a slave, and one who has done much good work for the oppressed, an author and inspirational speaker, who has lectured and lecturing with wit, humor and good sense, and is not the least among the many attractions offered. Among the mediums engaged are Mrs. Mary Smith, of Newark, N. Y., the first free form materializing medium ever developed and one of the best and wisest mediums ever known. Mrs. Maria Hamself, medical clairvoyant of Laona, N. Y., and Miss Inez Huntington, an excellent writing medium, of Randolph, N. Y. These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere and come within the reach of all. The new speakers engaged are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium; gives a public test, and a reading of the past, present and future. Mrs. Barnes is a fine clairvoyant and test medium. Regular rates: Dancers & Allegany Valley B. R., which runs past the grounds, Passengers on the Erie and Lake Shore R. R., change at Lakewood, to be taken to the grounds, and on to Lily Dale, via B. A. Valley R. R. Board on the grounds, \$1.00 per day. One lecture each day during the week. Admission to the grounds 10 cents. Sundays, two lectures, admission 15 cents. THEO. C. ALDEN, Cassadaga, N. Y., May 6, 1882.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New-England Spiritualist Camp Meeting Association will be held at Lake Pleasant, from July 30th to Sept. 3rd, 1882.

Edgar W. Emerson of Manchester, N. H.; J. William Fletcher of Boston, Mass.; and J. Frank Baxter of Chelsea, Mass. are three of the best public test mediums in the country—and give tests at the meetings after the lectures. Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23rd of August, inclusive, and Mr. Baxter from the 24th to 30th of August, inclusive. Admission to the grounds 10 cents. A large number of mediums will attend the meetings, and it will be possible, as last year, for persons to obtain a private audience of a certain number at a circle at any hour in the day.

Sunday, July 30th, 9 A. M. J. W. H. Smith, Mrs. Sarah A. Barnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, the 2nd, W. J. Coville; Thursday, the 3rd, Mrs. S. A. Barnes; Friday, the 4th, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. S. A. Barnes; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cyrus B. Lynn, Sturgis, Mich.; Tuesday, the 7th, Dr. G. H. Brookes, Detroit, Mich.; Wednesday, the 8th, Mrs. E. J. Buchanan; Thursday, the 9th, Giles B. Robbins, Detroit; Friday, the 10th, Cephas H. Lynn; Saturday, the 11th, Mrs. E. J. Buchanan; Sunday, the 12th, Mrs. E. J. Buchanan; Monday, the 13th, Mrs. E. J. Buchanan; Tuesday, the 14th, A. B. French, Clyde Ohio; Wednesday, the 15th, Mrs. E. J. Buchanan; Thursday, the 16th, Prof. Henry Kiddle; Friday, the 17th, J. Wm. Fletcher, Boston; Saturday, the 18th, Mrs. J. T. Brigham, Elm Grove, Wis.; Sunday, the 19th, J. H. Wall, corner of 5th and Broadway, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23rd, Mrs. Helen L. Palmer; Thursday, the 24th, Mrs. E. J. Buchanan; Friday, the 25th, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, the 26th, Mrs. Fannie Smith, Brandon, Vt.; Sunday, the 27th, J. Frank Baxter and E. S. Wheeler. J. Wm. Fletcher, President.

Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ada Street, Chicago, Ill., on Tuesday, Wednesday, and Thursday, during May. Services at 7:30 P. M.

The First Society of Spiritualists meets at 7:30 P. M. each Sunday evening, at Martine's Hall, 55 South Ada Street, Chicago, Ill., during May. Services at 7:30 P. M.

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

Mediums Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 904 Milwaukee Avenue. G. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in St. Nick's Musical Hall, No. 11 East Fourth Street. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 38rd St., (near Broadway) every Sunday at half past ten, A. M., and at half past seven P. M. Children's Progressive Lessons meet at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Hold Sunday Services in the large hall of the Brooklyn Institute, at 3 and 7 P. M. Seven o'clock from Fulton Ferry. Lectures: May, Mrs. Hannah M. Morse. Abby M. Burnham will speak and give tests Sundays of June.

Conference Meetings held in the lower hall of the Brooklyn Institute every Tuesday, Wednesday, and Thursday. All Spiritual Papers sold at all Meetings.

S. B. NICHOLS, President.

Dressed to Spirit-Life.

Passed to spirit-life, in Colorado Springs, Col. August 31st 1881, Mrs. S. Whitmore, of Holden, Mo., aged 58 years. Mrs. Whitmore had been a full believer in the spiritualistic teachings for sixteen years, often expressing her belief that she had knowledge beyond belief of the beauties of the "Summer Land." Falling illness induced the decision to attempt to return to California, in company with her husband and daughter, Mrs. E. Metzler, but on arriving at Colorado Springs they were obliged to postpone the journey and here, among strangers, she was a great sufferer for four long months, until the spirit friends, who often gave assurance of their presence, gathered around her bedside and, as peacefully as one going to sleep, carried her across "the river." She will be remembered by a large circle of acquaintances in California, Mich., in Illinois, in Holden, Mo., and by friends in Colorado, for her general disposition, for her sacrifices for others in want and affliction, for her earnest and intelligent presentation of spiritualistic philosophy in all appropriate circumstances. Her husband and children, although in full sympathy with her religion, and that Spiritualists are nearly broken-hearted because in earth life she is never more to walk by their side, but have full faith of re-union where on that "Beautiful Shore" husband, wife, children and friends will together sing the "melodious songs of the blest." Spas passing over Mrs. Whitmore has dictated a lengthy communication to her husband through a writing medium in San Francisco, Cal., of which he is in receipt, full of words of consolation, letters connected with it that place the panorama of his life before him, and which he has been reading in Kansas City, Mo., through the mediumship of Dr. Dooley, and by Mrs. Fitzgerald and Mrs. Abbott in Illinois, in all assuring him of her presence, which he has seen, which in her own language she says, "the beauties of which no pen or language can portray." By her husband. E. K. WHITMORE.

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The same lady had been relieved of Chronic Rheumatism of twenty-five years' duration, by wearing both twenty-four hours. Price per Belt \$25.00. Sent C. O. D. to any address, or free by mail on receipt of price. Address N. HELMER, 73 East 13th Street, New York. 32 13

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THOUGHTS FROM THE SPIRIT-WORLD.

Addressed to the working classes, and written through the mediumship of Mrs. Yestman Smith. These lectures or messages (a pamphlet of 63 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, and whose aid and blessing may be had by the use of these lectures. They have a high moral influence, and cannot fail to benefit a beneficial influence on those who read them. Price 30 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. 32 11 14

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Unseeing.

BY MAURO MEREDITH.

When we whom feet are torn and bleeding, On weary pilgrimages go, To seek the palms on plains receding, Of Jericho;

With quivering hands and foreheads bending, And honas uncertain of their tread, Still we tread the paths unending, We faltering tread;

If we could raise our lids aspiring, Our hearts that should be wares of this, That we but close our eyes unknowing How much we miss;

Then might we see the heavens descending, And, as transfused from above, Our feet once in the aureole blending Of light and love.

And we should know the near communion That loving hearts can hold and keep; That love is still the bond of union, Both strong and deep.

That heaven is earth, and earth is heaven, Unless ourselves may lock the gate; And all shall be made just and even, If we but wait.

And death shall lose its sting and terror, And our dark night be turned to day, When we have conquered doubt and error, In God's good way, T. Trace Hill, May, 1882.

A Defense of the Doctor's Laws.

To the Editor of the Religio-Philosophical Journal:

While renewing my subscription to the JOURNAL, you will, I feel sure, permit me to say, that although I am in the main well pleased with the JOURNAL, there are two points in which I think it exhibits an intolerance not in accord with its general attitude; one of them is regarding vaccination, and the other (upon which it is more bold than this) is the "doctor's laws." I may say concerning vaccination that it is acknowledged on all hands that there is a risk in it, and the same may be said of all remedies, in fact, of every remedy, for the least in all such that act upon the diseased part of man. The remedies that "won't do any harm if they don't do any good" are very scarce, and by no means extremely efficacious. If every person vaccinated should afterward upon exposure suffer from varioloid, the gain in exemption from the danger and the suffering produced by unmodified cases, would still be amply sufficient to counterbalance the risk to be run in the application of the preventive. I speak whereof I do know" concerning the "doctor's laws." Nearly 25 years spent in the practice of medicine has profoundly convinced me that a higher and better medical education is something more to be desired than the good, and while I would not far from the national day of the laws proposed or enacted can perfectly secure such a desirable result, still I think them a step in the right direction. I would not have these laws favor any particular form or path, but I would insist that before any person takes charge of the dearest interests of his patrons, their health and life, he should know something of the human body, and something of what those who lived and toiled before us and were wisely in some ways as competent as we have done. While wisdom will not die with us, neither did it first begin with us. Each generation of men is had, and each generation to the end of time will continue to have its due proportion, and in the mean time, the human body, and something of what those who lived and toiled before us and were wisely in some ways as competent as we have done.

Wm. Bulla of Campbelltown, Ohio, writes: I rejoice to see the many names of our spiritual friends coming to the front in support of the good course which the JOURNAL has taken to expose fraud. It did my heart good when I read the notice of the forty who so boldly step in behalf of truth. The JOURNAL years ago set its foot upon the hydra-headed monster's neck. Go on, Brother Bundy, in the good cause till that abominable sin is wiped out and true Spiritualism prevails.

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Signs of the Times.

To be Followed by Installments of Similar Character, to the end that Reputable and Common-sense People in Sections widely Separated, may Know Each Other and Work for the Common Good.

To the Editor of the Religio-Philosophical Journal:

While I desire to express a sincere sympathy and appreciation of all true mediumship, and thereby show my gratitude to the denizens of the Spirit-world for what they are striving to do for humanity, and while I am as a medium of many years' experience, as a pioneer, understand most thoroughly the trials and hardships of a medium's life, I yet am free to say and wish the public to understand that I consider the practice of fraudulent manifestations among the greatest of crimes, and I believe it should and will be frowned down by all who have a proper respect for themselves and the cause of Spiritualism. The need of the world to-day, looking in this direction, is the right of thorough investigation, without which we cannot know whether manifestations are genuine or fraudulent. I cannot see how the New York article headed by A. J. Davis, can in any sense be a genuine mediumship, on the contrary it rather establishes it, and who that is true will fear to stir up, and rid our ranks of impostors? I therefore most earnestly, and, as I believe, most justly endorse that work that tends to bring us out of our present chaotic state. ANNA MIDDLEBROOK TWISS, M. D.

The above sentiments are fully endorsed by me, Manchester, N. H. H. V. TWISS.

To the Editor of the Religio-Philosophical Journal: I endorse the sentiment of those writers who have written approvingly of the articles under head of "Signs of Salvation," May 13th. Why will the JOURNAL be misrepresented and abused, when it comes endorsed by such a list of thinkers? What do you wish to accomplish by mediumship? Certainly, it is to establish the fact of life immortal. If fraud is fostered at the expense of truth, soon we shall have the truth of God in unrighteousness, and no one will believe. For the sake of humanity, in heaven and on earth, let us stand by the truth, and frown down falsehood, error and fraud. CLARKSBURG, MO. W. J. ATKINSON, V. D.

To the Editor of the Religio-Philosophical Journal: To throw in our mite of encouragement, we the First Society of Spiritualists of Delphos, Kansas, forward you the following resolution, passed unanimously at a regular meeting of said society, this 14th day of May, 1882: Resolved, That we most heartily endorse the course of the RELIGIO-PHILOSOPHICAL JOURNAL, with regard to denouncing fraud and sustaining and encouraging true mediums, believing this to be the best way to promote the spiritual philosophy.

DELPHOS, KAN. GEO. KNOWLES, Sec'y. JOY N. BLANCHARD, Pres.

To the Editor of the Religio-Philosophical Journal: We fully endorse the course you have taken in exposing frauds. We have long felt the need of some one coming to the front who is strong, firm and true, and you are just the right man in the right place, Go on, brother, and may the good angels assist you in this grand and noble work. Council Bluffs, Ia. MR. AND MRS. A. J. BUMP.

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Spiritual Literature for Public Libraries.

To the Editor of the Religio-Philosophical Journal: Do you not think, Mr. Editor, that it is about time for Spiritualism to assume a more decided practical or executive shape? Not that I would imply the importance or even desirability of a general organization of the movement into one compact body, for in this even as a possibility, I have no faith. But I do think that it is both possible and desirable, nay, that it should follow as something like a natural necessity among all of us who are spiritually alive, that there should be various combinations for what may seem to be specially important purposes by those engaging in them. In other words, my thought is that, following the laws of the spirit-life so far as we understand them, we had better regard ourselves from time to time, spiritually grouped together for that kind of important work for which, mentally or peculiarly, we are especially fitted.

I have now in mind a work of this kind which to me seems of great importance, and to which I would, through the columns of the JOURNAL, earnestly invite the active cooperation of those who may find themselves in harmony with me upon the special point now to be urged upon their notice. It is this: the importance of a more wide and efficient use of the best portion of our literature, especially by supplying with such the public libraries throughout our land.

In my own particular sphere of action, here upon the Pacific Coast, I have recently been investigating in this direction and find, whilst our libraries have been largely supplied with writings of the Old Theology—also very generally with the New Church or Swedenborgian works—books of a more liberal and advanced character, including especially those on Spiritualism, are but rarely to be found in these general resorts of the people. Surely this is not as it should be, and there must be many within the circulating sphere of the JOURNAL who will regard it rather as a privilege to impart of their pecuniary means to supply such deficiencies, not only here but also throughout our land.

It will not need that in regard to the libraries now especially in view, I have reason to believe that our books would meet with a hearty welcome on the part of the officials, and be largely in demand among the general readers. Indeed I have received sufficient and positive assurance of this in more than one instance.

It will be observed that I have been speaking of the public libraries; these I think may fairly claim a free supply of the different specialties, whether it be of the old theology, or the new spiritualistic and reform thought; at any rate, books of this kind are not, except, perhaps, with rare exceptions, purchased for these libraries, but if supplied with such at all, it must be through the liberality of those especially interested in the books, and not by the libraries.

Now why should there not be among Spiritualists, as well as others, some rightly organized effort to supply such want? Leave this general question for the consideration of others; just at present it seems to be my work so far to concentrate attention upon this particular community that certain libraries here near San Francisco, have been invited to send me their lists of books, and I will readily supply at wholesale rates, the books that may be called for in fulfilling the purpose in view. You will also doubtless consent to receive and acknowledge such donations as may be offered, and see that the funds are rightly appropriated, and I for my part, will definitely ascertain what books are needed, and the appropriate acknowledgments from the libraries sent to you when the books shall have been received.

Here are these libraries that I have had especially in view in what I have thus written, viz: that of the State University of California, which offers a free education to the youth of both sexes; the Free Library of San Francisco, which is open to all citizens; and one of the Free Libraries of Oakland, near the bay, a very pleasant and growing city which has fairly eventually rival in importance the neighboring metropolis itself.

Is it not manifest that a little of our kind of seed sown in such soil will yield abundant harvests long after the sowers shall have passed over, and be present to witness the growth from the seeds of the beautiful land? HERMAN SNOW, San Francisco, May 7th, 1882.

Spots on the Sun.

To the Editor of the Religio-Philosophical Journal:

I had observed the dark number of spots on the sun, being seen in the JOURNAL. There are this morning visible in my telescope (with the moderate power of 80), no less than 13 spots, very distinct. One row of them, (according to a hasty estimate made without the micrometer) is near to 150,000 miles in length, with a large spot at one end. The umbra, or dark part of this one (being the opening through the sun's atmosphere, and not the sun's disk) must be about 15,000 miles long and half as much in width. At another place on the sun's disk, there are three other distinct spots situated, approximately at the angles of equilateral triangle, and must be nearly 70,000 miles asunder. Another group composed of three distinct spots, one large, two smaller, are not so far apart, but like the rest, indicate a vast region of the sun's photosphere broken up and agitated by tremendous convulsions. Only to think of a portion of the sun's great ocean of flame, (if such it be) of 750,000 miles in length, and of immense width, rent and torn by cyclones or maelstroms into heaving billows, more than mountain high and more than earthly ocean wide! Some of these spots can doubtless be seen with the naked eye, if viewed through dark glasses; but the best way to see them, by any one having a telescope or sky glass of moderate power, is to arrange the glass through an opening of a shutter or otherwise, so that the sun will shine through it into a moderately darkened room. The glass will project an image of the sun on a sheet of paper or card, and at such a distance that it may be viewed very satisfactorily by the unprotected eyes of several persons at once. The image the sun thus made will be found more clear and distinct upon drawing out the eye pieces a little more than is required for distinct vision of distant objects.

Let me say to the young amateur astronomers in country places or elsewhere, that I have often had good views of solar spots, by going into a dark barn or other building, and either making or finding a small aperture in the weather boarding through which the sun may cast an image of itself, (the farther the larger) upon a white screen. They can even measure the size of the image and the spot with a pocket rule, and make the simple proportion in the "single rule of three," as the simple proportion is "the single rule of three," as the size of the sun's image to the measure size of the spot so is 882,000 miles (the real diameter of the sun) to the approximate real diameter of the spot. Thus may the eye become at once a practical astronomer. Hockessin, Del. J. G. JACKSON.

Food for Thought.

To the Editor of the Religio-Philosophical Journal:

If consistent with your feelings, I should like a short space in your most valuable paper to express a few thoughts, not as an instructor but as an investigator. We have in Kansas, as you are probably aware, a prohibitory liquor law, prohibiting the manufacture and sale of intoxicating liquor, except for medical, scientific and mechanical purposes. The object of this law is to prevent drunkenness. In some parts of the State, it is being enforced and in other parts it is openly violated. Now, while I am a strong temperance man, I have been led to reason as follows: That temperance is the indulging of the animal desires, regardless of the manner or extent of the indulgence, consequently all physical life is the result of temperance, and man will continue to be temperate as long as he remains in this physical world, controlled by physical or intemperate laws. As free thought and discussion will bring truth, I hope to hear from some of your more able correspondents. I have been a subscriber to your most valuable paper for nearly nine years, and I can say that I approve of your way of dealing with "fraud," and hope that you will "squell" out the last "fraudulent" medium in existence if possible, and let our beautiful philosophy stand on its own merits. Hillsdale, Kansas. A. D. GRAVER.

A brain is a very hungry thing indeed, and he who possesses it must constantly feed it by reading or thinking, or it will shrivel up or fall asleep.

Experience of an Investigator.

To the Editor of the Religio-Philosophical Journal: During my stay in Greenville, Wis., the latter part of 1874, I, with a few acquaintances, met at the house of a friend two or three times each week for the purpose of having a social time, singing, telling stories, etc. The lady of the house one evening, regarding it as a dark séance, we did so. After singing a few moments we could see darting around above our heads, lights. Sometimes they would appear like dim stars in the distance. Then some of them seemed to be near and as large as oranges. One of the ladies was frightened, and the lamp was lit. After talking the subject over we appointed a night in each week to meet and hold dark séances. Our second night was a failure. The third night one of the ladies described a form standing near the back of one of the gentlemen. He said that the form described resembled his sister in England. He said that she was living. Three weeks from that time he told me he got a letter from England, and that his sister died on the night she was seen standing at his back. We met many nights after that, and began to get discouraged, when one night I saw, (and I can never forget it) broke up our meetings. To be honest, I got frightened. While we were sitting in the circle, I felt a sleepy sensation stealing over me. At last I became unconscious of my surroundings. My eyes, I thought, were trying to discern the end of space. Then there commenced forming before me a scene, a cottage with a faded door and a tree at one side. The scene vanished and another took its place, as follows: A man was standing on the shore of what looked like the sea; he wore the dress of a sailor; before him in the water was a small boat, he seemed to be reading a letter. The second scene slowly vanished and then came a large ship at sea. It seemed to be night, as I could see the lamps which were lighted, and in the middle of the cabin was a coffin. A man stood near looking at it. He walked from it, giving one long look back as he went, and then disappeared in his berth room. Now comes the fourth scene. Before me I could see a large oil painting of a man dressed in a sailor's suit of blue. He had a fair complexion, light curly hair, and short light colored beard, and eyes of blue.

A few weeks after, I related to a sister what I had seen of the house, the sailor on the sea shore, the ship at sea, the coffin, and the picture of the man in a sailor's dress. My sister then said: "That is a perfect picture of father." My father was lost or died at sea. I was too young to even remember him, and none of my people ever gave me a description of him, yet my mother has often talked (so I have since heard) to my sister of him. Ever since I saw that picture I feel perfectly satisfied that it was my father.

When I recovered from the sleepy sensation, I was frightened. I felt as cold as ice and very weak. Soon the lamps were lighted, and I was not long getting out of that room. I have endeavored to tell the plain unvarnished truth. ASTIN K. BAKER, Evansville, Ind.

Scientific Prizes.

Mr. H. H. Warner, of Rochester, N. Y., has made the following offer to all discoverers of comets or meteors during the present year: WARNER OBSERVATORY, ROCHESTER, N. Y., May 8th, 1882.

The discoverers of four of the comets of 1881, having complied with all the conditions, were each awarded the Warner Comet Prize of two hundred dollars. Prof. Lewis Boss has also been paid the two hundred dollar prize awarded him by the judges for the best essay on comets. Desiring to continue the prizes for scientific discoveries, I beg leave to announce, that for 1882, on or after this date, I will give three prizes, as follows, subject to the conditions named: PRIZE FIRST.

Two hundred dollars in gold for each discovery of a new comet made in the United States, Canada, Great Britain or Ireland.

CONDITIONS. 1. It may be discovered either by telescope or the naked eye, but must be unexpected, except on the night of 1882 which may repeat during the year.

2. The announcement of the discovery must be made confidentially and exclusively (by telegraph) to Dr. Lewis Swift, director of the Warner Observatory, Rochester, N. Y., and to him alone, and he will cause the same to be immediately telegraphed, together with the name of the discoverer, to all parts of the world.

PRIZE SECOND. The sum of two hundred dollars, for any Meteoric Stone found in any of the above countries during 1882, which Prof. Henry A. Ward, of Rochester, N. Y., Principal Dawson, of Montreal, Canada, and J. Lawrence Smith, of Louisville, Ky., shall unanimously decide that it contains fossil remains of animal or vegetable life, thus proving the inhabitable of other planets.

PRIZE THIRD. The sum of fifty dollars, for a specimen of any Meteoric Stone (whether it contains organic remains or not) sent to fall in the United States during 1882.

A specimen (which shall become the property of the Warner Observatory) not less than two ounces in weight, to be sent by mail to Dr. Swift, accompanied by a descriptive letter written in English, giving the time of its fall, depth of penetration in the soil, weight of the entire stone, direction of flight, and such other facts regarding it as will be of value to science. Most sincerely, H. H. WARNER.

Extracts from Emerson.

We are natural believers. Truth, or the connection between cause and effect, alone interests us. We are persuaded that a thread runs through all things; all words are strung on it, as beads; and men, and events, and life, come to us, only because of that thread; they pass and repass, only that we may know the direction and continuity of that line.—Representative Men.

There is always a best way of doing everything, if it be to toil an age. Manners are the happy ways of doing things, each one, a stroke of genius or of love—now repeated and hardened into usage. They form at last a rich varnish, with which the routine of life is washed and its details adorned. If they are superficial, so are the dew drops which give such a depth to the morning meadows.—Behavior.

In spirit-worlds he trod alone, But walked the earth unmarked, unknown. The near bystander caught no sound; Yet they who live, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith: "Up and onward forever more." We cannot stay amid the ruins.—Comensation.

Knowest thou what wove your woodbird's nest, Or leaves and feathers from her breast? Or how the fish rebuilt her shell, Paining with more each annual cell? Or how the bird that sings adds To her old leaves new myriads? Such and so grew these holy piles, While love and terror laid the tiles.—The Problem.

Next to the originator of a good sentence is the first quoter of it. Many will read the book before one thinks of quoting a passage. As soon as he has done this, that line will be quoted East and West. Then there are great ways of borrowing. Genius borrows from nobody. When Shakespeare is charged with debts to his authors, Lander replies: "Yet he was more original than his originals. He breathed upon dead bodies and brought them to life."—Quotation and Originality.

The law of the table is Beauty—a respect to the common soul of all the guests. Everything is unseemly which is private to two or three or any portion of the company. That never violates for moment this law; never intrudes the orders of the house, the views of the absent, or a tariff of expenses, or professional privacies; as we say, never "talk shop" before company. Lovers abstain from caresses, and haters from insults, whilst they sit in one parlor with common friends.—Social Aims.

I wrote the past in characters Of rock and fire the scroll, The building in the coral sea, The planting of the coal.

And thefts from satellites and rings And broken stars I drew, And out of spent and aged things I formed the world anew.

—Songs of Nature.

I think Hans Andersen's story of the cobweb cloth woven so fine that it was invisible—woven for the King's garment—must mean manners, which do really clothe a princely nature. Such a one can well be in a blank, if he would. In the gymnasium on the sea-board his superiority does not leave him. But he who has not this fine garment of behavior is studious of dress, and then not less of house and furniture, and pictures and gardens, in all which he hopes to lie perdu, and not be exposed.—Social Aims.

Shall we then judge a country by the majority or the minority? By the minority, surely. 'Tis pendency to estimate nations by the census, or by square miles of land, or other than by their importance to the mind of the time. Masses! the calamity is the masses. I do not wish any mass at all, but honest men only, lovely, sweet, accomplished women only, and no shovell-handed, narrow-brained, gin-drinking million stockingers or lazaroni at all. All the feats which make our civility were the thoughts of a few good heads.—Considerations by the Way.

[From Andersen's American Queen.]

CLEOPATRA Queen of Sheba's Beauty WAS BUT SKIN DEEP

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandees at the manor of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and its almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or pimples, or of horrid tan and freckles.

WOMAN BELLS THE WORLD

By her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men, beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady proceeding with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since "beauty is but skin deep" the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and anxious enemies of beauty,

OF EITHER SEX

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases—tetter, humors, eczema, (scalp rheum), rough and scaly eruptions, ulcers, pimples, and all diseases of the hair and scalp. For the cure of all these, Dr. C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cures, established itself as the great remedy for all diseases of the skin, whatever be their names or character. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

EVERYONE PRAISES.

Sick headache, nervous headache, neuralgia, nervousness, paralysis, dyspepsia, sleeplessness and brain diseases, positively cured by Dr. C. W. Benson's Celery and Chamomile Pills. They contain an opium, quinine, and other harmful drugs. Sold by all druggists. Price, 60cts per box. \$1. for two. \$2.50 for six, postage free.—Dr. C. W. Benson, Baltimore, Md. C. N. CHRISTENSEN, New York, is Wholesale Agent for Dr. C. W. Benson's remedies.

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MRS. LYDIA E. PINKHAM, OF LYNN, MASS., Health of Woman is the Hope of the Race.

Woman can Sympathize with Woman.



Prepares for Health Lydia E. Pinkham's VEGETABLE COMPOUND.

Is a Positive Cure

For all those Painful Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors is checked very speedily by its use.

It removes faintness, flatulency, destroys all craving for stimulants, and restores weakness of the stomach. It cures Headache, Neuritis, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$6. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either. No false, free advertisements, also of inquiry. Send for pamphlet. Address as above. Mention this Paper.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

Sold by all Druggists. 31 4 33 3

"E. L. W." Chicago correspondent of the Louisville Courier-Democrat tells this tough yarn in his last gossipy letter from this city: "When the Rev. George Miln was pastor of Unity he took a fancy to purchase a parrot. After purchasing a fine bird and placing it in his study at Unity Church, he was horrified to discover that upon the entrance of every caller the bird would shriek: 'Damn the book agent! Damn the book agent!' On this recurring several times in one day to his great mortification and chagrin, he returned the parrot to the store on Clark street where he had purchased it, and expostulated with the proprietor for putting so profane a bird upon him. Imagine his surprise and dismay on then being informed that the parrot had formerly been the property of the Rev. Dr. Kitteridge, pastor of the Third Presbyterian Church here. Mr. Miln does not explain that meditation upon the discovery brought on his attack of agnosticism which severed his relations with Unity, but whenever rambling about Chicago bird stores, as he has a habit of doing, on becoming interested in any particular bird he never fails of inquiring whether it was formerly owned by an orthodox clergyman."

The Fulton, N. Y., Times sets forth that Andrus Althouse, a venerable gentleman aged 81, living a short distance north of Fulton, on the river road, awoke one morning feeling in excellent spirits. When he attempted to get out of bed he discovered that his limbs were numb and helpless. A physician was summoned and the affected members treated as usual in cases of paralysis. After a few minutes he was able to walk, the ailment apparently leaving his limbs and locating in his head, since which time he has been unable to hear a sound, the transition from limbs to head rendering him stone deaf.

How many people are there, asks Land, who knows that the Pope is a farmer? Such is the fact, however, and there is reason to believe that his Holiness makes a very good thing of it. Leo XIII is, however, neither a grower of cereals nor a raiser of stock, but a breeder of fish. The lagoons of Comacchio are thus turned to profitable use. Eels are the staple food, and several tons of cooked eels are sent from the lagoons every Lent. The fish come up in immense shoals from the Adriatic, and are fed in the lagoons on other fish provided for them until they are nicely fattened, when they are killed and cooked in a vast kitchen.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat, or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from "torpid liver" or "biliousness." In many cases of "liver complaint" only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's "Golden Medical Discovery" has no equal, as it effects perfect and radical cures. At all drug stores.

The time of year is at hand when Dr. Glynn's recipe for the preparation of cucumbers will be needed. "Peel the cucumber," he says, "with great care; then cut it into very thin slices, put on pepper and salt at discretion, and then—throw it away."

Springfield, (Mass.), Republican.

A Prominent Lawyer's Opinion.
In one of our New England exchanges we observe that Wm. T. Filley, Esq., of Pittsfield, Attorney-at-Law and Asst. Judge Police Court, and late County Commissioner, was restored to perfect health and activity, by the use of St. Jacob's Oil. He had suffered with rheumatism for years intensely; but by the recent use of the remedy he was, as stated, completely cured, and says the Oil deserves the highest praise.

He understands liberty right who makes his own depend upon that of others. True liberty does not permit the enfranchisement of one's self through the enslavement of some one else.

Solid Comfort.

Nobody enjoys the nicest surroundings if in bad health. There are miserable people about to-day to whom a bottle of Parker's Ginger Tonic would bring more solid comfort than all the medicine they have ever tried.—News.

How many people are there in the world who would like to find out practically whether riches add to one's happiness or not? Bad temper often proceeds from those painful disorders to which women are subject. In female complaints Dr. R.V. Pierce's "Favorite Prescription" is a certain cure. By all druggists.

Genius is a great thing, without doubt; but if you have a capacity for hard work you do good a substitute for genius that you can't tell the difference between the two.

Lydia E. Pinkham's Vegetable Compound doubtless ranks first as a curative agent in all diseases of the procreative system, degeneration of the kidneys, irritation of the bladder, urinary calculus, etc., etc. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for Pamphlets.

It is our relation to circumstances that determines their influences upon us. The same wind that carries one vessel into port may blow another off shore.

If it is headache of any kind that troubles you, you need never have another attack. Send \$2.50 to Dr. C. W. Benson, Baltimore, Md., and he will send you by return mail 6 boxes of his Celery and Chamomile pills and they will permanently cure you. Of druggists, 50 cents a box.

The man whose thoughts, motives, aspirations and feelings are all devoted to himself is the poorest of judges as to the effect of his own action on other men.

LADIES PREFER FLORESTON COLOGNE because they find this combination of exquisite perfumes a delightful novelty.



WARNER'S SAFE KIDNEY & LIVER CURE
The leading Scientists of to-day agree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This truth has only been known a short time and for years people suffered great agony without being able to find relief. The discovery of Warner's Safe Kidney and Liver Cure marks a new era in the treatment of these troubles. Made from a simple tropical leaf of rare value, it contains just the elements necessary to nourish and invigorate both of these great organs, and safely restores and keeps them in order. It is a POSITIVE Remedy for all the diseases that cause pain in the lower part of the body—for Torpid Liver—Headaches—Dizziness—Gravel—Fever—Agnie—Malarial Fever, and all Difficulties of the Kidneys, Liver and Urinary Organs.

It is an excellent and safe remedy for females during Pregnancy. It will control Menstruation and is invaluable for Leucorrhoea or Falling of the Womb. As Blood Purifier it is unequalled, for it cures the organs that make the blood. This Remedy, which has done such wonders, is put up in the LARGEST SIZED BOTTLE any medicine upon the market, and is sold by Druggists and all Dealers at \$1.25 per bottle. For Diabetes, enquire for WARNER'S SAFE DIABETES CURE. It is a POSITIVE Remedy.

H. H. WARNER & CO., Rochester, N. Y.
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Parson's Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person, who will take 1 pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. Send by mail for 50¢ better stamps.
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A New and Direct Line, via Sionce and Kanabec, has recently been opened between Richmond, Norfolk, Newport News, Chatham, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul, and between Chicago and St. Paul. All Through Passengers Travel on Fast Express Trains. Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare all ways as low as competitors that offer less advantages. For detailed information, get the Maps and Folders of the GREAT ROCK ISLAND ROUTE, at your nearest Ticket Office, or send for them to R. R. CABLE, E. ST. JOHN, Vice-Pres. & Gen'l Mgr., Gen'l Trk. & Pass. Agt. CHICAGO.

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Leave	Chicago	Arrive	Chicago
10:00 a.m.	Dayton and Peoria Express	6:40 p.m.	2:45 p.m.
12:00 p.m.	Council Bluffs Fast Express	7:40 p.m.	3:45 p.m.
12:05 p.m.	Kansas City, Leavenworth and Atchison Fast Express	8:40 p.m.	4:45 p.m.
1:00 p.m.	Minneapolis and St. Paul Night Express	9:40 p.m.	5:45 p.m.
1:00 p.m.	Peru Accommodation	10:40 p.m.	6:45 p.m.
1:15 p.m.	Council Bluffs Night Express	11:40 p.m.	7:45 p.m.
1:30 p.m.	Chicago and Rock Island Express	12:40 a.m.	8:45 p.m.
1:30 p.m.	Chicago and Rock Island Express	1:40 a.m.	9:45 p.m.
1:30 p.m.	Chicago and Rock Island Express	2:40 a.m.	10:45 p.m.
1:30 p.m.	Chicago and Rock Island Express	3:40 a.m.	11:45 p.m.
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Erie Exposure Explication.

Charles E. Watkins—Criticism of the Journal's Course Toward Him in the Erie Affair—The Charge Against Him—His Denial—A Affidavit of the Principal Witness in Support of the Allegation—His Personal Letter Published—Brief Analysis of Watkins's Characteristics—Commendation of his Mental Gifts—Comments and Caution.

In the JOURNAL of April 29th appeared a communication clipped from the Buffalo Courier and sent that paper by its special correspondent at Erie, Pennsylvania, under date of April 15th, giving an account of a séance held with Mr. Watkins by several newspaper men of Erie. These gentlemen, the account says: "Readily adopted a report that so far as their keenest perceptions could be relied on, the writings were produced by a force or power outside of the medium, but what that force was they could not comprehend." This account furnished the bright side of the JOURNAL's picture; the dark side being a despatch to the Chicago Times from the same person who sent the communication to the Buffalo Courier. This despatch, dated April 21st, stated that Watkins had been exposed, had confessed and left the city. Commenting on these news items we said: "These latest experiences with Watkins corroborate the JOURNAL's statement concerning him made a few weeks ago. He possesses very powerful mediumistic gifts but has scarcely a spark of spirituality in his nature."

A few days subsequently, Mr. Watkins appeared in Detroit and gave a number of tests satisfactory to several well known Spiritualists. In consequence of these tests and his representations, two of our friends in Detroit, claiming to express the views of others, wrote criticising the action of the JOURNAL in publishing the despatch alleging the exposure at Erie. That of Mr. Stebbins being brief, and at the same time covering all embodied in the longer criticism, is given below in connection with an account of a sitting with the medium:

This (Sunday) morning at 9:15 o'clock, Mrs. Stebbins and myself had a séance with Charles E. Watkins. We were both personally strangers. I wrote on three slips of paper, a name and a question on each, not signing my own name. My wife wrote four slips in the same way—all while Watkins was out of the room. These were closely folded and piled on the table before us, not distinguishable from each other, and not passing out of our sight. Watkins sat opposite us and would take up a slip or pellets, as it was touched with a pencil by us, pass it to my wife to hold, and then the answer would come between two slates laid on the table before us and touched by our hands and his. Five were answered in this way. One by the name coming out in plain red letters on his wrist, and he giving vocally the answer as though controlled, and one by spoken control, with name rightly given. In one case the slates were laid on a table in the next room, by my wife, some ten feet distant, near a window open down just out of sight, and the only person in the room ten feet away and in our full sight. Watkins then sat with us at the table, held our hands, was powerfully controlled and soon Mrs. Stebbins went to the door and brought the slates. We opened them and found a message signed "Ephe Sargent"—an answer to a question of the name and writing very unlike the other messages, spoken of as his own, and a fair fac simile of letters of his with which I compared it.

Each message was an answer to a question, and was clear and to the point. Power, intelligence and personal individuality were apparent; fraud impossible and not signally combated. The testimony as to this one and only séance with Mr. Watkins. The critic who aims to be right will bear criticism. So I must say that myself and others think that in our article of April 29th, "Watkins—Lights and Shades," it is unjust to give the unsustained charges of a nameless newspaper reporter, as to alleged exposure at Erie, the name and writing very unlike the other messages, spoken of as his own, and a fair fac simile of letters of his with which I compared it.

The critic who not only "aims to be right," but has his position fortified by an array of facts extending over a period of seven or eight years, can indeed bear criticism. It is only those who while aiming to be right, criticize without sufficient familiarity with their subject, often moved thereto through their emotional nature and sympathy created by personal contact with the object of the discussion, that cannot "bear criticism" successfully; or those who—not at all like Mr. Stebbins—are so blinded by preconceived notions as to not only not bear, but will not even tolerate criticism.

We are always grateful for every attempt at fair criticism, and if our critic falls short in his logic, we still give credit for good intent. All the reply we deem necessary here to make to the criticism of Bro. Stebbins as the representative of the Detroit friends, is that if it was unjust to Mr. Watkins to give to our readers the despatch sent to the Times by "a nameless newspaper reporter," it was equally as unjust to our subscribers to place before them the account favorable to Mr. Watkins, copied from the Courier and sent to that paper by the same "nameless newspaper reporter." Our knowledge of Mr. Watkins made the probabilities of the truth of the one equally as great as of the other, hence both were published. Having disposed of the issue between the JOURNAL and its critics for the present, we will now give the details of the exposure published in the Erie Dispatch of April 22nd, on which the Times telegram was based:

Mr. Watkins was found at the residence of the generous hearted lady who has entertained him during his stay in Erie, a lady so loyal to her faith in his honesty that she still believes in his mediumship. This private sitting was by appointment, and the lady placed her drawing room at the reporter's disposal, leaving him and the medium alone. A small table without drawers was drawn to the centre of the room, and the reporter minutely noted the articles which lay on it. Four pieces of slate pencil, a piece of lead pencil, two double slates, one of which had been bought by the reporter, and six slips of paper, torn from the same book used by the reporter in writing this article.

his father, rubbed it out and wrote another which he did not rub out. He then turned his attention to the pellets, and called out the initials of a man contained therein. To justice he said he did not know whether the pellets at this time, and to the best of the writer's belief could have had no possible opportunity for looking at the contents. He then called out the full name of the person addressed, Dr. Egerton Ryerson, the great Canadian educator whose recent death was announced in the press. "The doctor," he then asked you," said Mr. Watkins, and the reporter prepared to listen to the doctor's report of things in the spirit land.

"He wishes to write," said Watkins. And he rushed over to the reporter's slate upon which was the unobliterated message written by Watkins. He turned the slate over and wrote on the back, that which was written on the uppermost slate inside, and without pausing to put in the usual atom of pencil, he asked the reporter to grasp the slate. It was done and scratching sounds were heard for a few moments. Then the slates were opened and a communication having the exact number of lines and with the signature in precisely the same position as on the message to Watkins's father, mental photograph of which the reporter took while it was lying on the table, was found. It informed the Dispatch man that Dr. Ryerson was happy in the Spirit-world, and that he found things there pretty much as he did here, the change could barely be realized, and he had as much surgical practice there as on earth.

The next pellet was taken up by the medium and returned instantly. He walked behind the reporter's back and passing his hand across the latter's forehead he appeared to be extracting by emanation from the classic brow he was fondling. At the same time the Dispatch man heard a rattle of paper over his head and felt his hair touched with it. It instantly occurred to him that Watkins had not given him back the same pellet he had taken up, and that he was reading it over his head. A glance at the pellet confirmed his suspicions, for it was not the same as the different paper than the one he had taken up. The pellet with the pencil in his hand, when Watkins took it up to "extract the electricity," he gave back the one he had been reading over the reporter's head, instead of the marked pellet. He was then ready to announce the arrival of the Rev. J. T. Franklin.

Another trance then followed, and Watkins obligingly loaned him the pencil in his hand. The deceased rector of St. Paul's. In the dialogue that followed between the reporter and the alleged spirit of the dead minister, the latter was found to know nothing of the Litany, and to be innocent of the Apostle's Creed. But concerning the memorial window and the memorial ward in the Hamet Hospital, things which have been mentioned in the Dispatch since the rector's death, the alleged spirit was well posted.

"My friend, believe me, Spiritualism is true," said the spirit inhabiting Watkins' body. "I am using this medium to convince you that I am here. He has no feeling, and has no knowledge of what is going on. If you doubt it stick a pin in it. This inviter the reporter drew out a long pin and plunged it through the medium's hand until the point appeared on the other side. A second stab was made, right to the head of the pin, but Watkins never winced. He merely resumed himself immediately after the pin was withdrawn, and commenced to lecture the investigator for sticking him, alleging that as the spirit could not feel the pain it was the consideration of Mr. Franklin to order it, and cruel of the reporter to do it. The remarkable séance closed and the reporter left without mentioning the fraud he had detected.

WATKINS CONFESSES. The same reporter called upon Watkins yesterday morning and asked for another private interview. He was informed of all the facts as related above, and was asked for an explanation. The man appeared to be completely at a loss for a moment. He burst into tears and begged for forgiveness. "I know it was wrong," said he, but what could I do? I am as genuine a medium as there is in the United States, but I cannot always get the manifestations; sometimes the conditions are unfavorable. They were when you came. You were so skeptical, and I was sorry to see the phenomena that we were both in for the séance, was afraid you would think me a fraud if I did not produce something, and so I resorted to the tricks of the exposé. It all occurred just as you say, but am sorry for it. I am going right away, and when I come back I will give you a genuine sitting. Did you observe any fraud at the reporter's investigation, or any other séance?"

The Dispatch man informed Mr. Watkins that at every previous séance at which he had been present the proceeding had been conducted with every appearance of honesty and fairness, and nothing in the nature of a fraud could be detected. For this admission the medium appeared very thankful. Mr. Watkins took the next train west.

We follow this with Mr. Watkins's denial: To the Editor of the Religio-Philosophical Journal: Mr. Stebbins has sent me your card to him. Thanks for your kindness to allow me space in your paper to deny the special despatch of April 21st. I wish to say to you that I do deny that I ever did confess to him that it was a fraud; also that I did not ever confess to any one that I was a fraud. Now, I wish to say to your readers, that after I submitted myself to the editors of three different papers, and they each reported in my favor, he, Mr. Harcourt, came to me for a private séance which I gave him. He expressed himself as being well satisfied. He, in his article, says he ran a pin through my hand twice to see if I was in his spirit power. I am willing to take my oath that I never told Mr. Harcourt, the Dispatch man, that it was a fraud. I am willing also to swear that he, Harcourt, told me he would lose his place on the Dispatch. I can produce a witness to prove that Mrs. Clark, a female clairvoyant doctor, a friend of Mr. Harcourt, the exposé, drove up to my rooms in a hired carriage, and told me Mr. Harcourt was feeling badly, and that he was likely to be discharged on account of indorsing me, and desired me to give him one more séance. He did not care what came; if he was convinced, he would not care what happened to him. I told her I intended to keep my engagement with him, which I did. He relates his position on the paper. I thank God, I retain my mediumship, and my thousands of friends who know me to be honest, and each of these friends has had a private séance with me during my life as a medium—with three exceptions; one man in Brownsville, Pa., whom I preceded a liar; one man in Fallsville, Ohio, who put a pistol to my head and told me he would kill me if I did not own up it was a fraud, and I want to say right here, this was the only time I ever acknowledged it was a fraud. I did then, and I want through your columns, to say to all exposés that this way is the only way you can expose me. Some day I may die for the cause, but not yet, as I have just bought me a car in Michigan, and some one must take care of my wife and baby. My place of business or post office address, will be at Norwalk, Ohio, care of Ira Lake, where I shall be for some time. I went to Erie to give the editors a séance with the understanding that they should publish the truth; they did so; so did Mr. Harcourt, but just as I was leaving for Detroit, he, Harcourt, came to me when the carriage was waiting for me at the door and insisted that he must see me. I consented. He then told me he wanted me to confess to him how I did my slate-writing. I told him he would have to ask the spirits. He said: "You will be sorry if you do not tell me, as I shall write you up as a fraud, to all the leading papers." I looked at him as an angry man, and said: "If you want for one moment think he was in earnest. As for using stimulants, look at his nose, his face; then look at mine; his beer he drinks is rather cheap stuff. Now how many papers will copy this? Is there one?" (CHARLES E. WATKINS, Medium.)

the "nameless newspaper reporter," or the "nameless rascal" as one correspondent calls him, whose knowledge is based solely upon Mr. Watkins's private assertions:

I, Frank H. Harcourt, city editor of the Erie Morning Dispatch, do solemnly and sincerely swear that the report of my private séance with Mr. Charles E. Watkins, as published in the Erie Morning Dispatch of April 22nd, 1882, together with report of the said Charles E. Watkins's confession of trickery is strictly true.

COMMONWEALTH OF PENNSYLVANIA, }
Be it known, that, on the 11th day of May, A. D., 1882, personally before me an Alderman, in and for the county of Erie, Frank H. Harcourt, to me well known, who being duly sworn according to law deposes and says, that the above statements are true and correct. In witness whereof, I hereunto set my hand and seal the day and year above written.

A. A. FREEMAN,
Alderman.

Accompanying his affidavit Mr. Harcourt wrote us a personal letter not intended for publication, but considering it of value as evidence of the writer's position toward Mr. Watkins and believing it will aid our readers in judging of the case we publish:

DEAR SIR:—In reply to your letter of the 6th inst., concerning Charles E. Watkins, I forward by same mail two copies of the Erie Morning Dispatch, one dated Sept. 21st, 1881, the other of April 22nd, 1882. The latter contains my report of Watkins's exposure; the former contains a report of a séance with him, myself and the proprietor of the Dispatch. The account of the "exposure" as published in the Dispatch is correct in every particular so far as relates to the séance and its results. So far from wishing to do Mr. Watkins injustice or planning an exposure, I always felt kindly disposed toward him, and had no reason to feel otherwise. Everything I had previously witnessed of Mr. Watkins's manifestations helped to confirm my good opinion of him. In my reports of his séances, I strove to do the man justice, as you will see by glancing over the report of the article headed "Private Séance." I wrote that latter report believing that Watkins had a bona fide power, and that he was in the most friendly manner, because I was anxious to investigate the phenomena of Modern Spiritualism for motives quite independent of professional curiosity. I was present at the "editorial séance" referred to, a Dispatch containing a report of which I allude to in my report in the Dispatch having the report of Watkins's trial here. [This refers to a trial of the medium in September, 1881, for violating a city ordinance requiring persons giving an exhibition to take out a license. Mr. Watkins was acquitted.—Ed.] all of which were written by me. I mention these facts that you may see for yourself how fairly, and honestly I treated this man. I have since discovered by no other than being honest; indeed the very article you sent me from the Buffalo Courier was telegraphed to that paper by me. At every sitting I ever had with Watkins, previous to the last one, every "manifestation" appeared to be genuine, and if called to testify I could and would unhesitatingly take oath that to the usual current, and at another it would so increase it as to render the opening of the wire necessary to keep the instruments from burning. This change was in some cases charged from 10 to 15 minutes at a time from the auroral current, which would then forsake it.

It is said that from one of the chief nephthas wells of Russia, the liquid shoots up as from a fountain, and has formed a lake four miles long and one and a quarter wide. Its depth is, however, only two feet. This enormous surface of inflammable liquid recently became ignited, and presented an imposing spectacle, the thick black clouds of smoke being lighted up by the lurid glare of the central column of flame, which rose to a great height. The smoke and heat were such as to render a nearer approach than one thousand yards distance impracticable. Suitable means for extinguishing the fire were not at hand, and it was feared that the conflagration would spread underground in such a manner as to cause an explosion. This supposition led many inhabitants of the immediate vicinity to remove to a safer distance. The quantity of naphtha on fire was estimated at four and a half million cubic feet. The trees and buildings within three miles' distance were covered with thick soot, and this unpleasant deposit appeared on persons' clothes, and even on the food in the adjacent houses. Not only was the naphtha itself burning, but the earth which was saturated with it was also on fire and ten large establishments, founded at great expense for the development of the trade in the article, were destroyed.

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read and deftly replace it. Then by the same process as cards are "forced," he can make the observer pick up the pellet he has read....

The Hudson River Tunnel has now reached a distance beneath the river of 830 feet in the North Tunnel, and in the South Tunnel 700 feet. The work is progressing at the rate of 4 1/2 feet per day.

The first California eel ever caught was taken in February in the Bay of San Francisco. It was three feet long, and is supposed to have been of the plant of 12,000 introduced by the Californian Fish Commission.

The Swiss lakes are so low this year that great finds are being made on their borders among the remnants of the ancient pile dwellings. The lower part of the Lake of Constance appears to have been girdled by a complete circle of pile dwellings.

M. Brin has, Les Mondes informs us, greatly improved the manufacture of oxygen by Boussingault's process of peroxidizing and reoxidizing barium. This material, after being used 400 times, was found not to be deteriorated. M. Brin expects to be able to supply oxygen on a large scale at twelve to fifteen centimes per cubic metre.

Count Ernest von Hesse-Wartegg read a paper recently before the New York Academy of Sciences on "The Submarine Tunnel between England and France." He described the geological formation of the rocks under the English Channel, which, he said, would render such a scheme feasible, and spoke of the great facilities that such a tunnel would furnish for travel and transmission of merchandise.

M. Clémadot of the Académie des Sciences of March 13, communicated his new method of tempering steel and other metals, which promises to be exceedingly useful. The metal is brought to a cherry-red heat, and then strongly compressed, the pressure being maintained until the steel is quite cold. Metals thus treated acquire great hardness, and when polished resemble nickel steel, retaining magnetism in a remarkable manner.

The most brilliant auroral display since 1860 was that of Sunday night, April 16th. The accompanying electric storm was uncommonly severe. The chief night operator in the Western Union Telegraph Company's building says that the wires began to be affected shortly after 10 o'clock, and in half an hour all the wires, north, south, east and west, were frequently interrupted. The greatest trouble was on the northern and western routes, but some of the wires on the other routes were also badly affected. The aurora would at one time rob the wires of the usual current, and at another it would so increase it as to render the opening of the wire necessary to keep the instruments from burning. This change was in some cases charged from 10 to 15 minutes at a time from the auroral current, which would then forsake it.

It is said that from one of the chief nephthas wells of Russia, the liquid shoots up as from a fountain, and has formed a lake four miles long and one and a quarter wide. Its depth is, however, only two feet. This enormous surface of inflammable liquid recently became ignited, and presented an imposing spectacle, the thick black clouds of smoke being lighted up by the lurid glare of the central column of flame, which rose to a great height. The smoke and heat were such as to render a nearer approach than one thousand yards distance impracticable. Suitable means for extinguishing the fire were not at hand, and it was feared that the conflagration would spread underground in such a manner as to cause an explosion. This supposition led many inhabitants of the immediate vicinity to remove to a safer distance. The quantity of naphtha on fire was estimated at four and a half million cubic feet. The trees and buildings within three miles' distance were covered with thick soot, and this unpleasant deposit appeared on persons' clothes, and even on the food in the adjacent houses. Not only was the naphtha itself burning, but the earth which was saturated with it was also on fire and ten large establishments, founded at great expense for the development of the trade in the article, were destroyed.

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