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 Mellish.]

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 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 peo-ple 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 coordination, 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. But unit is capable of every variety of shadow. These are fundamentals. The beautiful bow of promise that spans the society of humanity will be completed by nat-

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 pews. Therefore I include religion with sci-ence. The platform means both science and 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 of the 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, polities and police and you will find you have

at once the five great factors of civilization.

Again, taking five "M's" as the .end, we have, first, money; second, meanness; third, monopoly; fourth, mixed liquors; fifth, murder. The people who own Fifth Avenue to day 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 exist-ence, their children I say will be the pro-prietors 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 manney and meanness have to do more than 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 un-rest, 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, mixedliquors, 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

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 culti-vate 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 execu-tion 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 dis-seminator 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,

manufactories, 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 develope 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 ence. The platform means both science and history and particularly to live in the City of able climate to one warm, genial and adapted religion. The fourth P, politics, means law New York. I have spent my hour. I would to the development of the flower to its fullest

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 an-"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

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 Ly-

(Reported for the Religio-Philosophical Journal.) Memorial services of Bernie Shaw, a member of Lake Group, nine years of age, recently passed to spirit-life, was held on Sunday morning, May 14th, in Weisgerber'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 speak-er's desk. White crape 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, Bernie Shaw, of Lake Group, who passed to spirit-life April 20th, 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 Bul-wer's poem, "There is no Death," the choir chanting between the verses. After a "Sil-ver Chain," by Mr. Thomas Lees, responses by the entire Lyceum—the following original ottoes were given from the various groups, largely from Lake Group, of which Bernie 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 Bernie's place in Lake Group, but she will keep her place in our hearts."

"Let us hope that little Bernie'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

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 Bernie will receive when going

home?' Then came this touching original recitation by Nellie Whitworth Powell, a child about the age of Bernie:

"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 fol-

lows:
"Children and friends, it is indeed a sad event that makes it a duty to set apart the 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, disagreecapacity 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 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

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 available to the outbox. morial 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 un-wearied 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 strenght and beauty, so the tenderest 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 har-mony 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 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, token of the young child's capabilities 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 unfoldment 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 unspeak able 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 fullfilment of its life's completes 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 untrammeled scope for its best advancement. And while feeling deep sadness weigh upon us from the pre-mature loss to our loved Lyceum, of a scholar so gentle of manner and bright of intellect as was the dear little Bernie, we are cheered by the knowledge that her pure spirit has winged its way to a home of transcendent beauty and happiness, where its advance-ment in all that is noble and good will receive such full development as could never be at-

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. 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. Pullene then dismissed the 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 Bernie 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.

broadening and lengthening in its daily Mrs. Helen M. Slocum, Spiritualism has lost reaching towards health-giving sunlight and an earnest defender, and reforms of every the pure air of heaven, gaining symmetry sort an earnest advocate; that her whole life, 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 evers and as the correctly glasget. 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 direct-

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

Resolved. That these resolutions be transmitted to the family of our sister and published in the Religio-Philosophical Jour-NAL 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 dispairing 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 units upon the bighest plane of 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 parlor lectures, may address me till further notice, care RELIGIO-PHILO-SOPHICAL JOURNAL, Chicago, III.

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 law of its development being stated, and the principles underlying spiritual manifestations of the various kinds through media briefly explained. It is now proposed to give what has been a practical illustration of the law of development as applied in my own case, by relating some of my experiences of the process of unfoldment of the capacity to act as the mouth-piece of a spirit. This may be regarded as supplementary to the general treatment of the subject of mediumship given in the above named volume. The reader will bear in mind, that, inasmuch as constitutions and temperaments differ, so will mediumistic experiences; and it is not to be inferred that mine is related as a model of what all should be, to be thorough; it is designed to depict the general method, the law as it deals with, and adapts itself to, different constitutions, in its scientific application.

The life history of every human being forms a series of experiences whose ultimate result is unfoldment of the capacities of the being, physical and spiritual. There is no escaping the ordeal of development, when once the individual is ushered into life. It is a provision of nature, that the being that "wears the human form divine," the impress of the Deity on its life principle, by coming in contact with natural forces, shall expand its capacities in every direction. Experience is a teacher to man that elevates him above the condition of the brute; while the latter never leaves the brutal plane, whatever may be its capacities on that plane for learning or profiting by experience. Life signifies to the man unfoldment, progress; and nothing can interpose to prevent the consummation of the object of his existence, whatever hap-hazard mode he may pursue, to attain it. There is method, also, in the manner of this development; since intelligent powers govern supreme in the universe, and man is a child under parental supervision, while he is subordinate to superior powers. Circumstances determine what the course of an individual's life must be, and by the natural order, circumstances serve, inevitably, as stepping stones to progress by some

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, by the powers having them in charge, as the means of unfolding their mediumistic gifts. Nature's method is seized upon and applied to the purpose of forcing into mature development the human powers, which otherwise might remain in dormancy while physical life lasts,—this by spirits of men in the higher life, who are seeking means to reach mankind on the lower plane, to do them good in all the various ways mediumship permits. It is a sort of hot-house process, a concentration of power to an end that can be subserved only by bringing about certain results in a brief time.

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; and no one can so well explain the mode of their application, and what it portends to be subjected to the thorough process that is intended to affect the entire being, and radically change the status of the forces in time to allow opportunity for the exercise of the gifts conferred or developed, while in the material state.

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; and I only attempt it at the instigation, and by the help of, the Spirit, who, in inspiring this relation, is giving a record of his own work with his subject. I will not withhold myself from any offered labor which I am capable of doing, which I am satisfied will be of use in the field in which I am placed; and I have often felt that the public has need of the light which a knowledge and comprehension of mediumistic experiences would give.

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; for, were I disposed to do this—as I am not—I have not the material to make it of interest. I have no marvellous experience of the early manifestation of spirit power through me to relate, as I was not by nature sensitive to spiritual or occult influences more than the generality of mankind. I was not chosen as a subject for development because of my negative character, or on account of peculiar sensitiveness; this has been an evident fact to me, and I prize my development all the more for this fact. My sensitiveness was sufficient to serve the purpose of the powers having me in charge, at the same time that my positiveness has served me better than would that extreme negative or sensitive condition whereby influences are readily absorbed that are in the way of mediumship, according to the just acceptation of the term.

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, thus illustrating how my own life experiences from infancy were made subservient to the plan of unfolding my nature in this direction. The "fatalism" that is implied in the lines quoted above, I subscribe to without reservation. I have been compelled into a recognition of a Providence that directs and guides man, utilizing circumstances to the end of bringing good in some way out of everything. The philosophy I teach as from a spiritual source, concerning the intervention of spiritual beings in the affairs of men, has been exemplified in my own experience, as if to give it that authority with me which enables me, unfalteringly, to present it to the world as truth.

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. and she bequeathed to me a seriousness of disposition and manner that was a marked characteristic of childhood, and, I may add, which has never been outgrown. This tendency was strengthened by circumstances, as I advanced in years; and I grew to be a woman in feeling and appearance while at an age when most young persons are in the heyday of youthful pursuits and enjoyments. I was thoughtful beyond my years; my nature having been quickened to premature development by antenatal conditions; my mother having made the indelible impress of her severe exercises of mind, by day and by night, upon my mentality. This was my misfortune, in the sense that the troubles of the family weighed heavily upon me while I was yet a child, and entitled to the joys of childhood instead of the cares of

maturity.

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. My mother was my teacher much of the time until I became capable of studying out my own problems; for I generally preferred to study at home under her patient instruction, while acquiring the rudiments of education. After I became qualified to enter school, where a higher education could be obtained, there was the great obstruction of poverty in my way; and I did the best I could under the circumstances, the best my limited opportunities would allow, (there were not then the free high schools of to-day)-studied at home by myself, when I could not fill the position of assistant pupil in some high school where I could study to advantage. The latter was a rare privilege, and one of which I could not often avail myself, as I was early thrown upon my own resources for a living, and commenced teaching when very young.

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. Although not written for publication it is not confidential and containing the views of one of the foremost advocates of Spiritualism, a brilliant lecturer and fine medium, it cannot fail to be read with interest and profit. After stating that delicate health will probably prevent the completion of her Brooklyn engagement and also deprive her of the pleasure of visiting Chicago, and promising to come at some future time, Mrs. Hyzer continues as follows:

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 schoolroom, as can be found beneath our sun to-day; a band of truth-loving men and women who are not shaken in the winds of repulsive circumstance, but who can meet fraud upon fraud, and vileness upon vileness practiced in the name of Spiritualism, and not fail to "render unfo Cæsar the things that are Cæsar's and unto God the

things that are God's."

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, and yet "our work goes bravely on," though in my opinion, being far more retarded and stained by the strong tendency of many prominent Spiritualists to charge the Spirit-world with the knavery which abounds so self-evidently on this side the transition river, as to require no deep search into the depths of occult science to detect.

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, and no one would more earnestly defend the claims of the honest medium. But if any one ever sees it desirable or agreeable to himself or to others to extend to me an invitation to attend any scance for communion through any form of mediative personality with the Spirit-world, I shall bring all the intellect I possess with me, he may rest assured, and that intellect wholly unclouded by any fear of, or

all the intellect I possess with me, he may rest assured, and that intellect wholly unclouded by any fear of, or reverence for, an impostor in or out of the mortal body. 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, I cannot yet see why we should place them in our judgments so far above that humanity as to suppose they no longer have need to pray, "Lead us not into

temptation. A gentleman said to me but a short time since, "I am a Spiritualist of twenty years standing, and I have met with no frandulent mediums vet." I replied it seemed very evident that he had indeed been "standing" instead of moving in any direction; since the history of the world had thus far indicated to us whenever we turned our eyes in search of her facts, that in proportion to the value of the genuine the multiplicity of the counterfeits were discoverable. While I do not think I underestimate "the value of the day of small things," I never feel like congratulating a person in his glowing joy at having found the first and only evidence of his immortality appearing to him through an aperture in a pine box, or from behind the curtain of black muslin extended across the corner of a drawing-room. I think the struggle of spirit in its embryonic relations to proto-plasm and maternity, with all its subsequent victories over matter for a period of eighty or one hundred years. ere it dismisses its ponderable earthly chrysalis, involves a vaster amount of evidence of its power to grapple with and control matter unto eternal identity, than it can even under the most genuine conditions by all the laudable endurance it ever manifests, or the patience it exercises in rematerializing earthly mouldings to our somewhat over-sung appeals to them to hasten their return to our

atmosphere on any given occasion. 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, who is not to-day as eager in his search for evidence, and as easily dismayed at every new "trick of the trade" which he encounters, as he was when he began the chase of these circles and seances more than thirty years ago. But the universe is boundless, life is eternal. and truth the embodiment of the Infinite mind of God. hence there must be room and time for all experiences human nature or any other nature requires, and the consciousness that sometimes "the hotter the battle the sooner it is over," reconciles me to seeing the alphabetical symbols of interspherical communion handled by the soiling hands of those moral (?) tricksters, who may yet be permitted by the generous patronage of those who say they "never go fraud hunting," and consequently have concluded that there can be no fraudulent mediums, to "cry" these very marketable phenomena of materialization in the street, like green peas and fresh strawberries. All this I am quite sure I can stand as long as God can, since "He and I are one eternal essence." In the meantime, let us continue our prayer that our true, pure, refining, resurrective science and gospel of life may sweep on, covering as the waters cover the sea all the dark rocks and burning sands of false zeal and chilling eigotry that now deform the social surface of earth.

Ever in fullest sympathy with all who toil in the service of the truth that makes us wholly free,

"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. Three members of his family ran to his bedside to inquire if he were ill, when, slowly awakening and rubbing his eyes, he said he was perfectly well, but supposed it was the storm which had affected him. At breakfast he was playfully rallied upon the occurrence, and more than once expressed his hope that nothing was amiss with his old friend Barnes. At dinner time a messenger arrived with the dreadful news. I have set this down for the benefit of thinkers. I know the facts to be as I have stated them. Was there a mysterious cord of sympathy suddenly snapped when the artist breathed his last, and his friend was at that very moment so mysteriously convulsed? Who knows?"

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

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. During an interval of some three months one person has given rise to a great deal of sharp and sometimes harsh criticism. Not only in private circles have there been sharp lines drawn, but the press, both spiritual and secular, have published accounts of fraudulent representations of spirit forms, and these statements have given rise to counter state-ments; the good names and standing of men and women who are regarded by all who know them as truthful, law-abiding citizens, not only has their honesty been questioned, but their reputation for truthfulness made a subject for criticism and debate, and it is questionable with the defenders of Mrs. Crindle-Reynolds whether those who detected her in the act of personating spirit forms are competent to judge correctly of what they

The subject of mediumship, always looked upon suspiciously by the opponents of Spiritualism, finds its worst enemies are traveling under its sacred name; there are traveling shows who make their appearance as regularly as a theatrical company, and there is no end of the wonders they claim to be able to perform; among some of the lesser things is the floating of pianos over the heads of audiences, materialized spirit forms will be made to walk among the people, and friends from both sides of the river will greet each other as in ye olden time. Now every Spiritualist of ordinary intelligence knows that these shows are gotten up for the purpose of money making, and therefore they should not contribute to their support. We have grown to look for the return of these unprincipled triflers as regularly as we do for crows in spring time. No one hesitates, in speaking of them, to do so in language most expressive of his indignation and disgust.

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. To give added weight to their claims, testimony of reputable persons is presented, and so far as human foresight can judge, it appears that after all the sharp criticism and denunciations, we are to be blessed with seeing the materialized forms of our friends; but alas for human hopes, for when the auspicious hour arrives, the one in whom we had placed our trust is detected in the act of simulating spirit forms, and all our hopes fall to the ground, and the country is electrified with the announcement that one more of these materializing mediums has come to grief from being detected in the act of personating spirit forms. And now to show the cunning and craftiness of these would-be materializing mediums: It had been supposed for a long time that to see two figures at the same time would be accepted as evidence of the genuineness of the manifestations, but even in this we are liable to be deceived, for a clever actor can, by smuggling into the cabinet masks and faces, and a few yards of illusion. show not only two forms at one time, but as many forms as can be manipulated by them, and the power in this direction is only limited by the number of hands they have for use. We expect to be robbed by thieves—it is their trade—they watch for favorable opportunities to perfect their work; but no one can forgive being robbed by a supposed friend; ingratitude is one of the basest of crimes, and the recent occurrences at Clyde, Ohio, and Brooklyn, N. Y., we regard as the basest crime a human being can be guilty of, except it be murder, for this was not only robbery of time and money, but the guilty parties sent their dagger thrusts home, reaching even the soul's affections.

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 east the least shadow of reflection upon the name or manifestations of honest mediums, but when the gifts of mediumship are assumed by some clever trickster, or when manifestations are aswhen either or both attempt to palm off fraudulent manifestations upon the public for genuine, then we have not only the right, but it is our duty to protest against such impositions being practised upon the public. But there is a class who fear that the exposition of these fraudulent manifestations is going to hurt the cause of Spiritualism. This is a grievous mistake. If we have frauds in our ranks we must get rid of them, and the more publicly it is done the better. The cause of Spiritualism is not dependent for success upon them, or from would-be materializing mediums. If it was, its epitaph might as well be written to-day as a year hence. Phenomena of all kinds are beneficial to growth, and furnish groundwork for investigators: but to simulate any phase of phenomena, and let it pass unrebuked, is to take from them really all that is vital in them to remain silent, is to show a lack of interest, or to be looked upon as abet-

tors by all honest lovers of truth. 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. She was arrested, and on her person was found the most damaging proofs of her deception. Leaving her paraphernalia in the hands of her exposers, she hies herself to the goodly city of Philadelphia, and appears before the Spiritualists of that city as an abused person, and to convince them of the fact, she gives to a select circle a séance, in which it is said there were gennine spirit form materializations, and then the tables were turned, as was supposed, against the Spiritualists of Clyde; but it seemed that the Ohioans were willing to bear the odium cast upon them for a time, knowing that ere long they would be vindicated and their fair names be again enrolled upon the pages of history as truthful law-abiding citizens. The next we hear of this lady she has reached New York, and a scance is held with a select circle in that city, and those present, with one or two exceptions, claim that the manifestations were genuine, and to make their testimony the stronger, affidavits were made, and all that legal means could do towards placing this lady before the world again in a reputable position was done; evidence pro and con was presented, and the preponderance seemed to be in favor of the lady. The western end of the scales went up and the eastern end went downward with its superior weight of testimony Had the lady any conscience left, she would not have brought the fair names of her eastern endorsers into question. But like all evil, it must sooner or later be stripped of its mask, and stand revealed to a generous world in all of its deformity; and so it was with Mrs. Crindle-Reynolds, at the Brooklyn séance, where she was letected in practicing in the same manner and presenting the same class of spirits as at Clyde, Ohio.

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. But there is one peculiar feature we desire to call attention to, and that is, no matter who the exposed party may be, certain men in the Spiritual ranks step to the front as their protectors and defenders. In the case of Mrs. Crindle-Reynolds, Judge Nelson Cross assumes the role of Goliah, but whether the filmsy defence he offers will be accepted must depend upon the future actions of this woman. Every intelligent Spiritualist knows that the worn-out excuses presented by Judge Cross in this case are unworthy the intelligence of a six-year-old schoolboy. It is the old story of shielding the medium and throwing the blame upon the spirits and the circle.

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 Spiritworld use their organism for the purpose of demonstrating that life is continuous? We see no reason for so doing, only to practice deception and run the chance of being detected. Some are verdant enough to believe that spirits order such things to be procured. If so, why is there an attempt at concealment on the part of the

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. The act of procuring the masks and false faces is a voluntary act on the part of the one who procures them. We will not stain the term medium by linking to it all the sleight-of-hand performers traveling over the country. When the paraphernalia is made or purchased there is deception in the mind of the purchaser, and so long as they can carry on the despicable system of deception they will do so, and smile at the credulity of their dupes after they retire to the privacy of their own homes.

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, who cannot refute the foul stain put upon them, or the circle, who have only one desire, and that to learn the truth of these phenomena? Is it not a disreputable business for any man or class of men to drag the fame and good will of the spirits through the slime and filth that these socalled mediums love to wallow in? We feel the time has come when the large body of Spiritualists should have something to say upon matters which affect them as a body, and we feel confident that when an expression is received it will be found that the majority decline any longer to be made scapegoats of, to bear the iniquity fastened to them by a class of tricksters whose only care is to gain a living without honest industry, and we feel to condemn all people who, with such evidence of fraud before them as in the case of Mrs. Crindle-Reynolds, yet try to deceive a too generous public by defending her. and throwing the blame upon innocent parties; such conduct must place them on a level with her, and they should be considered equally guilty with the chief actor; so long as they persist in defending fraud they should be spewed out of the mouth of every true Spiritualist as being unworthy of recognition or fellowship.

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. We know something of the burdens spirits have to bear in silence, and a too generous public has been too free to forgive upon promises to do better, which promises are no sooner made than broken. We think this matter has gone far enough, and it is time to

consider them in their true light. 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? If genuine manifestations take place at times, why does the medium take these masks into the cabinet at other. times? And will any one tell us how they know that any of her manifestations have been genuine if the lady in question was cunning enough to deceive the examining committee at the Brooklyn scance, could she not have deceived them also? and may we not ask for evidence to prove that there had ever been a genuine materialization produced through her. The shrewdness of the lady in the Brooklyn case sweeps away all evidence of any other examining committees. We hope such is not the case, but we must look upon things as they present themselves to us. If masks are considered necessary at certain times, why not at others? Why are they needed at all if the medium is honest? Is it a supposable case that any true man or woman would risk their own reputation or jeopardize the good name of the cause and of every Spiritualist in the country by resorting to such means? We can conceive how a common thief might be driven to the extremity of stealing from a friend who had put bread into his mouth and clothing on his back, but it is hard to believe that any one can treat the matter of spirit phenomena and spiritual communications in a manner more dishonorable than the act of him who steals our

Who are to blame in these matters? They who bring lisgrace 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. Look at the position we are placed in: Spiritualists, king of Christians, ao not nestrate to denounce them as being credulous and superstitious, believing what has come down to them through ages and by tradition; we ridicule the Christians when they attempt to cast all their iniquities upon the shoulders of Jesus, but how much better are they who attempt to east the burden of their evil doings upon spirits. What shall we say when some of the wise men of the nineteenth century not only attempt to fix all their evil deeds upon spirits. but charge them with being the principal actors in these deceptions. Well may just people blush with shame when men moving in the higher walks of life lend themselves and their influences to cover up the doings of such miscreants, who are only waiting for other favorable opportunities to repeat over again their deceptive practices, when, if left to bear the burden of their own selfsought iniquity, they would be compelled to resort to legitimate means of procuring a livelihood or starve.

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 scance, and clothe them all, could not, if occasion required, materialize all the masks and faces they required; and if it was necessary to use a few yards of illusion, could they not materialize it? If they can produce lace shawls by the yard, and that in the twinkling of an eye, and solid material bodies by the score, would it not be a little singular if they could not manufacture their own paraphernalia? If we are not mindful of our soundings we shall drift into more degrading superstitions and become their defenders than any other people on the face of the earth.

defenders than any other people on the face of the earth.

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 be-trayed us to our enemies, but they have poured all the vileness of their natures upon those who were on the watch towers contending with the enemy. It has been the work of years to outlive and live down Woodhullism, and now, just as the morning sun of prosperity is beginning to shed its soul-enlivening rays upon us, a few unprincipled persons, who may have, for anght we know, mediumistic power, but are dishonest to the core, having desire for notoriety, but in winning it they bring dis honor upon a cause they pretend to serve. Too indelent to earn an honest living by honorable means, they manage to draw around them a few gullible individuals, and by their combined action attempt to ride roughshod over the protestations of any honest man or woman in the Spiritual ranks.

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 scance 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. If there must be a split in the Spiritual ranks on account of these things, let it come; the sooner we are rid of all these leeches the better for the cause. Let it be known, however, that the body of Spiritualists have severed all connections with dishonest materializing mediums, and it has elevated the cause to a higher position in the minds of all truth-loving people than would have been possible for ten years to come, having to be continually on the negative side framing excuses for the evil others commit,

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. The growth of Spiritualism is not wholly dependent upon materialization for its growth and prosperity. Physical phenomena, when produced by spirits, is a help, but when mortals attempt to palm off the product of their hands for the works of spirits, then what would be an assisting force becomes a curse. Materializing mediums, such as Mrs. Crindle-Reynolds, or those who claim to be such, may be likened to the old man of the sea; they have ridden the cause to death, and now it is time they should be thrown overboard and be left to perish in their infamy.—The Olive Branch.

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 Till it bear its precious freight, Till the golden fruit appear, Noblest harvest of the year;

So to-day we sing our song, Speak our word; but waiting long, Rain and sunshine meet our nead, Thought shall ripen into deed; Love, with faith and beauty rife,

While this is being penned, the apple blos-soms are fast bursting from their crimson-tipped buds. The land is filled with beauty and fragrance, and it is a joy just to live and look out, day by day, on the spectacle of nature's transformations. Every sense experiences keen delight, and he must be a dullard, in-deed, who feels not the soul within him stirred and quickened and softened by the loveliness of the green fields, the springing grass, the blue sky with its flitting clouds, and the soft tints of all growing things, which vary and deepen even as we look upon them. The irrepressible emotions and thoughts which the season awakens, are in proportion to the amount of spiritual life which has arisen to consciousness within us.

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. Baskets and parcels of flowers are conveyed to and fro free by Express companies in the vicinity, and women who are interested in the mission meet bi-weekly, in some central place, to sort out and make into nosegays the contribu-tions of suburban places. Others convey them to the dwellings of the sick poor, and to various hospitals, where they bring back such affecting tales of the eagerness with which the blossoms are received, and the tenderness which the sight of them awakens as seldom find their way into print. In one case, the following story was told in an editorial, written by a woman on the staff of the Tribune of New York. It reached the ears of the writer while she was making the rounds as a

visitor:
"A little Swedish girl of about eleven was brought to the house very ill. After some months she recovered. She was a dull, homely child, but endeared every body to her by her anxious affection and gratitude for the care and kindness which had been shown to her. One day a child was admitted, a testy, peevish little creature of three, suffering from some nervous complaint. The little Swede from the first hour devoted herself to this child, remained beside her all day amusing and reading to her, and had her placed in the next cot to her own that she might answer her call. The nurses were willing enough to be relieved of their duty, and it was only after some weeks that the matron discovered that the elder child had actually assumed all the duties of a mother to the younger, dressing, nursing and serving her with untiring gentleness and patience. The child sickened ers prettier, better tempered, more lovable." The child's eyes filled with tears. "But she had nobody but me to care for her, madam." WORDS FROM THE WEST.

Of the two following excerpts the first is a fitting introduction to the last. The St. Paul Pioneer in giving the story of the famous swimmer, only makes manifest another reason why women should have a voice in government. To temperance, education, virtue, morality, an overwhelming majority of those who desire the franchise are pledged; and there could be no uncertainty in regard to the slavery of squaws:

Paul Boynton, in his trip down the Missouri, has run across a curious matrimonial custom that the government should look in to. One night he was entertained by a rancher named George Mince. A comely squaw presided over his household, and three pretty half-breed children called him father. To his guest he confessed that he had bought this woman at Standing Rock Agency for a horse. He purchased her as a substitute for his Indian wife whom he had bought several years ago, married, overworked and maltreated till she ran away. The squaw is kept hard at work, and the husband or master does not allow her to sit at the same table with him, and beats her whenever he pleases. What Mince has done is a common thing among his neighbors.

"'This system of female slavery,' says Boynton, 'is much more extensive than the public generally supposes. Scores of white men are accumulating wealth from the physical labor of these poor women and their children.

"Captain Boynton says that a few years ago a white wood-cutter bought a twelve-year-old Indian girl for \$150 at the Berthold Agency, and it was regarded there as an ordinary business transaction.

"As all the half-breed children are entitled to rations and clothing from the Indian agen-cies, the importance of this immoral slavery as a mere matter of governmental economy is self-evident. This is a phase of the Indian question which is kept in the background, but it is a fruitful source of evil and misery which demands immediate attention."

THE VOICE OF WYOMING.

The message of Hon. J. W. Hoyt, Governor of Wyoming, is worthy of consideration by those who are willing to take testimony on

the subject of Woman Suffrage:
"In bidding you welcome to the halls of legislation, I also offer you my congratulations; for you are convened under circumstances most auspicious. You, gentlemen of the legislative assembly, represent not only a larger constituency of citizens, in proportion to population, than is to be found elsewhere on the globe, but a constituency nearly half composed of a class everywhere in the world regarded as the most watchful guardians of public as well as private virtue, and should be considered, therefore, as holding in solemn trust the guardianship they would exercise.

"Woman Suffrage, although resting on equity, supported by reason and confirmed by experience, has hitherto gained but partial acceptance as a principle of political philosophy. It commands more and more of public attention in many portions of our own land the "popular faiths," and then he illustrates ry, cholera morbus, cand in other countries whose political institu- how "Spiritualism is necessary for the heal- tions. By druggists.

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. It was a bold and gallant stroke on the side of reason and justice long delayed, that act of our first legislative as-sembly; and what wonder that the eyes of the world have been turned on Wyoming ever

"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 in general than could otherwise exist; not one of the predicted evils, such as loss of native delicacy and disturbance of home relations, has followed in its train; the great body of our women, and the best of them, have accepted the elective franchise as a precious boon, and exercise it as a patriotic duty. In a word, after twelve years of happy experience, Woman Suffrage is so thoroughly rooted and established in the minds and hearts of this people that, among them all, no voice is ever lifted in protest against or in question of it. For these reasons, also, there rests on us the obligation to so guard and elevate the social order as to make of Wyoming an ever brightening star for the guidance of this new, grand movement in the interest of human freedom.'

FURTHER TESTIMONY.

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. Yet, willing to be fair and candid on the subject, I became a close observer of the practical results of this innovation upon the rights of man. I have for three successive sessions been hon-ored by an election to the Legislature of the Cerritory and twice as speaker of the House of Representatives, and my opportunities for seeing and judging of this matter have not been circumscribed.

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. The only wonder to me is why the States of the Union have not adopted in the Union h ted it long ago. There has been so much said and written on the corrupt state of politics in all our large cities, and no one of the many political philosophers of the age has yet been able to prescribe the proper antidote for the political degeneracy of the day."

BOOK REVIEWS.

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

SUMMER ON THE SHORES OF LAKE SUPERIOR. By F. L. Crosby. Milwaukee: Cramer, Aikins & Cramer, printers. 1882.

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 foregentleness and patience. The child sickened rapidly, but refused to take her food or medicine from any body's hand but that of her friend, and the Little Mother, as she was called, kept her place and held the poor baby in her arms when she died. "Why did you do it, my child?" the matron asked. The little Swede looked bewildered. "Do not all the people in the world help each other?" she said. "You have helped me." "But why did you choose that baby? There are many others prettier, better tempered, more loyable." nunciations and greatly injuring the Super-ior regions as a summer resort. We are in-clined to believe that the artist and author have been true to nature, hence we are under the necessity of regarding the Superior regions as delightful.

Ashland, 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 Ashland is its hotel, "The Chequamegon." It is one of the best arranged hotels in the country, and the guest there to his astonishment and great delight, finds himself in the midst of all the desirable accessories that make one's time pass so pleasantly. We see by the book before us that gas, electric bells, water works, bowling alleys, billiard parlors, eroquet and archery grounds, give one an idea and taste of metropolitan life. Two beautiful fountains cast their crystal streams high in the air, glistening with rainbow-tinted hues. Ashland is the northern terminus of the Wisconsin-Central Railroad, and through sleeping cars of the most approved pattern pass daily between there and Chicago

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, £0 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 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." He gives the names of many eminent men in England who have espoused Spiritualism, among whom are, Wm. Crookes, the chemist; Alfred Russel Wallace, the eminent naturalist, Cromwell F. Varley, the Atlantic electrician and Serjeant Cox, who, while ad-mitting the facts, does not accept in toto the theory of Spiritualism. "All this, however," the author says, "does not of itself prove the truth of Spiritualism; but at any rate, it appears to me that we must draw rather largely upon the imagination, if we suppose that men, who are considered reliable authorities in any other branch of human knowledge. re, upon this topic alone, subjected to hallu-

cination and delusion." The author then goes on to illustrate the "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 The author demonstrates his position in a lucid manner, showing the victory that modern culture has achieved in its persistent warfare against the intolerance of

ing of the breach" that has been caused. Then follows chapters on the following subjects: "Modern thoughts versus modern 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."

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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.

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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.

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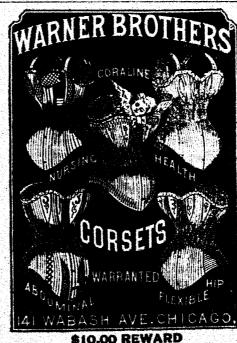
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CHICAGO, ILL., Saturday, May 27, 1882.

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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 cuspicious, is an occasion for deep mortification. "No man of the age was so feared and hated by the large body of Christian teachers—we will not say all—as was Darwin," "The attitude of the great mass of religious dogmatism to this new philosophy was no less than scandalous." "At the meeting of read a paper to prove that 'Darwinism is Atheism'; but now there is probably not a professor in Princeton Seminary who would dare to make the assertion"—and much more of the same sort. And vet there never has been a scientific man whose character, and temper, and manner were so little calculated to exasperate opponents, or create doubts about his single-mindedness, as Darwin. Unfortunately, he was not the first investigator, whose conclusions are now universally accepted, who at the outset incurred the hatred of religious people, but surely he ought to be the last; and we think there is every reason to believe that he will be the last. It is hardly possible that so stricking an example of the ous mistakes into which pious men may fall regarding danger to their faith, can fail to impress them with the necessity of greater caution and courage in their attitude toward the explorations of the physical universe which are now going on in every direction.—The Nation.

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. Leading church members, as far back as the time when the Christian religion first commenced being a potent influence in the world, have first denounced, then if powerful or bold enough, PERSECUTED, and then in after years HIGHLY RESPECTED the scientist who presented some new truth to the world that rendered a knowledge of nature's law's clearer to the average mind. It is a well known fact that they now receive the marvelous discovery of Galileo, in relation to planetary motion, which he was compelled by the intolerant priesthood to renounce; also that of the law of gravitation which Voltaire was forbidden

by them to promulgate. 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. Banks asked Priestly to join it as astronomer and he acceded. Some weeks after, however, Banks had to inform his friends that the appointment must be cancelled, as the Board of Lon- | in breaking up the business of such men as gitude objected to his theology. Priestly, of course, was indignant, saying, "I thought | to prove that over twenty-four tons of obscene this a business of philosophy and not of divinity. If, however, this be the case, I shall hold the Board of Longitude in extreme contempt."

At first, the church opposed strenuously the wonderful revealments 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. Then came the evolutionist, declaring that Adam was not the first man, and, though opposed and ridiculed at first, even that statement now finds adherents among prominent church members. An- be found.

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. In every case, whether the war has been long or short, forcible or feeble, you have seen this same result—science has at last gained the victory."

However, it is not strange that prominent members of the 'priesthood strenuously opposed the advancement of science, as it was apparantly in conflict with their authority: thereby maintaining for a longer period the world in mental and religious thraldom and darkness. What else could they well do. believing that they were justifiable in "lying for the glory of God?" It was at one time a maxim of the church that it was an act of virtue to deceive and lie, when by that means the interest of the church might be promoted. (Mosheim, Vol. 1, p. 382.)

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. The Church is still deeply imbued with the intolerance that impelled it in times past to perpetrate brutal crimes, but is held in check by an enlightened spirit. powerful enough to restrain it from perpetrating acts of cruelty, but which has not sufficiently infiltrated the perverted minds of church devotees to enable them to see clearly their duty towards man, illustrated in their treatment of Darwin. The transit from diabolism (religious persecution) and a sincere belief that witches could, if they so desired, use a broomstick for the purposes of aerial navigation, into full-fledged liberalists, has proved too great to be accomplished by the masses in five hundred or even a thousand years. At one time in the history of the world, when the devil desired to be particularly edified and amused, it is said he made the witches strip off their clothes and dance before him, each with a cat tied round her neck and another dangling from her body in form and many thousands of them distributed the form of a tail; when the cock crew all disappeared, and the Sabbath was ended. True, this belief is no longer entertained, but is one of thousands equally ridiculous which have made their impress so deeply on the world in ages past, that their effects manifest themselves now in another form among both in his adopted country and since his certain church members, who petulantly arrival in America. sneer at men of science.

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 same spirit, however, that animated the ardent religionists in Scotland at the beginning of the present century, and caused them to bitterly denounce the use of the fanning mill. because contrary to the text, "The wind bloweth where it listeth," and as leaguing, with Satan who is the "prince of the powers of the air." and as sufficient cause of excommunication from the Scotch Church, now comes forth as "fear and hatred" of Darwin on the part of prominent church members.

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. Let us hope this last link may soon be broken and its fragments disappear, leaving a wide gulf between the enlightened present and the ignorant brutal past.

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 Haines. He asserted that he had the papers 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. He claims to have in his possession the names of three or four thousand men and women who, ten years ago, were engaged as dealers in the dissemination of pernicious literature.

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

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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. Mrs. Morris and daughter, well known in musical circles, added greatly to the pleasure of the evening by rendering several exquisite selections, instrumental and vocal. The custom of much speech making so prevalent at Spiritualist receptions is always ignored by Mr. and Mrs. Bundy who prefer to have their guests enjoy themselves socially and deepen acquaintance with congenial souls, thus laying the foundation of lasting friendship and harmonious co-operation in directions of mutual interest in connection with Spiritualism—the philosophy of life.

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. Feeling that even before a writer could make fun of a thing he ought to know something about it, he began to look into the subject and though up to this time he had supposed himself quite familiar with the literature of the world, to his astonishment he now discovered a wide field before wholly unknown to him. He read with profound interest "Nature's Divine Revelations," by Davis, the works of Hudson Tuttle and several other American, English and German writers. His opinions were rapidly modified and attending circles for the manifestation of spirit phenomena, he soon became convinced of the continuity of life and the ability of spirits to return and communicate. In short he found that instead of making fun of Spiritualism, he had come to respect and accept its facts and philosophy. Making known the result of his research to the managers of the paper he was told to go ahead and give his views, which he did. After appearing in the Melbourne daily, the articles were republished in pamphlet through the colonies. From that time to the present he had devoted his time and energies largely to the public work of disseminating free thought and was glad and thankful to meet with the cordial greeting and support which had been continuously accorded him

Mr. Bright's remarks were enthusiastically received by the company and Mrs. Morris in spired 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

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 Lake City Ledger, (Minn.,) gives an account of his cure of T. J. Morrow, in a single treatment, of deafness in one ear, which he had been afflicted with for several months. This was a great surprise to him, inducing him to exclaim "Whereas I was deaf in that ear, I can now

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

"We received a short call yesterday from Dr. S. J. Dickson, nature opathic 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 paralysed 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

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. Last fall the family came to Sandwich, Ill., a former home. A few weeks ago it became known that Mrs. Lay was expected to become the mother of another prophet, who was to be the Elijah, an immediate messenger of Christ. About four weeks ago the mother thought she received a revelation that she must abstain from food until the birth of the child. It is said she fasted twenty-eight days, when her brother. Hon. W. W. Sedgewick, one of | ed then, it has by continued enterprise, mainthe most intelligent and right-thinking men tained against all rivals.

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. The young Elijah, who was expected to develop into a full-fledged prophet before he was a year old, was a myth. The event has caused a profound sensation. Mrs. Lay, the victim of the delusion, has always been re garded as a most intelligent and worthy lady.

A Congregational Minister Justifles 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. He expressed liberal views concerning the Lord's Supper, or communion, and gave an unorthodox explanation of the atonement, one entirely different from that understood by evangelical churches generally. He gave his convictions touching the future state and future punishment, declaring his belief in a modified sort of purgatory, and he refused to accept or preach the doctrine that punishment for sin is everlasting. Believing in probation after death, he said:

"As Christ was born and died for all men, so all men will have a Christian probation. All are dear to Christ, and are to have the offer of the great salvation. But there are many who have no probation whatever this side of the grave. They have not even a moral probation, much less a Christian one. do not believe that the Scriptures necessitate the theory that death is the limit of human probation. I believe that all, before they come to the judgment seat of Christ, will have a Christian probation."

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. Nothing in Scripture prevents prayers for the dead."

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. All honor to Rev. Mr. Merriman!

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 prohibi tion. 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

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, 296,525 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 brotherin-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 Bluff's 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" gainOur Exchanges.

M. A. (Oxon) gives the following pungent remarks in Light: "I am fully possessed with 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 'hygienie' 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 bepoisoned. 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 am homeopathically pilled, 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 vail over other specialities, 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 condemn-

The Herald of Progress speaks as follows of mediumship: "There are some people who carry a mania 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 stumping 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 conjurors, 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 scance, 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 a man 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 performances, 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 and a ready-believing Bishop titters 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 ioined hands with a certain conjuror, but the Bishop, notwithstanding a considerable 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 investi-gating 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 Spirit-We have challenged the conjurors ualism. 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 expose enter-

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

tainments of conjurers.

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

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 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.' asked her to explain, which 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 the 'sympathetic sease, 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 undeveloned 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 Phrenology, 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 or 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

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 eral, 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 untir-ing 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. Phœbe Kennedy's address is Glenwood, Mo., instead of Greenwood, Mo., as we erronously 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. Rohinson, 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 Spir-

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 yearsremarkable fine faced children. Were we to prophesy, judging from physiognomy, they will make a mark in the world...

Mr. G. Veeder of the Daily and Weekly Recorder, Janesville, Wisconsin, spent sometime 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 publie convention in Wesleyan Hall, 36 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

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 entymological 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 lad-der was at hand. When Mr. Peckham went 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.

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

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CURES EVERY CASE OF PILES.

Annual Meeting in Michigan.

The Harmonial 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. WAIT.

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 Woodhurn Station and narrow gauge crossing of the O. & C. R. R., in Marion County, Oregon. Meeting to commence on Eriday, June 23rd, 1882, and to continue three days. A cordial invitation is extended to all and especially to speakers and mediums.

E. C. COOLEY.

Woodhurn Green May 2 1882. speakers and mediums. Woodburn, Oregon May 2, 1882.

Spiritualist Reunion in New York.

The Spiritualists of Central New York will hold their Fifth Annual Reunion in Deansville, N. Y., on Saturday and Sunday, June 3rd and 4th, beginning on Saturday at 2 r. m., and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good speakers will be secured. The friends here will tare 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. Deausylle, N. Y., May 9, 1882.

The Niantie (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 best 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 at ence, large enough to accommedate about one hundred couple. A balcony, seating about five hundred people, is also to be added to the pavilion. The pavilion will be two stories; the upper story will be divided into lodging rooms capable of accommedating about fifty persons. The Association will furnish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible.

Willimantic, Conn.

Whilimantic, Conn.

Orion Park Island—Eastern Michigan Camp Meeting.

A Spiritual-Liberat Camp Meeting, to continue six days, will be held on trion Park Island, commencing on Tuesday, June 13, 1882, and closing on Sunday, June 18. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, absoluted by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work.

Orion Lake is cituated forty miles north of Detroit, on the Detroit and Bay City Baliroad, and is one of the most delight ful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach.

islands and the mainland are high and dry, with dry sandy or gravelly heach.

The meeting will be held en Orion Park Island, some seven acres in extent, and shaded by a fine growth of young caks. It is approached by bridge from the mainland, and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find lodgings in the village at reasonable rates.

Charles E. Watkins, the well known test medium, is engaged to attend the meeting. Further aunouncement will be made in a few days.

S. B. MYCRACKEN, Manager, Detroit.

Corresponding Secretaries: MISS, J. R. LANE, Detroit.

MRS. LUCIE E. OWEN, Lapeer.

Lily Dale Camp Meeting.

Lily Dale Camp Meeting.

The 6th Annual Camp Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, and close Sunday July 9th, 1882. The following speakers are engaged: Mrs. E. C. Woodraff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fietcher, of Boston, Mass.; Mrs. Sarah A. Byrnes, of East Boston, Mass.; Miss. Jennie Rhiude, of Boston, Mass.; Geo. W Taylor, of Lawton Station, N. Y.. and Lyman C. Howe, of Fredonia, N. Y. Sojourner Truth, whose fame is world-wide, is expected. She is 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, whelly uneducated, but brimming with wit, humor and good sense, and is not the least among the many attractions offered. Among the mediums engaged are Mrs. Mary Andrews, of Moravia, N. Y., the first full form materializing medium ever developed and one of the best and whose penulmenes cannot be questioned. Mrs. Carrie E. S. Twing, who is equally noted in her line; also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss lnez Huntington, an excellent writing medium, of Randolph, N. Y., are expected.

These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere and bless all who come within its influence. The new speakers engaged are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium; gives public tests from the platform.

Reduced rates on the Dunkirk & Alleghany Valley E. R., which r-ins past the grounds. Passengers on the Erle and Lake Shore E. R., change at Dunkirk. Those by the Atlantic and Great Western, change at the Junction, 3 miles east of Jamestown, and 25 north to Lily Dale, via B. A. Valley R. R. Beard on the grounds, \$1.00 per day. One becture each day during the week. Admission to the grounds 10 cents.

Cassadaga N. V., May 6, 1882.

Theology of the series of the cassadaga. N. V., May 6, 1882.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritual-ist Camp Meeting Association will be held at Lake Pleasant from July 20th to Sept. 3rd, 1882. MEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Flet-cher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass., three of the best public test-mediums in the country-will give tests from the speaker's platform after the lectures; Mr. Emerson from July 20th to August 12th, Inclusive; Mr. Flet-cher from the 18th to 23rd of August, inclusive, and Mr. Easter or Mr. Fletcher from the 23rd to the close of the meeting. A large number of mediums will attend the meet-ing, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

SPEARERS.

R. Buchanan; Thursday, the 10th, thes b. St. St. St. St. Periday, the 11th, Cephas B. Lyna; Saturday, the 12th Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, the 13th, Mrs. R. Shepard-Lillie, Br. oklyn, N. Y., and Prof. Henry Kiddle, New York City; Tuesday, the 15th, A. B. French, Clyde Ohio; Wednesday, the 16th, Mrs. R. Shepard-Lillie; Thursday, the 17th, Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fletcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, the 26th, J. Wm. Fletcher, and Mrs. Helen L. Palmer, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23rd, Mrs. Helen L. Palmer; Thursday, the 24th, J. Frank Baxter, Chelsea; Friday the 25th, Ed. S. Wheeler, Philadelphia; Pa.; Saturday, the 26th, Mrs. Frank Bayls Smith, Brandon, Vt.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler.

President.

Greenfield, Mass.

Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ada Street. Charles Bright, of Australia, lectures during May. Services at 7:30 P. M.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets, Mrs. Cora L. V. Richmond, regular speaker.

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

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

Meetings are held each Sunday at 7:30 p. m., at 994 Mil-vankee Avenue. G. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 p. m., in Steck's Musical Hall. No. 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Hold Sånday Services in the large hall of the Brooklyn In-titute, at 3 and 7 p. M. Seven blocks from Fulton Ferry, ecturers: May, Mrs. Hannah B. Morse. Abby M. Burnham will speak and give tests Sundays of June. Conference Meetings held in the lower hall of the Brooklyn Institute every Eriday evening, at 71/2 p. M., sharp. All Spiritual Papers sold at all our Meetings. S. B. Nichols President.

Eassed to Spirit-Life.

Passed to spirit-life, in Colorado Springs, Col. August 31st Passed to spirit-life, in Colorado Springs, Col. August 31st 1881, Mrs. S. L. Whitmore, of Holden, Mo., aged 58 years.

Mrs. Whitmore had been a full believer in the spiritualistic teachings for some twenty-five years, often expressing herself that she had knowledge bryond belief of the beauties of the "Summer Land." Falling health induced the decision to attempt the journey to California, in company with her husband and daughter, Mrs. E. 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 Coldwater, Mich., in Hilmois, in Holden, Mo., and by friends in California, for her genial disposition, for her sacrifices for persons in want and affiction, for an exmest and intelligent presentation of spiritualistic philosophy in all appropriate circumstances. Her husband and children although in full sympathy with the religion that Spiritualism teaches are nearly broken-hearted because in earth life she is never more to walk by their side, but have full faith of a re-union where on that "Beautiful Shore," husband, wife, children and friends will together sing the "melodious songs of the blest." Since 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, tests connected with it that places the genuineness of it beyond a doubt, and she has also met him twice at Kansas City, Mo., through the mediumship of Dr. Dooby, and by Mrs. Flagg and Mrs. Abbot in Illinois, in all assuring him of her happiness in the "Summer Land" which in her own language she says, "the beauties of which he be in new language she says, "the beauties of which he beauties of which he beau 1881, Mrs. S. 🐚 Whitmore, of Holden, Mo., aged 58 years.

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THACHERS

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N. HELMER, ESQ.—DEAR SIR: Since my mother's wenderful relief from from Rheumatism, she had been troubled with severe griping pains in the region of the stomach, causing loss of both appetite and sleep.

She had been troubled with these pains for some years, but lately they were more severe than usual; she for a time supposed it was Dyspepsia, but succeeding events proved otherwise.

posed it was Dyspepsia, but succeeding events present oncowise.

On the meaning of April 11th last, she was selzed with a
severe fit of vemiting and was relieved of about two quarts of
very effective matter, the strench of which was intolerable!
The complaint was not Dyspepsia, as supposed, but a horrible
absess of the stomach. Mother has never ceased wearing
your Belt, nor has she taken any medicine since wearing it.
Again I am compelled to acknowledge my thanks for the reilef afforded, which I must confess, is through the agency of
your Belt, the power of which is indeed as mysterious as it is
wonderful. Truly yours, Jas. A. Coyle, 257 West 27th Street,
New York. Sworn to before no this 13th day of May, 1882.

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The same lady had been relieved of Chronic Rheumatism of twenty-three years standing, by wearing Belt twenty-four hours. Price per Belt 1875.00. Sent C.O.D. to any ad-dress, or free by mail on receipt of price. Address

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THOUGHTS FROM THE SPIRIT-WORLD

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These lectures or messages (a pamphlet of 52 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that orime and its adjunct misery may be banished from among men. They have a high moral influence, and cannot fall in having a beneficial influence on those who read them. Price 30 courts.

cents.
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Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

Umsecing.

BY BIAUDU MEREDITH.

When we whose feet are torn and bleeding, On weary pilgring ges go, To seek the palms on plains receding,

With quivering hands and foreheads bending, And house uncertain of theirmeed, still wearied steps the paths unending, o We faltering tread;

If we could raise our lide assuring Our hearts that should be ware of this, That we but close our eyes unknowing
How much we miss;

Then might we see the heavens descending And, as transfigured from above, Our loved ones in the aureole blending

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 itseting and terror,

And death shall hose leasting and terror,
And our dark night be turned to day,
When we have conquered doubt and error,
In God's good way.
Terrace Hall, 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 rabid than this) is the "doctor's laws." I may say concerning vaccination that it is acknowledged on all hands that there is a that it is acknowledged on all hands that there is a risk in it, and the same may be said of all remedies of real potency, or to say the least in all such that act upon the physical 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 efficasious. If every person vaccinated should afterward upon exposure suffer from varioloid, the gain in exe uption from the danger and the suffering produced by unmodified small-pox, would still be amply suffi-cient 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 how concerning the actiors laws. Really 25 years spent in the practice of medicine has profoundly convinced me that a higher and better medical a uration is something more to be desired than fine gold and while I would be far from claiming that any of the laws proposed or enacted can perfectly se-cure such a desirable result, still I think them a step cure such a desirable result, shift think them a step in the right direction. I would not have these laws favor any particular ism or pathy, but I would insist that before any person takes charge of the dearcst interests of his patrons, their health and life, he should know something about the construction and healthy action of the human body, and comething of that those who lived and tolled before us and were resulted in come ways the component as we have A hat those who lived and tolled before us and were possibly in some ways as competent as we, have done. While wisdom will not die with us, neither that it first begin with us. Each generation of men has had, and each generation to the end of time will continue to have its due proportion, and in nothing is man's superiority to the beasts that perish, so well shown as in his ability to profit by the experience of others. Let me illustrate by an actual occurrence of solvers ago. Mrs.—in a severe paroxysm of vomiting had the misfortune to dislocate her lower jaw. The self-styled doctor was called from a distance of five miles, and when he arrived the patient stared at his pomposity with open mouth; in fact the stared at his pomposity with open mouth; in fact the mouth was permanently open. He looked with becoming gravity. "How did this happen," he asked of the friends. When informed that it had been produced by vomiting, he felt relieved and administered a brisk cathartic and rode away, telling them that when the medicine acted the dislocation would be reduced. I could fill one of your columns with instances more or less like this, that I have seen myself, and it is to prevent such arrant humbugs from imposing upon the credulity of the people and jeopardizing—often sacrificing their lives and the lives of their children, that we want some efficient action taken. The legal profession which has to do only with our property interests, can be entered and

Is the Church Losing its Hold on Women?

its privileges obtained only by passing an examina-tion which exhibits the candidate's knowledge of the

principles and methods of law, and certainly no man

should be permitted to practice medicine until he shows by some means that he has made a special ef-

fort to prepare himself to render to those who call upon him for aid, intelligent and skillful service.

Murphysboro, Ill.

O. B. Ormser,

By MRS. ELIZA BURT GAMBLE, EAST SAGINAW, MICH., ABRIDGED BY MRS. C. A. F. STEBBINS.

In reply to a writer in the New York Sun, who asks, "Is the church losing its hold on the women?" Mrs. Gamble says: While the writer does not directly admit it, he quotes good authorities among the most intelligent women in England, to show that the educated countrywomen of Harriet Martineau and Francis: Power Colbbe are not poring over the Bible and prayer-book as their grandmothers, or even their mothers did, but are reading Darwin, Spencer, Huxley and Tyndall. He asks if this is true of the educated women among us, but gives no direct answer. It was not so as recently as Margaret Fuller's time. but it may be so at present. He notes the increase in girl's schools in the last half century, the notable im-provement in their quality, and that colleges hereto-fore sacred to men, have opened doors to women. Speaking of their numberless useful occupations and activities, he adds: "She has her head full and her bands full. Certainly the church does not fill the place that it did in her mother's thought at her age." Mrs. Gamble recalls the restrictions which from the time of its establishment, the church has imposed on women, and considers that as women are just be-ginning to slake their thirst for knowledge, it is not strange that they should be less constant in contemplation of the themes and creeds that have held them heretofore. A majority of men long ago ceased to exercise care about them, but give support to the churches simply because they are pleased with

the effect its influence produces on women.

At a session of Baptist ministers in Chicago, rerently, the paper of the day was, "Woman—Our Hope
and Dependence in the Present Religious Emergen-The author failed to state the exact aid which would be acceptable from women, but declared that "succor of the church is woman's duty, because she Droughtsin into the world."

The fact has been well understood and by none etter than the clergy, that the success of the church depends on woman's allegiance to it. Hence to pre-pare the feminine mind for the reception of its traditions and doctrines has constituted an important gart of the policy of the church. To relieve women from all strain on their mental faculties, to cultivate the emotions at the expense of the reason, and to graciously withhold from them participation in all matters pertaining to the government of the church, are precautions which have been wisely considered

necessary to the propagation of orthodox doctrines.

The higher education is gradually revealing to women their actual religious status, and they are at length making the important discovery that it is to the unscientific doctrines of the church concerning their inferiority and natural depravity that they are indebted for their inferior position, and that hitherto the church and the clergy have been theinsurmountble obstacles to their advancement. Is it remarks-Die that the church is losing its hold on the women?

The progress of science does not leave the alternitive, miracle or imagination; it leaves only the alternative, miracle or imposition.

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 as a medium of many year's 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 he 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 which we cannot know whether mantestations are genuine or fraudulent. I cannot see how the New York article headed by A. J. Davis, can in any sense injure genuine mediumship; on the contrary it rather establishes it, and who that is true will fear to stir up, and rid our ranks of imposition? 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 medianchester, N. H. W. Twiss. Manchester, N. H.

To the Editor of the Religio-Philosophical Journal: I indorse 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 indorsed by such a list of thinkers? What do we 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 fostered at the expense of truth, soon we shall have the trath 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. Clarksburgh, Mo. W. J. ATKINSON, V. D.

To the Editor of the Religie-Philosophical Journal: To throw in our mite of encouragement, we the First Society of Spiritualists of Delphos, Kansas, for-

ward you the following resolution, passed unantimously at a regular meeting of said society, this 14th day of May, 1882:

Resolved, That we most heartly indorse the course of the RELIGIO-PHILOSOPHICAL JOURNAL, with regard to denouncing fraud and sustaining and encour-

aging true mediums, believing this to be the best way to promote the spiritual philosophy. GEO, KNOWLES, Sec'y. Delphos, Kan. 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.

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

but by fraud and huming, I hope and trust every true Spiritualist will be ready and glad to sing its requiem, and the sooner the better. For myself I want no humbug in mine, and as long as I can pay I must have the JOURNAL, the tried and able enemy of all humbugs.

E. A. Carpenter, Corresponding Secretary, of Wellsville, Kausas, writes: The First Association of Spiritualists, of Franklin county, Kansas, heartily indorse the stand you have taken in defending genume, and exposing fraudulent mediums. Score and hew to the line, regardless of where the chips may

Robert Dymond, of Poplar Grove, Ill., writes: I expect to take the Journal as long as I live, if published. I have taken it, I think, ever since its first publication, with the exception of one year. I have taken other papers, but none suit me like the old and good JOURNAL.

Wm. S. Clark of Fulton Wells, Cal., writes:

I heartily endorse the
JOURNAL'S course of exposing fraud. Give us only
truth, well attested. All honor to the RELIGIO-PHILOSOPHICAL JOURNAL for its fearless advocacy of the good and true. Long live the dear Journal.

Mrs. L. S. Bowers of Franktown, Nevada, upholding the right and exposing the wrong. I am sorry to say that the country is getting full of hum-

J. N. Blanchurd of Delphos, Kan., writes: Our society is progressing in perfect harmony; future looks bright.

Queries.

To the Editor of the Religio-Philosophical Journal: I would ask, first, are spirits either more or less

than electric currents operating upon the brain, and, second, are not all bodies, both animate and inaniwould be in the aftirmative. Please give your views, and greatly oblige,

Second, are not an order, both aftirmative and answer to the above would be in the aftirmative. Please give your views, and greatly oblige, and greatly oblige,

REMARKS: All Spiritualists agree that the spirit is an entity fashioned of refined or spiritual matter. A spirit could no more be a "current of electricity," than a current of water; nor as well, for electricity is not matter, it is only a form of motion, a force. In a certain sense all things have a spiritual being, but that being is not endowed with an independent existence. The spirit of man is endowed with independent existence after the death of the body.

The Church in the Background.

To the Editor of the Religio-Philosophical Journal:

Please send me four of "Watson's Religion of Spiritualism." I want them to present to my children. After a careful second reading, I pronounce this the most important religious book of this age. I have read "The Clock Struck One," and "The Clock Struck Three" with surprise and satisfaction, but this book has fully convinced me, as a Methodist, (as I also be-lieve it will every Methodist who will study it) that the Church is fearfully in the background of error the Church is fearing in the background and darkness. Yours Respectfully, E. G. RAIFORD.

A Subscriber writes: The dear beautiful things of the past seem all to be drifting from me. My darling mother vanished into the (to me) unlown! Then the beautiful home, with all its sacredy cherished associations, had to be given up. Then the poor dear old father went away alone to the faroff Florida, where he is courageously striving for a home for the remaining scattered wreck of his once happy family; and we grieve for the dear old man with sad forboding, for we may never see him again! Everything seems floating away into haunting shadows of the past. Even ourself, our best self, is no more; but the dear, pure, strong, truthful JOURNAL, ever inspires courage and a hope that the purest and best of life is continued and increased, therefore I

cannot well endure without its precious teachings. H. C. Towner, of Buffalo Creek, Col., writes: I have been acting as medium for some time with a I have been acting as meaning for some time with a home made planchette, and have received some fine messages. I am being slowly developed as an independent slate-writing medium. I get no tests with the planchette, as I do not exact any. Our scances are held three times a week in our own family, under the best harmonious conditions, and the results, so far, have been good. We use our own judgment about accepting them as genuine, and allow others to do the same. With the slate, I think, more in the way of tests will be obtained.

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 you not think, Mr. Enter, 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 desirableness 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 moral necessity among all of us who are spiritually alive, that there 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, fol-lowing the laws of the spirit-life so far as we understand them, we should regard ourselves as from time to time, spiritually grouped together for that kind of important work for which, mentally or pecuniarly,

ve 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 in-vite the active cooperation of those who may find themselves in harmony with me upon the especial point now to be urged upon their notice. It is this; the importance of a more wise and efficient use of the best portion of our literature, especially by supplying with such the public libraries throughout

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.

I will add that in regard to the libraries now es-

I will add 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 free libraries; these I think may fairly claim a free supply of the different specialties, whether it be of the old theologic, 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 in-

terested in the books presented.

Now why should there not be among Spiritualists, as well as others, some rightly organized effort to supply such want? Heave 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 may be supplied with our best books, before I return may be supplied with our best books, before I return to the East after a residence of about 15 years upon this coast. My own entire stock having been dis-posed of some months ago, I have no books of my own with which to supply the existing want; I therefore now appeal to you, Mr. Editor, to lend your efficient agency in the matter, not doubting but that you will feel equally interested with myself, and will readily supply at wholesele rates the books that may 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 that appropriate acknowledgments from the libra-rians be sent to you when the books shall have been

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, open allike to all citizens, and one of the same kind for Oakland, just across the bay, a very pleasant and growing city which bids fair eventually to 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 he permitted to watch the growth from the shores of the San Francisco, May 7th, 1882.

Spots on the Sun.

To the Editor of the Religio-Philosophical Journal: I had observed the large number of spots on the sun, before seeing your note of them 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 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 photosphere) appears irregularly oval and 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 as under. Another grown comnearly 70,000 miles asunder. Another group com-posed 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, protected by dark glasses; but much 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 board, part of the eye piece that can 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 herself, (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 then make the simple pro-portion in the "single rule of three," as the measure size of the suu's image to the measure size of the spot so is 582,000 iffiles (the real diameter of the sun) to the approximate real diameter of the spot. Thus may the tyro 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 intemperance is the indulging of the animal desires, regardless of the manner or extent of the indulgence, consequently all physical life is the result of intemperance, and man will continue to be result of intemperance, and man will continue to be intemperate 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 "squelch" out the last "fraud-ulent" medium in existence if possible, and let our beautiful philosophy stand on its own merits. eautiful philosophy stand on its own merits. . A.D. GRIVER. Hillsdale, Kansas,

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 Greeniville, Wis., the latter part of 1877, 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, requested that we hold a dark scance; we did so. After singing a few moments we could see darting around above our heads, lights. Sometimes they would appear like dim stories in the distance. Then some of 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 two nights in each week to meet and hold dark scances. 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 discribed 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 what 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 space. Then there commenced forming before me a 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 one 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 wars lighted and in the middle of the cabin was a

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 as he went, and then disappeared in his berth room. Now comes the fourth and the last 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 seen of the house, the sailor on the sea shore, the ship at sea, the coffin, and the picture of the man in sailor's clothes. My sister then said: "That is a per-fect 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 geting out of that room. I have endeavored to tell the plain unvarnished truth.

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, BOCHESTER, N. Y., May

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 as to the comet of 1812 which may reappear 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

3. The telegram must give the time of discovery, the position, and direction of motion if possible, sufficiently exact to enable at least one other observer to find it. Three disinterested astronomers will be selected by Dr. Swift, to decide all disputed ques-

PRIZE SECOND.

The sum of two hundred dollars, for any Meteoric Stone found in any of the above countries during 1882, which Profs. 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 inhabitability of

PRIZE THIRD.

The sum of fifty dollars, for a specimen of any Meteoric Stone (whether it contains organic re-mains or not) seen to fall in the United States dur-

CONDITIONS. A specimen (which shall become the property of the Warner Observatory) of not less than two ounces in weight, must 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.—Representation. tative Men.

There is always a best way of doing everything, it it be to boil an agg. Manners are the happy ways 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. 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 damarked, unknown, The near bystander caught no sound; Yet they who listened far aloof Heard rendings of the skyey roof, And felt, beneath, the quaking ground; And his air-sown, unheeded words. In the next age are flaming swords.

We have a debt to every great heart, to every fine nius; to those who have put life and fortune on the cast of an act of justice; to those who have re-tined life by elegant pursuits. 'Tis the fine souls who serve us, and not what is called fine society. Fine society is only a self-protection against the vulgari-ties of the street and tavern.—Considerations by the

We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We lin-ger in the ruins of the old tent, where once we had bread, and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We can-not again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Al-mighty saith: "Up and onward forever more!" We cannot stay amid the ruins.—Compensation.

Knowst thou what wove you woodbird's nest. Of leaves and feathers from her breast? Or how the fish outbuilt her shell, Painting with morn each annual cell? Or how the sacred pine tree adds To her old leaves new myriads? Such and so grew these holy piles, While love and terror laid the tiles,

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 bor-

rows of nobody. When Shakespeare is charged with debts to his authors, Landor 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 unseasonable which is private to two or three or any portion of the company. Tact never violates for a moment this law; never intrudes the orders of the house, the vices of the absent, or a tariff of expenses, or professional privacies; as we say, we never "talk shop" before company. Lovers abstain from caresses, and haters from insults, whilst they sit in one parfor 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 go in a blanket, if he would. In the gymnasium or on the sea-beach 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

Shall we then judge a country by the majority or the minority? By the minority, surely. 'Tis pedantry 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 levely sweet, accomplished women only. men only, lovely, sweet, accomplished women only, and no shovel-handed, narrow-braised, 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 Andrew'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 grandest of the monarchs 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 franscendental purity. Cleopatra, holding emperors at boy, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freekles.

WOMAN BULES THE WORLD

by her beauty, not less than by her purity of character, levellness 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 preserving 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 annoying enemies of beauty.

OF EITHER SEX

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases-tetters, humors, eczema, (salt 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 no opium, quinine, or other harmful drug. Sold by all druggists. Price, 50cts per box. \$1, for two, \$2.50 for six, postage free.-Dr. C. W. Benson, Baltimore, Md. C. N. CRITTENTON, New York, is Wholesale Agent for Dr. C. W. Benson's remedies.

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VEGETABLE COMPOUND.

Is a Positive Cure

for all those Painful Complaints and Wenknesses socommon to our lest female population. It will cure entirely the worst form of Female Comdaints, all ovarian troubles, Indammation and Ulcera tion, 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 can-cerous humors there is checked very speedly by its use. It removes faintness, flatulency, destroysall craying for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleepleseness, Depression and Indi-

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 COM-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lossenses, on receipt of price, \$1 per box for either. Mrs. Plakham freely answers all letters of inquiry. Send for pamph.

let. Address as above. Mention this Paper. No family should be without LYDIA E. PINKHAM'S NAME OF THE PROPERTY OF THE PARTY OF THE PAR 31 4 88 8

"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, NY., Times sets forth that Andrus Althouse, a venerable gentleman aged 81, living a short distance north of Fulton, on the the river road, awoke, one morning feeling in excellent spirits. When he attempted to get out of hed 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 forbodings, 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 perfeet and radical cures. At all drug stores.

The time of year is at hand when Dr. Glynn's recipe for the preparation of cucum-bers 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 drug-

Genius is a great thing, without doubt; but if you have a capacity for hard work you have so 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 calculi, 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.



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 restore and keep them in order. It is a POSITIVE Remedy for all the discases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness—Gravel—Fever, Ague—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 Loucorrhose or Falling of the Womb.

As a Blood Purifier it is unequaled, for it cures the organs that make the blood.

This Remedy, which has done such wonders, is put up in the LARGEST SIZED BOTTLE of 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.

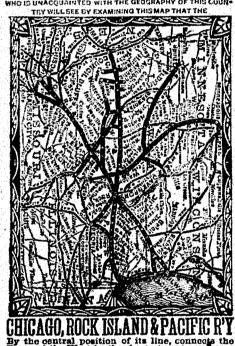
H. H. WARNER & CO., Rochester, N. Y.

NEW RICH BLOOM! Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take I pill cach night from I to I works

the entire system in three months. Any person who will take I pill each night from I to 12 weeks may be restored to sound health, if such a thing he possible. Sent by mail for 8 letter stamps.

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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."

peared in Detroit and gave a number of tests satisfactory to several well known Spiritnalists. 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 914 o'clock, Mrs. Stebbins and myself had a scance with Charles E. Watkins. We were both personally strangers. I wrote on three slips of puer, a name and a question on each, not signing my own name. My wife wrote on four slips in the same way—all while Watkins was ont 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. Wat kins sat opposite us and would take up a slip or pellet, 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 states were laid on a sofa in the next room, by my wife, some ten feet distant, near a wide open door, just out of sight, and the only person in the room ren feet away and in our full sight. Watkins then

eat 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 "Epes Sargent"—an answer to a question of mine, the hand writing wholly anfair fac simile of letters of his with which I com-

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 all fairly conducted. This is my testimony as to this one and only scance with Mr. Watkins.

The critic who aims to be right will bear criticism So I must say that myself and others think that in your 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 and flight, as a shade on the integrity of Mr. Watkins. Names and facts should be given when the good repute of any man is assailed. If sure and flight, as a shade on the integrity of they are not, the assault is beneath notice, and certainly unworthy of publication. I think you intend justice and fairness, and therefore will approve frankness: G. B. Stebbins.

Detroit, Mich., May 7th, 1882.

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, criticise 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 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. "I desire the independent writing to be on m state," said the reporter, and the medium said i should be so. All he asked was the favor of using the outer surface for writings a message to his control, (the spirit of his father). This was agreed to conditional upon the slate not being opened or taken from the table. Watkins then wrote a message to

did not rub out. He then turned his attention to the dud not run out. He then turned his attention to the pellets, and called out the initials of a name contained therein. To do Mr. Watkins justice he had not touched 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.

called out the full name of the person addressed, Dr. Egerton Ryerson, the great Canadian educator whose recent death was announced in the press telegrams. "The doctor wishes to speak to yon," 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 ofter like lightning so as to bring 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 large of April 15th, giving an account of a large of April 15th, giving an account of a large of April 15th, giving an account of a large of April 15th, giving an account of a large of April 15th, giving an account of a large of April 15th, giving an account of a large of large of large and with the significant contents are special and account of a large of la date of April 15th, giving an account of a having the exact number of lines and with the sigscance held with Mr. Watkins by several nature in precisely the same position as on the meswhich 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 investigator did not deem it prudent to mention just at that stage of the scance that Dr. Ryerson was a doctor of divinity and not a doctor of medicine when he walked this mundane sphere. In consequence of this omision Mr. Watkins went into an alleged trance and allowed the departed divine to take possession of his body for the purpose of carry-ing on a conversation upon the science of medicine, a subject upon which the reporter discovered himself to be considerable better posted than the doctor. The same discovery must have been made by the spirit, for with a bound the medium shock off the "control" and became Watkins himself again.

HE PERSONATES REV. J. T. FRANKLIN. 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 information from careely a spark of spirituality in his nature."

A few days subsequently, Mr. Watkins aphead 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 found to be of a different paper than the others. He marked this pellet with the pencil in his hand, and 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 himself to the spirit of the recently 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 Hamot Hospital, things which have been discussed in the Dispatch

> nosted.
> "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

since the rector's death, the alleged spirit was well

going on. If you doubt it stick a pin in him."

Thus invited the reporter drow 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 berate the investigator for sticking him, alleging that as the spirit could not feel the pain it was in-considerate of Mr. Franklin to order it, and cruel of the reporter to do it. The remarkable scance closed and the reporter left without mentioning the fraud he had detected.

WATKINS CONFESSES.

The same reporter called upon Watkins yesterday morning and askel 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 overwhelmed with the information. 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 so anxious to prove the pheromena that we were both unfit for the scance. was afraid you would think me a fraud if I did not produce something, and so I resorted to the fricks of the exposer. 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 scance?"

The Disputch man informed Mr. Watkins that at very previous scance at which he had been present the proceeding had been conducted with every ap-pearance 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 tock 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 con-fess to any one that my slate-writing 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 scance which gave him. He expressed himself as being well sat-isfied. He, in his article, says he run a pin through my hand twice to see if I was entranced and I never flinched. Now, my hand never showed where the pin went in. The explanation of reading the pel behind one's back, I showed him as well as all the editors that I sat with, that way of getting a the ,contents, as well as the Chicago reporter, and every one of my sitters. I do not know how I get the answers to the peliets unless it is by spirit power. I am willing to take my oath that I never told Mr. Harcourt, the Dispatch man, that it was a fraud. am willing also to swear that he, Harcourt, told me he would lose his place on the *Disputchs*. I can pro-duce a witness to prove that Mrs. Clark, a female clairvoyant doctress, a friend of Mr. Harcourt, the exposer, drove up to my rooms in a hired carriage, told me Mr. Harcourt was feeling badly, and that he was likely to be discharged an account of indorsing me, and desired me to give him one more scance. He did not care what came; if he was con vinced, he would not care what happened to him. I told her I intended to keep my enagement with him. which I did. He retains 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 scance with me during my life as a medium—with three exceptions; one man in Brownsville, Pa., whom I prove a liar; one man in Painsville, Ohio, who put a isstol 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 was the only time I ever acknowledged it was fraud. I did then, and I want through your col-umns, to say to all exposers 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 farm in Michigan, and some one must take care of wife and haby. My place of brainess or post office address, will be at Norwalk, Ohio, care of fra Lake, where I shall be for some time. I went to Erie to give the editors a scance with the understandin that they should publish the truth; they did so; s did Mr. Harcourt, but just as I was leaving for De troit, 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 wante 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 lell me, as I shall write you up as a fraud, to all the leading papers." I looked at him and burst out laughing, and did not for one moment think he was in earnest. As for using stimulants, look at his nose, his face; then look the look at his nose, his face; then look at his look at his nose, his face; then look at his 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.

Lawton Station, Eric Co., N. Y. We now place on record the affidavit of

his father, rubbed it out and wrote another which he 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 solemuly and sincerely swear that the report of my private scance with Mr. Charles E. Watkins, as published in the Eric Morning Dispatch of April 22nd, 1882, together with report of the said Charles E. Watkins's confession of trickery strictly true. FRANK H. HARCOURT. COUNTY OF ERIE,

> 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 above county, Frank H. Harcourt, to me well known, who being duly sworn according to law deposes and saith, that the above statements are true and correct. In witness whereof, I hereunto set my hand and sedi 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: To the Editor of the Religio Philosophical Journal

DEAR SIR:—In reply to your letter of the 5th inst., concerning Charles E. Watkins, I forward by same concerning Charles E. Watkins, I forward by same mail two copies of the *Erte Morning Dispatch*, one dated Sept. 9th, 1881, the other of April 22nd, 1882. The latter contains my report of Watkins's "exposure," the former contains a report of a scance 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 related to the scene and its results. lates to the scance and its results. So far from wishing to do Mr. Watkins injustice or planning an exposure, I always felt kindly disposed toward him. I 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 seance, I strove to do the man justice, as you will see by glancing over the report of the article headed, "Private Scance." I wrote that article, fully believing in Mr. Watkins's honesty. That was my first meeting with him. When he came here again I welcomed him 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 scance" referred to, a Dispatch con-taining a report of which I also send you, likewise a Dispatch having the 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 honorably I treated this man. I have ever striven to give him credit for 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 Watkins, previous to the last one, every "manifesta-tion" appeared to be genuine, and if called to testify I could and would unhesitatingly take oath that to the best of my belief the "manifestations" produced were done by a power outside of the medium. The last sitting is accurately reported. It was fraud from beginning to end, and such fraud as could not have been practiced at the "editorial scance" where so many

eyes were upon him.

While here, Mr. Watkins was a source of great trouble to the spiritual society, owing to his penchant for drink. I am personally acquainted with many of the Spiritualists of Erie, and I can safely say no more honorable citizens can be found in this city. I consider their friendship an honor. That you may see how kindly disposed I was towards Watkins, I did not report his fraud the morning after my scance, but first laid the whole matter before a body of Spiritualists who, while regretting the skame of the exposure, agreed that according to their own published wishes, and from a sense of justice, Mr Watkins should be treated the same as the rest. There had been two fellows along, one calling him-self Foster, and the other, Dr. Charles Slade. The latter I have since discovered to be no other than a fellow named Granger who challenged Watkins. I enclose the affidavit you ask for, and subscribe myself, sincerely yours, Frank H. Harcourn Erie., Pa., May 11th, 1882.

Those interested in this case who wish to know the standing of Mr. Harcourt and his general reputation for veracity, can probably have their wish gratified by addressing either | The quantity of naptha on fire was estimated or all of the officers of the Spiritualist Society of Erie. To-wit: Hon. F. F. Farraz, President; Capt. A. T. Marsh, Vice-President; Dr. M. J. Clark and H. C. Neck, Trustees; Sidney Kelsey, Secretary.

It does not follow that because Mr. Harcourt furnished his paper with the details of the exposure, that he wrote all of the long article of which it forms a part. Those familiar with newspaper offices will readily appreciate this point, and it has special importance when taken in connection with Mr. Harcourt's affidavit and letter.

In the Journal for February 4th and 25th, 1882, we gave considerable space to Mr. Watkins; much of the matter therein is applicable to the present case, and for lack of spaceto republish we refer our readers to those numbers. In this case, as in all others of similar character, we do not act as prosecuting attorney. We have only the kindlest personal feelings toward Mr. Watkins. Our aim is now, as always, (f) to establish the phenomena of Spiritualism upon a solid scientific basis. (2). To present the evidence on both sides of every case, making such analysis thereof and comments thereon as shall assist the readers of the Journal toward a correct judgment.

Mr. Watkins is not for a moment to be classed with such people as Crindle, Bliss, Hull & Co. He is not a professional swindler. He does not premeditate fraud, neither does he resist the impulse to perpetrate it. He is a weak, good natured, comparatively harmless, creature. His moral faculties are defective and his brain not strong; his intemperate habits aggravate these weaknesses. He is wholly unfit to buffet the world in the character of a public medium, though probably the most powerful one for independent slate-writing now before the public. Should he come to Chicago, as he informs us he intends to do, we shall be glad to see him, and will introduce him to the attention of a number of scientific gentlemen who are interested in the phenomena, and who will accord him in their investigations every courtesy he can reasonably ask. In conclusion, for the benefit of investigators we quote from an editorial of February 25th, as follows:

Observers should treat him kindly and consideratey but always watch him closely. Never use a hinged or double slate, but when a double slate is required ake two single ones, and do not allow him to manip take two single ones, and do not allow him to mainpulate them or distract attention. In the ballot test, fold the bits of paper so they will be two inches square; this with careful watching will prevent his "joking." When the ballots are folded alike and so small that he can conceal one similarly folded between his little finger and the palm of his hand he can substitute his pellet for one of the observer's,

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

Science and Art.

The Hudson River Tunnel has now reached distance beneath the river of 839 feet in the North Tunnel, and in the South Tunnel 700 feet. The work is progressing at the rate of 41/2 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.

MM. Brin have. 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. MM. Brin expect 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 be tween 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 at the Séance 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 cherryred 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 trives began to be a second 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 rapidly made, but in others a wire would be charged from 10 to 15 minutes at a time from the auroral current, which would then forsake

It is said that from one of the chief naphtha 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 yard's distance impracticable. Suit. able 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. 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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give us no permit words of encouragement when intertune as-sails us.

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