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Dr. Crowell in Reply to Mr. Kiddle.

.To the Editor of the Religio-Philosophical Journal:

In my reply to those who assailed me for the course I have pursued in relation to certain fraudulent mediums, and published in the Journal of May 20th, I said: "The defenders of false mediums seem to have queer notions of what constitutes test conditions." and now, after reading Mr. Kiddle's communication in the Banner of Light of June 3rd, criticising my article in the Journal, I am compelled to add, that his methods of disposing of disagreeable facts and arguments are equally novel and illogical. But then, unlike some others who have disapproved of my course, he is here consistent with him-self, for he has in his defence of these false mediums constantly employed these methods, ignoring alike our arguments and facts, and is apparently unconscious in the discussion of this question, that there are any excepting those which appear to favor his position in reference to it.

In his reply to my "elaborate personal vindication," as he terms it, he says I come forward "to prove that the proper way to investigate the genuineness of mediums is to gather up all the floating scandal and gossig against them, paying no attention to testi-mony in their favor." Here Mr. Kiddle, I regret to say, mistakes the facts. What he terms "floating scandal and gossip," was the testimony of his own and his protege's friends. I conversed with and questioned, perhaps, a dozen or more of those who had been present at Mrs. Hull's scances, and all but one of these was a believer in the genuineness of her mediumship. The evidence upon which my convictions of her deception was based was thus, to a great extent, derived from the testimony of her own friends and witnesses. If this was "floating scandal and gossip," then the testimony of all her other friends, including that of Mr. Kiddle himself was of this character. If he choses to so regard it I certain-

ly will not object. The gentleman evidently thinks that he makes a strong point when he says that the evidence on which he relies is ocular demonstration, but I would remind him that this is not always proof beyond doubt, and in regard to some of these very scances, others, who were present, and who also had ocular demonstrations of the same facts, were satisfied that the proceedings were base attempts at deception. He also lays stress upon the fact that in one case twenty-two other wit-nesses agreed with him in believing as he did. But here the gentleman is careful to avoid mentioning another fact of some slight importance, namely, that with Mrs. Hull, certainly, and I believe with Mrs. Reynolds also, none but those whom they supposed to be believers in their honesty were permitted to be present at their exhibitions, and it is not by any means a proof of her honesty that her carefully selected friends should agree with the gentleman in his opinion of her and

the manifestations. Mr. Kiddle innocently asks me why I did not attend Mrs. Hull's seances? Is it possi ble that he does not know that no person whom she suspected of the slightest disposition to investigate her pretensions was ever permitted to enter the sacred portals of her dwelling? More than one of her friends, who were also friends of mine, in vain entreated her to permit me to be present at some of her exhibitions, but she always peremptorily re-fused consent. It was the same with all persons excepting those whom she believed to

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 "out 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; and even by many who believe more or less in its divine truths. Could the honest defenders of five wing and stating facts.

The gentleman seems almost habitually to misunderstand my language. For instance, he says: "He [I] assails the whole body of Spiritualists, for he endorses the slander of the New York Herald, the bitter foe of spiritualists." The cheats who have been oftenest exposed stand highest with the Spiritualists." What I did say, as the reader may see by referring to my communication to the Journal, was, "Of a minority this is strictly true—of the majority it is not."

Nothing more need be said by me on this point.

Second Pace—Mediumsbin—A Chanter of Experiences.

Mr. Kiddle asks what tests I used before I endorsed Mrs. Andrews, and certain other mediums to whom I refer as genuine? My reply is, that with such well-tried, well-devel oped, and honest mediums, tests are unnecessary. They never ask the question whether a person desires to investigate their mediumship or not. All they require is that those present shall be clean in person, decently clad and well-behaved, so that others shall not be annoyed by their words or acts. With a circle thus constituted, and other conditions being favorable, the manifestations-if they occur at all-are usually of such a character as to convince those present of their being caused by spirit agency.

Those who have had any considerable num-

ber of scances with well-developed, reliable mediums, I think will agree with me when I mediums, I think will agree with me when I say that the surroundings of false mediums, and most of the proceedings at their scances are suggestive of deception and trickery, and the very atmosphere is tainted, so that a pureminded and truth-loving man or woman of experience in genuine materialization is randored uncomfortable and is glad to escane

sumcient to sat and of the verity of the manifestations. Thus, Mr. Kiddle will perceive that my incredulity is easily vanquished when the phenomena of materialization are presented disassociated from sham and pretence.

The gentleman says, "I have not opposed tests, but we differ as to the proper tests to apply." But immediately after this he says, "Let those who still linger on the test plane indulge in them if they want to." This seems to be contradictory, but I freely confess that I am firmly planted on the test-plane, and trust that I shall never pass beyond it, at least while in the flesh. Why, to abandon tests and receive as truthful the pretensions of all persons professing to be mediums, would convert a large proportion of Spiritualists into bedlamites. There would be no room in our insane asylums for any but Spiritualists, and if the fearful demoralization resulting from false mediumship is not arrested in its course many of those who now believe themselves sane will yet occupy rooms or cells in these humane institutions

But some go even further than to advocate the abolition of tests, like Mr. Kiddle's coadjutor, J. M. Roberts, who says that "with the morals of mediums we have nothing to do." But many Spiritualists, like myself, believe not only that the majority of mediums should be tested, but that constant watchfulness should be exercised in respect to the morals of those who are the instruments of the angel world. In reference to these questions cer-tain Spiritualists seem to have become divorced from truth, justice and reason.

Sometime since, in a lecture before a Brooklyn audience, the speaker said: "So far as l know, or have been able to ascertain, every so-called fraudulent medium, or those who are said to be guilty of deliberately concected fraud, is admitted by all who know whereof they speak, to be able, under the right conditions, to give genuine manifestations." The speaker here boldly and consistently carried out the doctrine of protection of false mediums to its legitimate conclusion, namely, that every "so-called fraudulent medium" is a genuine medium for spirit manifestations, and should be protected and encouraged The inordinate zeal of our deluded friends in their defence of certain false mediums naturally leads them to the indiscriminate defence of all, and their irrational course is an open invitation to unscrupulous tricksters to exercise their vile arts on honest and unsuspecting investigators.

A class of people that have made the pro fessions that Spiritualists have, cannot, with impunity, uphold fraud and imposture. The truths we advocate are of a startling and challenging nature, and their acceptance must be enforced with all the weight that purity of life, high principle, and devotion to the truth can lend to them. We claim that our faith is elevating to our moral, spiritual and even intellectual natures, and the world justly holds us to strict conformity with our professions, and he who pursues a course calculated to bring our professions into contempt, inflicts a deep and lasting injury on Spiritualism.

If the few respectable Spiritualists who are the apologists for fraudulent mediums were to withdraw their support from them, within three months there would not be one of these impostors who would have either the courage be sound in faith. The gentleman must as-suredly be aware of this fact, for it was, and still is notorious, and yet he seems to regard gone, and Spiritualism no longer contamina-

sid, furnishes a report of a scance in that city—Dr. Sour being the medium—at the rooms of a literary club, "composed," he says, "of judges, lawyers, doctors and literati, including some of the most eminent men in

"Fourteen of its members constituted the jury before whom Mr. Sour's mediumship was tested, and most of these were skeptics of the severest kind. They would not have a single friend of Mr. Sour's present, for fear collusion might take place, and demanded that he should be entirely stripped before and after the scauce, and that he should wear the suit furnished by themselves. This was a severe furnished by themselves. This was a severe way to treat a person so well known as having a high sense of honor, but these gentle-men ridiculed the very possibility of spiritual manifestations, and it was well that Dr. Sour

thus 'stooped to conquer.'....
"Dr. Sour then went behind the curtains they had put up, became entranced, and in a little while full length female and other forms came out in the light, before the surprised witnesses, and in one instance, held the curtain aside so as to show the medium at the same time. I say these forms came out in the light, because the ordinary semi-shadow condition of the room was denied him. When experience in genuine materialization is rendered uncomfortable and is glad to escape from such associations.

There was no difficulty, as Mr. Kiddle suggests, in my deciding the question of Mrs. Andrews's mediumship, and for two reasons.

(1) Her appearance, manner, and every action proclaimed her honesty. (2) The manifestations who thus courageously met the lion on his own terms, and in compliance with the severest test conditions."

If Mr. Kiddle and his friends who view this question in the light that he does desire

to prove the soundness of their position why do they not persuade their proteges to sub mit to tests even half as stringent as these submitted to by Dr. Sour, with such signal success? The results were alike creditable to him, his advisers and to Spiritualism. How very different is the course pursued by these gentlemen? Surely their valor needs to be tempered with caution, for if they should prevail upon their so-called mediums to consent to only reasonable and simple test conditions, I am disposed to believe that their championship of them would cease with the termination of the trial scance. The re-sults might demolish their theories, and equally their own reputations as investigators of the phenomena of materialization.

But if Mrs. Hull's and Mrs. Reynolds's de-fenders are afraid to submit their theories to such tests, perhaps they will furnish us with the opportunity of testing the truth of our opinions. I would gladly avail myself of such an opportunity. I am engaged in the search after truth, and if I am in error I desire to know it, and if my opinions cannot stand the severest tests that can be applied will renounce them, and publicly confess that I have been mistaken in my views of this question.

I therefore now propose that Mr. Kiddle produce his medium—Mrs. Hull—Mrs. Rey-nolds being beyond our reach in California and that she submit to the following simple test conditions, and thus settle the disputed question of her mediumship:

1. Twelve persons and no more, exclusive of the medium, to be present: five of them to be selected by Mr. Kiddle, and five by myself. He and I, also, to be present, thus completing the number.

2. The medium to sit in a moyable cabinet. constructed in the simplest manner possible, and at our joint expense, and un-der our joint supervision; with her hands projecting through apertures of suitable size, in the front of the cabinet, so that they shall be constantly in view of all present. The size and position of these apertures to be de-termined, and the securing of the hands to be done by my committee.

3. All present to have permission to in spect the cabinet during one hour, at least previous to the entrance of the medium. My committee also to have the privilege of hav ing the cabinet and room inspected on the evening of the scance by a skillful mechanic. 4. The position of the cabinet to be determined by my committee.

5. No person to approach the cabinet, or leave his or her seat during the scance. 6. All doors and windows to be secured by my committee.

7. The light to be sufficient to enable each person present to see and recognize all others. 8. Should any person present, without sufficient cause, disturb the peace and harmony of the circle, he or she shall retire from the

9. One, two or three trial scances, as the friends of the medium shall determine. 10. No personal examination of the medium, nor any other conditions than those above specified, required.

11. For her services the medium shall receive from each person present the usual fee.

If under these conditions even one form emerges from the door-way of the cabinet, to the distance of even one foot, so that all present shall perceive it, then we will publicly acknowledge that the medium is genuine. Here is a very simple, easy and as I think.

ity of the claims which they so strenuously urge in her behalf, and at the same time prove that we are in the wrong, and that our position is untenable. These will be the results, provided, their medium passes successfully through the ordeal. I would be pleased to have Mr. Kiddle and his friends consider this proposition, and notify me of their decision as soon as convenient.

EUGENE CROWELL.

Deistic Faith-Morals Without Bibles.

BY S. L. TYRRELL.

Can morality survive the Bible? This is the vital question in Christian theology today. Minor topics are overshadowed by this grave practical problem. After centuries of keen debate with infidelity, the Church by its perilous "Bible revision" movement has so effectually finished the work of the deists, that the best orthodox critics and divines now admit what skepticism has always claimed—the fallibility of the Bible. It needs but little logic to perceive that this concession is utterly fatal to the divinity of the Scriptures. A child-can see at once that an imperfect Bible is valueless as a divine authority, since none but an inspired reader can separate the truth from the error. There can be no degrees in infallibility. A revelation must be perfect to have any value as a divine authority. It being thus inevitable that the Bible as a divine law must soon pass and read the reader to the reader t away, religious thought now seriously turns to the inquiry, will virtue disappear from the earth with the Bible? To a superficial glance, the religious outlook is dark. It loes at first sight seem impossible that such an aucient venerated authority as the Bible can be withdrawn from society without moral disaster. But a closer look at the subence the Bible has had upon human society as a moral and civilizing agency. Since the doctrine of Scripture infallibility became an article of faith the pulpit has so persistently held up the Bible as the very light of the world—the only possible source of true civilization and morality, that the confident assertion has been passively accepted as true; and from this hasty, unexamined opinion comes most of this needless fear of skepticism. When we lay aside these traditional, inherited ideas, and take an original look at the question, we find little cause to fear any permanent social disorder from this radical change of opinion about the Bible.

A little examination shows that theology has made the marvellous mistake of putting the Bible in an utterly false position. In its reasonings it has very unphilosophically regarded the Bible as a cause, instead of an effect. It argues like one who should claim that text books originate science, not recognizing the simple fact, that scientific text books are only the records of knowledge previously obtained. As arithmetics and algeoras could not have preceded the knowledge of mathematics, so good Bibles and moral precepts, could not have been conceived or written until man had by other independent influences reached a moral plain correspond-ing to the spirit of the Bible written. Causes must ever precede effects. Were it demonstrated that the Bible is a divine revelation and that it preceded human progress, the claim of theology might be true. The Christian Bible is doubtless, take it all in all, the best of the Bibles, and since even that can not be proved divine, no one will pretend to maintain the divinity of any other of the world's sacred books; and hence the cheering, hopeful fact appears to the friends of humanity, that the race has reached its pres-ent civilization and moral intelligence through influences operating antecedent to is supposed supernatural lights. The proud advance man has made from his low beginning, through his inherent upward tendencies is a sure ground for faith in his future progress and morality. Did the Scriptures contain an infallible code of morals society might well lament the loss, but as their standard of right is variable, the Old Testament conflicting with the New, they are seen to be only a human authority; for moral principles are eternal and unchangeable.

The logic and religious intuitions of to-day cannot accept the idea that the immutable law-giver adapted his divorce laws to suit the whims and wishes of "hard hearted" Jews. A divine revelation should bring man up to its own standard of right and not bend to meet his lower ideal; it should lead in all progress instead of tardily following in its path or attempting to retard it. The arrogant claim that civilization is mainly due to Bible influence, cannot bear the test of history. Science has ever found the Bible its violent antagonist. Human slavery was kept respectable long after its immorality was seen and condemned by natural religion. Polygamy holds up its head in the light of modern civilization pleading in legislative halls, Bible authority and precedents in just-ification. The women of Christendom are o-day suffering political disabilities and inlignities through the influence of Paul's theology based on the legend of Eve and the serpent in the Hebrew Bible. Orthodoxy has always put great stress upon its claim that only the Bible reveals a future life, and confidently assumes that belief in immortality

unobjectionable way for the defenders of is the only safeguard of society against crime. It is doubtless true that genuine belief in future retribution for sin is a great restraint upon human conduct, but it is also true that belief in a future existence, as a mere phil-osophical or scientific fact has no more value as a moral force than the belief in present existence. It is only the nature of the future life, and the moral qualifications thought necessary to make it desirable that gives the doctrine any salutary influence upon charac-

ter.
Visions of heavenly harems will not very rapidly spiritualize the Mahometan church or elevate the women of Turkey. If as the Church holds, the moral power of the Bible consists in its doctrine of hell, the Old Testand and he cofely spared, for Judaism as ament can be safely spared, for Judaism as given Moses, taught no future life; its penal-ties were all this side the grave; and since the penal code of the New Testament has been virtually repealed by the evangelical theory of atonement, by which a bloody brigand like Jesse James is made "whiter than snow" in a moment by a spasm of faith in the "blood of the Lamb," and seated among the angels in glory; reflecting men fail to see what re-straining influence is lost with a book which according to its best friends makes such an atonement its central doctrine. To shortsighted, average humanity, sure and quick punishment is far more effective than a pen-alty distant, and uncertain. All things look-dim in the distance. If alcohol killed as quickly as arsenic, drunkards would be as rare as suicides.

rare as suicides.

The Jews without even a purgatory in their creed, by the prompt execution of temporal penalties developed a far higher morality than did medieval Christianity with Dante's flaming hell in full view, provided with a door which could be easily evaded by penance and money.

It can no longer be disguised that Protest-antism at its head quarters is now thorough-ly deistic. The artful, evasive answers of clergymen and theological professors, when ject relieves this fearful apprehension. We closely crossquestioned as to their soundness discover that the present general alarm in christendom at the spread of deism, arises mainly from the exaggerated views so almost their church dogma of infallable Scripture. and schools, and the Bible must very soon be wholly obsolete; and the momentous question recurs, what basis of morality will then remain. It seems not difficult to find a cheering and satisfactory reply; we answer, that the moral basis the world has ever had will virtually remain; for human nature will remain, with all its original God given moral attributes and intuitions, from which all pure morality and high civilizations have been

When we consider that without miraculous aid man has conceived such grand truths as are to be found in many of his sacred books, we are assured that he is still competent to rewrite all that is true and valuable in his Bible, should they all be swept away. Were the law libraries of the civilized nations burnt, society would not revert to barbarism; the civilization from which they came would quickly reproduce them. All the analogies we observe in nature forbid us to think that the power who so carefully provided for man's physical needs, left him with no moral guide except a few nerishable parehyports. guide except a few perishable parchments. written in the ever changing symbols of human speech. Can we imagine that the Providence which made the eye to guard the body from physical harm, left man's nobler part—the soul—to grope in moral blindness and thus defeat his own benevolent designs, toward his crowning work, intelligent man. Nature has written her laws in letters so large that all men may infallibly know when they violate them. Man does not need to puzzle over Greek or Hebrew to know the right from wrong. The moral character of conduct may be known by one simple immutable test, an eternal moral principle that will test the quality of every act in all ages and in all worlds, notwithstanding all the misty metaphysics regarding the "nature of virtue" and why actions are right, and why wrong, no intelligible answer can be given but simply this: actions which in their general and widest results produce happiness are virtuous and right, and those which produce misery are criminal and wrong.

Actions in the abstract have no moral character; their quality can only be determined by their effects; wine drinking would be as virtuous as water drinking were its consequences the same. Could it be demonstrated that the world would be happier by breaking all the ten commandments, duty would be reversed; obeying them would then be immoral. Morality then being that course of human life which results in the greatest happiness, we discover the grand, consoling truth, that morals rest on a fixed, natural basis as sure as the irresistible impulse and desire of every sentient and intelligent being to seek his highest good; and hence the fearful "moral interregnum," of which the grave divines are so learnedly writing, can never come, until the very laws of life are reversed. and man becomes some impossible being that shall prefer pain to pleasure, sickness to health, want to plenty, social insecurity and anarchy to good government. Nature's God has laid the foundation of virtue in the very constitution of things, and made his penal laws self-executing. Love is ordained to be the law of order and harmony in the social universe, as gravitation is in the material. Human relations and mutual dependence are indissolubly bound together that all men together must prosper or suffer. The deeper philosophy penetrates into the final truths of social science, the clearer appears the divine

Continued on Eighth Page.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

(Copyright.)

CONTINUED.

I will mention here parenthetically, that, gradually as my development progressed, this was changed. After awhile, words would be impressed upon my brain, which I was to write, and, at times, sentences, while at the same time the mechanical force was as gradually removed and the voluntary forces called into use, in handling the pen and forming the words. However, my hand continued to be controlled, and any mistake or misconception of an idea would be instantly made known by the involuntary erasure of what was wrong and the writing of what was intended. The exercise I have had in this way has been enough to thoroughly school me in the use of the pen under spirit control. Now, although, apparently, I write like any other person, I never take my pen to write under control without the impulse is given the hand to do so; and I am conscious of this same power aiding my brain forces, which first receive the impression and transmit it to paper as my own thought is transmitted, with these additional helps.

I was becoming thoroughly interested, at this stage, to know what would come of it; and I resolved to devote myself to the work of finding out—to test what mediumship is, what I might become under its power. I felt that I was in safe hands, and that no harm would come to me through the power at work with me. I was totally ignorant as to what development meant in its best signification, as all were who had been associated with me in my investigations; but, being conscious of a purpose on the part of my controller in spirit to do something with me, I said-"here am I, show me the power of spirits with mortals, give me a noble work to do, and I am ready to submit myself to whatever is required to forward the work," It was as though I thus entered into covenant with my guide in spirit, just here on the threshold, as he was about to enter upon the more thorough work: I to co-operate with him with my whole soul, all my force of character and strength of constitution. in his purpose of unfolding my medial powers, he to deal justly with me and mine, as I implicitly trusted him. My reason told me there must be preparation before I or any one could become susceptible to the spirit's influence sufficiently to avail anything, and also, that those who could read me through and through, as I had learned those could who were dealing with me, were better qualified than I to decide what that preparation should be. I knew that in Bible times prophets submitted themselves to a course of preparation for their peculiar work, and I believed I could submit to what any one could, to bring about an end so desirable as communicating with the immortals, and, perhaps, becoming an instrument of doing some work for them.

I was not suffered to lag by the way. I was impelled to write much, to sit quietly alone and with my husband, frequently, and wait for the manifestation of the power. It was becoming the business of my life, and every thing gave way to it but the duties of home. I became a recluse-abstained from seeking society; and, being a stranger in a strange land, I was left alone, as it was the purpose of my guide that I should be, while he was taking me through this stage of my development. Intrusive magnetism he would not have, as it would retard and hinder the carrying out in all its details of the plan he had projected. I was becoming so sensitive the influence within which I was a veloped, by night and by day, that I could be readily impelled in mind and person as the controlling will dictated. My personality was becoming merged into that of the spirit, in the same sense as that of any psychologized subject is in that of the operator; only, with me there was no apparent letting go the hold that had been obtained of my organism, mental and physical. I could act myself, subject all the while to that will, which was the still, small voice within, gently prompting me to a certain mode of life, or I was, as it were, possessed by the controlling spirit, who moved me like an automaton, impelling speech or silence, and causing me to act the pantomimist, when he wished to save my voice, and at the same time impart instruction in an impressive way to my family.

After a few weeks of subjection to this influence, I could converse with my spirit attendants as readily, apparently, as with mortals face to face. At the beginning I had been directed as to my diet, and was required to conform strictly to the rules prescribed in this particular and in regard to all my habits of life. This was easy to do, considering what was at stake. My husband and children were also put upon a course of dieting, partly in consideration of certain ailments which must be attended to. Steadily, my allowance of food was lessened, as the days and weeks passed, and the treatment was becoming more positive.

In the mean time, I was exercised in every possible way which the ingenuity of my guide and his trusted helpers could devise, to keep mind and body in the proper frame, to hasten the process to a crisis; that is, to the point where the treatment was to culminate in withdrawing just as much of my magnetism as could be spared and the bodily functions remain unimpaired. I could comprehend very little of the process that was in progress, being told just enough to satisfy my judgment and that of my husband, that the treatment was safe and necessary. We acquiesced as those who are under the spell of a power irresistible; we did not wish to resist; but lent ourselves to the purposes of those whom we regarded as able to carry them to a successful consummation. It was strictly a case of absolute and unreserved devotion to a single purpose, on the part of both the parties concerned. There was not a halt in the whole time-say for two months-after my development commenced, until the crisis was passed; and hardly then, and for many succeeding months, until I had attained to the condition of a medium ready for public work. My spirit attendants were unremitting in their labors with me, subject to the one who had the work in charge, and whose psychological power possessed me, sleeping or waking, all this time. Had I surrendered my individuality? No. It had been usurped, for the time, to be restored when I should have attained to an elevation above the original level of my being.

TO BE CONTINUED.

He who wishes to exert a useful influence must be careful to insult nothing. Let him not be troubled by what seems absurd, but let him consecrate his energies to the creation of what is good. He must not demolish but build. He must raise temples where mankind may come and partake of the purest pleasure.-Goethe.

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

Dr. Eugene Crowell's Criticism.

A Reply Thereto by A. E. Newton. To the Editor of the Religio-Philosophical Journal:

The vigorous article on Fraudulent Mediumship, with criticisms on myself and others, from the pen of my quondam friend, Dr. Eugene Crowell, published in your paper of May 20th, has been read with much interest and not a little surprise. This surprise has been caused by observing that Dr. C., whom I had supposed to be always very careful in his statements of fact and scrupularsly fair in his treatment of these who differ from lously fair in his treatment of those who differ from him, has somehow quite failed in these particulars with reference to myself. That this results to some extent reference to myself. That this results to some extent from defective memory on his part, I am glad to believe, but at the same time am sorry to observe that the general tenor of his article reveals an extreme anxiety to discredit my testimony in certain matters where it conflicts with his own publicly avowed opinions. Will you kindly allow me a small space in which to correct some of the errors into which he has fallen?

To review all the points in his long article which invite comment, would require more room than I can venture to ask for; and even to note all that is personal to myself and intended to be damaging to my credibility, would tax the patience of your readers. I will therefore confine my comments to a few of the more important points, assuring your readers that every attempt in the Dr.'s labored production to impeach my judgment or invalidate my festimony could be met with entire success, were it worth the while. These personalities are of small consequence except as they have a bearing upon the reality of certain interesting phenomena, and the honesty of the mediums through whom such phenomena are produced.

nomena are produced.

'Dr. Crowell argues at length to show that his opinion of Mrs. Hull, and of her "exhibitions" as he is pleased to call them, without ever having seen the lady or attended a single scance with her, was entitled to at least equal weight with mine, though I had taken pains to make her acquaintance, learn of her character from those who knew her best, and had on one occasion witnessed the striking phenomena occurring in her presence. He thinks I should have attended more scances in order to make my testimony of much value. And yet he admits that "certain genuine and certain false manfestations are so palpably the one or the other, that ten minutes are ample time to determine their character," though he thinks "this is not often the case with the majority of them." The absurdity of the Doctor's position here is self-evident. Is not one scance better than none. How can he know that the manifestations I witnessed were not of this palpably genuine character? I claim that such was the case, with at least a portion of them, as shown by my account; and I had not only ten minutes but ten times that length of time for observa-

In my article on Mrs. Hull, I spoke of the readiness with which some intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums, and, as an instance, mentioned the case of one who had for a long time been accustomed to denounce Mrs. H. as an impostor, without ever having seen her, but on the assurance of his spirit friends; and had continued to do this even after these spirit friends had confessed themselves mistaken in another case. I mentioned no name, but Dr. Crowell at once appropriates this to himself and undertakes a labored defence. He thinks I forgot a part of his statement bearing on this matter, which was to the effect that he had come to the conclusion that Mrs. H.'s scances were impositions, from evidences obtained before he enlisted his spirit friends in the investigation, and they only confirmed his opinions. It is possible he may have stated this to me, though I have no recollection of it. But if he did, I should not have been likely to attach much importance to that sort of "evidence"—consisting of the gossip, suspicions and conjectures of persons who perhaps had at-tended unsuccessful scances and had failed to be convinced. I have found it easy to obtain abundance of that kind of "evidence" regarding every medium I have ever known, including some of those whom Dr. Crowell pronounces genuine. And I should consider myself very deficient in good sense if I placed much reliance upon it. Again, I have found it to be no uncommon thing for spirits to confirm the mistaken opinions of those who apply to them, especially the opinions of very posiive minas like dr. C.'s. And I have known spirits to explain that they could not help doing this in some cases, being overborne by the psychological power of such minds. Hence the danger of applying to spirits for confirmation of positively formed opinions. For these reasons, that part of Dr. Crowell's statement, if made to me as he says, would not have been likely to make much impression on my mind. But I do recollect distinctly that repeatedly in referring to the case of Mrs. Hull, he spoke of the testimony of his spirit friends to her fraudulent character as conclusive with him, rendering any personal investigation on his or even my

As to his spirit friends having confessed their mistake in another case, Dr. C. says that I only partially stated the facts, and accuses me of a "tendency" to do this. It is true that I might have written columns in relation to these matters, but I submit that I stated all which was essential to the point I was presenting and in no way misstated the facts. This his own statement shows. He goes into a long history of the case, which no doubt "partially expresses the truth," but which I am obliged to say is largely made up of positive untruths. I emphatically state, knowing the full meaning of my words, that in so far as I am represented as urging the precipitate and general endorsement and recommendation of the foreign medium he refers to, I am grossly misrepresented. The facts are that I had had several interviews with this medium before Dr. C. ever saw him. I had taken care to personally investigate his abilities as a healer, and had witnessed several incidents of the exercise of remarkable power in this line on his part. (He did not offer himself, in public at least, as a medium for physical manifestations.) I had learned that he was favorably regarded and encouraged as a healer by many of the leading Spiritualists of New York and Brooklyn, who also had witnessed demonstrations of his power. I had received a copy of a respectable country newspaper, containing strong testimony to this medium's remarkable healing powers and his abilities as a public speaker in behalf of Spiritualism, as evinced before his arrival in New York. Besides all this, there came to my hands a number of testimonials from persons claiming to have been healed of various distressing maladies through this medium's instrumentality, and who desired to make the facts public from gratitude and for the benefit of others. Under these circumstances, I thought it proper to give the readers of our paper—not a general endorsement and recommendation of this medium, as represented—but some of the testimonies which were in my hands relative to his capabilities for the relief of suffering, with, perhaps, a statement of what I had myself witnessed. But to any such publication Dr. C. strenuously objected, -at first, as he says, because he recollected that this medium had been "under a cloud," some years ago, in his own country, and afterwards because some unnamed person or persons had written private disparaging letters about him.

Still further, I had taken pains to inquire into the nature of this "cloud"—namely, the arrest and imrisonment of this medium in his own country, on a charge of imposture—and had received from himself an apparently frank explanation of the affair and of the ircumstances connected with it (including the presence of masks, etc., in his trunk), which explanation appeared more reasonable than the allegation of fraud, showing a probability that the prosecution had originated in the ignorance and malice of his persecutors, as has been no uncommon thing. This was corroborated by conclusive evidence which I obtained and still have in my possession, that a large number, if not all, of the prominent Spiritualists in this medium's native country, regarded him as an innocent victim of persecution in the case referred to. With all these facts before me, I felt it was but reasonable and just that this medium, possessing, as he had proved, extraordinary powers as a healer, should be accorded a fair opportunity for usefulness and for establishing by his own conduct and achievements a character and reputation in this new

This was all that I desired, and the representation that I was eager to endorse and recommend him in advance is simply untrue. My experience as a journalist has been too extensive to admit of such an indiscretion on my part. But I found, to my great pain, in this as in other cases, that while my Publisher's ears were readily open to any disparagement of a medium, they were sternly closed against his or her defence—except, peradventure, it came from his "spirit friends!" as will appear further on.

But this is not all. This medium, though announcing himself only as a healer and speaker, was sometimes used as the instrument of remarkable physical phenomena. It so happened that on one occasion my wife and myself were present at a scance in Brooklyn, in company with twelve or more ladies and gentlemen of high standing (ex-Judge Dailey, Prof. Chase of the New York *Tribune*, Mr. Tabor, a counsellor-at-law, Mr. Harris, a well-known banker, and N. S. Otis, manager of the Acme Stationery Company, being of the number), when this medium came into the room at a late hour, and was invited to take a seat with us. He protested that he was greatly fatigued with the prolonged labors of the day with his patients, and consented only after much urging. Soon after he joined the circle, there commenced near his person a series of most extraordinary demonstrations, of such a character and performed under such conditions as admitted no question of supermundane agency. I desired to write and publish in the Two Worlds an account of these phenomena, but Dr Crowell, the publisher, would not consent, saying his "spirit friends" had informed him that they were present on the occasion (I think he stated, by his request) and that the performances were fraudulent. On being asked for some rational explanation of the process by which the medium or any confederate could have accomplished what was done, he suggested a trick, applicable to only a small part of the phenomena, but which was ridiculously inadequate and impossible as which was ridiculously inadequate and impossible as an explanation of even that part. (Whether he then stated this explanation was given by his spirit friends, I do not now remember.) From that time I was unable to feel any great respect for the testimony of these "spirit friends" in such matters!

A few days later it happened that I had an interview with some of these same "spirit friends" or what claim.

with some of these same "spirit friends," or what claimed to be such, through Dr. C.'s own chosen medium, from whom I was receiving medical treatment at the time. On my questioning them about this matter, their spokesman ("Old John," whose name the readers of Dr. C.'s writings will recognize) assured me that he was present at the scance referred to, and repeated the statement that all was fraudulent. I then told him what I had myself witnessed and could not be mistaken about. He rejoined, somewhat impatiently, "Well, Old John say that when he was there, there were no spirits present not one?" (He was accustomed to speak of himself in the third person.) And he declined to talk further on the subject. His language implied that his presence at the scance was brief. As it continued from three to four hours, during the early part of which there were few if any indications of spirit presence, his statement to me may have been true; but it was far from being proof of fraud. But of the value of that sort of testimony, especially when brought to neutralize the observations of a dozen as alert people as the average to servations of a dozen as alert people as the average to be found in Brooklyn or elsewhere, the reader can judge for himself. That a man of Dr. C.'s intelligence could rely upon it, to the extent of declaring the medium an impostor, was simply astounding. Verily, the "gobemouches" are not all on one side in this controversy!

I should add, here, that Dr. Crowell at length consented for Leuprosed under pressure from other parties who

ed (as I supposed under pressure from other parties who knew of the facts) to allow of the publication in the Two Worlds of an account of this remarkable scance, provided it should be written or signed by some one other than myself. A partial narrative was therefore drawn up by my friend, Newton S. Otis, and published in the issue for December 10, 1881.

The remainder of Dr. C.'s history of this medium's ease shows a very imperfect memory and a confusion of incidents. I shall be obliged to quote a short paragraph in order to correct its mistakes:

"It seems," he says, "that my spirit friends continued to occasionally visit the scances of this medium, and, perhaps a month subsequent to the time they reported perhaps a month subsequent to the time they reported to me as above, they voluntarily told me that in their later visits they had discovered that some of the phe-nomena were genuine and others fraudulent, and stated which were of one class and which of the other, and added, in the words of Mr. Newton, 'that they had witnessed in his presence phenomena that they did not be-fore believe possible.' What Mr. Newton does not mention, however, is, what I also told him, that they plainly saw the medium take from beneath his vest an object resembling a small collapsed balloon, to which was at tached a flexible tube, the loose end of which the medi um applied to his mouth and inflated the balloon, and they then observed that on one end of its sides were represented the features of a child's face, and this object, thus inflated, the medium moved about in such a manner as to represent a spirit child floating in the air. My spirit friends to the last never varied from this statement, but Mr. Newton fails to mention this fact-doubtless forgetting it."

On this I have to remark, first, that I am confident Dr. Crowell never told me that his spirit friends were the authors of this ingenious balloon story. But this is unimportant, since I learned that he told it to others.

Secondly, I remember he once gravely assured me that the remarkable phenomenon publicly testified to by ex-Judge Dailey as having once occurred in his (the Judge's) own presence—namely, the emerging of a white cloud from the medium's side, which cloud speedily assumed the form and features of the Judge's spirit daughtermight have been nothing more than a balloon trick of the character described. And I have not forgotten, when reported this astute suggestion to the level-headed Judge, his exceeding amusement at its utter preposterousness—since he had sat beside the medium during the phenomenon, with a light sufficient to have at once rerealed the trick, had it been such. I remember, too, his expression of pity for the deluded man who could seriously put forth so futile an explanation.

Thirdly, the Doctor represents this balloon trick as having been discovered by his spirit friends in their visits to scances held by this medium during the month or so subsequent to the scance at which I was present The facts are, as I think I can prove, that this phenomenon of the cloud emanating from the medium's and evolving the form of a child, occurred many days previ-ous to that scance, and it was never repeated! Judge Dailey gave an account of that singular manifestation at the Conference of the Brooklyn Fraternity, on Nov. 11th (as reported in the Two Worlds of the 19th). It must have occurred several days before. The scance referred to was held on November 17th (as stated by Mr. Otis in his account above spoken of)—at least seven and probably not less than fourteen days after the occur-rence of the cloud phenomenon! Not long before I left Brooklyn (which was in March) I heard Judge Dailey say that that phenomenon had never occurred again, on account of its injurious effect on the medium's health. So this wonderful balloon story, on examination, collapses into an improbable if not impossible myth.

Fourth. I distinctly remember, what Dr. C. appears to have forgotten, that when he told me his spirit friends had discovered and acknowledged their mistake, he also said this discovery was made (not, as he alleges above during a series of visits extending over a month, but) at particular séance which was attended by our mutual friend, S. B. Nichols, and at which the Doctor had spe-cially requested his spirit friends to be present, and to report to him. This scance was held probably a week ossibly a fortnight, after the other. The next morning after this seance, Mr. Nichols informed me that phenomena of the most indisputable character had occurred, similar to those I had witnessed on the previous occasion and which had been declared impositions. I clearly recollect that when Dr. C. reached the office the same day, he came to me and said his spirit friends had reported to him that the phenomena were real, and that they had before been mistaken, as already stated. And I also distinctly recollect that he added, "Now you may say what you please in favor of the medium," or words to that effect. I am positive that he then made no reference to the alleged balloon trick, as he now says field, whatever "cloud" had rested on him elsewhere. he did, nor do I remember that he ever referred to it

afterwards. Yet he complains of my forgetting to mention this ridiculous story in connection with the confession of mistake! There was no occasion for such mention, since it had no relation to the matter I was speaking of. And the reader will see that had I given the entire facts about it, they would only have made the case so much the worse for the Dr.'s credulity and the reliability of his spirit detectives! How far the change of opinion on their part may have been the result of my talk with "Old John" does not appear. My oft mistaken critic further says, in reference to

this matter: "I am unable to perceive justice or reason in charging a mistake as a serious fault against a spirit or a mortal, and especially when he voluntarily admits it, as

these spirits did." This implies that I have made such a charge, which is another mistake, or worse. I simply stated the fact of the mistake and its admission. I might, however, justly have gone farther and charged—as I now do—that it was a serious fault, on my critic's part, to declare a medium an impostor, on such flimsy evidence, without any attempt at personal investigation, and in the face of the positive testimony of those who did investigate; and, further, I might have charged—as I now do—that it was a serious fault on the part of both his spirit friends and himself, if they did not make full amends for the great wrong they thus inflicted on the medium, as well as the insult upon the witnesses. I have never learned of any attempt to make such amends, beyond the remark to me that I might thereafter say any thing I thought proper in the medium's favor. Some people seem to think a charge of fraud against a medium to be a matter of the slightest consequence!

Dr. Crowell adds: "I would ask Mr. Newton whether my of his spirit advisers—and he is constantly in the

habit of consulting spirits, as he has frequently told mo
have ever voluntarily confessed a mistake."

To this I reply, they have—but their mistakes, so far as I recollect, have had reference to quite another class of subjects. I never thought of asking my spirit friends to serve as detectives of fraudulent mediums, nor do I look to them to do any thing for me which properly belongs to myself; and hence they have no mistakes in that line to confess. In fact, it is not my habit to consult them, in the sense of calling upon them to advise or act in any matter. When they see fit, of their own accord, to approach and offer me advice, as they frequently do, I listen respectfully, and usually find it worth heeding. Were spirits, however, to come to me with reports that certain professed mediums are impostors, and advise me to denounce them as such on their authority and without personal investigation. their authority and without personal investigation, I should be very likely to say, "Get thee behind me, Satan!"

"It is only the courageous and enlightened man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step," wisely adds Dr. Crowell. We shall see whether he has the courage to confess the errors I am here called upon reluctantly to point out.

Again, my critic seeks to impair my influence by mistakenly charging me with inconsistency as follows: "It is somewhat inconsistent, not to say absurd, for Mr. Newton to censure me for, in some instances only, consulting my spirit friends, when he has a medium in his own family, whose impressions, the least reliable of all forms of spirit communication, determine the character of most of his opinions and direct at least many of his movements. I here speak from personal and positive knowledge. In the Banner of Light, of May 6th, he seriously and at length, gives the opinions thus formed as authoritative. Advocates of a bad cause are rarely consistent, even with themselves."

The inconsistencies here alleged arise wholly from his own palpable mistatement, with a mistaken assumption. 1st. I have never censured Dr. Crowell for consulting his spirit friends. He cannot point to a line or word of mine which even implies such a censure. My reference to "a prominent and influential Spiritualist," which he has seen fit to appropriate to himself, implied, indeed, a censure. sure on his course in denouncing mediums on such flimsy evidence as he did, but there was no censure even im-plied for consulting his spirit friends. 2nd. My opinions and movements are in no case "determined" or "directed," in the proper sense of those terms, by "impressions" from spirits through a medium in my family. That they are often influenced more or less by suggestions because such suggestions commend themselves to my best judgment as true and wise. 3rd. The "opinions" referred to as given in the Banner of Light were not presented as "authoritative," nor even as my opinions at all, but only as suggestions from a spiritual source, to be taken at their intrinsic value only. Every reader of the article can see this for himself, and can see also how far from accuracy Dr. Crowell may be when he claims to speak from personal and positive knowledge." In view of such inexcusable mistatements, calculated to mislead readers who have not seen the article referred to, I am tempted to modify my critic's closing sentence thus: Advocates of a bad cause are rarely honorable and truthful in representing those whom they seek to disparage. What confidence can be placed in a writer who thus fabricates statements to suit his purposes? Is he any less guilty of "fraud" than a pseudo-medium who palms off tricks as genuine spirit-phenomena?

Dr. Crowell's final thrust at me, and at all others who venture to defend mediums whom he has seen fit to pronounce fraudulent, I hardly dare trust my pen to characterize as it deserves. He says:

"Zeal against fraud, says Mr. Newton, 'is a good thing, but it should be according to knowledge.' This is strictly true, but how about zeal in defence of glaring, bald imposture? Is this according to knowledge, or reason and common sense?" These questions, cunningly devised to insinuate, without asserting, that I am knowingly engaged in the defense of imposture, form the

climax of the Dr.'s extraordinary production. I need not say to any who know me, that I have written only what I sincerely believe to be truth, and am incapable of defending known imposture of any kind. I am confident that even Dr. Crowell, in his better self, believes this. And those who do not know me I leave, after the above showing, to form their own opinions as to which is the better entitled to credence. The assumption, running all through his article, that persons whom he has never seen, and has "investigated" only by his astonishing methods, are engaged in "glaring, bald imposture," and that all who venture to speak a word in their babals are defenders of fraud in truly stymendous! their behalf are defenders of fraud, is truly stupendous! I was well aware. Mr. Editor, when putting forth my

honest testimony in favor of these accused ones, that I should incur the disapprobation of some esteemed friends, and especially expose myself to the displeasure of the late publisher of the Two Worlds. I expected to encounter from him the strongest opposition that a very positive mind, backed by great wealth and the power with which wealth commands, could bring to bear. mew something of the idiosyncrasies of his mind, the ntensity of his prejudice, the natural hardness of his disposition, and the fallibility of his memory. But I did not deem him capable of resorting to such unworthy methods of discrediting one who honestly ventured to differ from him as his article diplays. I feel strong, nowever, in the consciousness of being on the side of ruth, believing that "truth is mighty and will prevail" n the end. And the end is not yet.

Yours for the right, A. E. NEWTON. Arlington, Mass.

The right of the servant to civility is as absolute as her right to her wages. She sells her work, not her peronality. She is one of the nearest of those "neighbors" whom we are exhorted to love as ourselves. But for ourselves we make excuses, towards ourselves we are patient, with our whole class we forbear. If, then, we are rude towards blundering Bridget, and go smiling to the parlor to greet the visitor whom she has just admitted by mistake, we are guilty not only of unkindness, but of vulgarity. For we pay a deference to position, clothes and a purse which we deny to womanhood. We wish the caller in farthest Ind, perhaps. Yet we assume the virtue of hospitality if we have it not, we send her away with a comfortable sense of having conferred a pleasure, we pat ourselves approvingly at having discharged a social duty. All this, indeed, we ought to do, but not to leave the other undone.—Harper's Bazar.

In the light of the moon, by the side of the water, My seat on the sand and her seat on my knees. We watch the bright billows, do I and my daughter, My sweet little daughter Louise.

My sweet little daughter Louise.
We wonder what city the pathway of glory,
That broadens away to the limitless west,
Leads up to—she minds her of some pretty story
And says: "To the city that mortals love best."
Then I say: "It must lead to the far away city,
The beautiful City of Rest."

In the light of the moon, by the side of the water, Stand two in the shadow of whispering trees, And one loves my daughter, my beautiful daughter,

My womanly daughter Louise.

My womanly daughter Louise.

She steps to the boat with a touch of his fingers,
And out on the diamonded pathway they move;
The shallop is lost in the distance, it lingers,
It waits, but I know its coming will prove
That it went to the walls of that wonderful city,
The megical City of Love. The magical City of Love.

In the light of the moon, by the side of the water,
I wait for her coming from over the seas;
I wait but to welcome the dust of my daughter,

To weep for my daughter Louise. The path, as of old, reaching out in its splendor, Gleams bright, like a way that an angel has trod: I kiss the cold burden its billows surrender, Sweet clay to lie under the pitiful sod; But she rests, at the end of the path, in the City, Whose "builder and maker is God."
—Homer Greene in Our Continent.

COLLEGES FOR WOMEN.—CONTINUED. THE UNIVERSITY OF MICHIGAN.

A friend of co-education, declares as follows: "The experiment of co-education at Michigan University has proved to be a thorough success. Prof. Donald MacLean, of the medical department declares that though he medical department declares that though he went to Ann Arbor ten years ago 'with deep and violent prejudices' against the co-education of young men and maidens, he is now 'a most ardent advocate of the system,' his former objections to it seeming to him, 'in the light of experience, trivial, untrue, despicable and ridiculous.' The sexes pursue the same courses of study 'without harm to any one or to any interest, but with the most anguivocal mutual advantage.' Female canunequivocal mutual advantage.' Female candidates for graduation in the medical department have several times gained the highest number of marks. The same amount of work is required from them as from the male students, and things are in no wise made easy for them. Prof. MacLean adds that in all the ten years he has never seen any sign of rudeness, indelicacy or impropriety. The presence of female students acts as a regenerating and refining influence on the gentlemen, and discipline is easily maintained. Some of the female graduates have gone to India, China, Japan and elsewhere in the capacity of medical missionaries, some of them ac-complishing great results. Prof. MacLean's frankness is commendable, and illustrates the marvellous change in public opinion as regards the higher education of women."

This nobly equipped institution is, in its departments, its methods and its aims, commensurate with the grand West of which it mensurate with the grand West of which it is an outgrowth and exponent. It numbers students from every State in the Union, and almost every country of the globe. Something like 1,500 enjoying the advantages of its various schools. As women are admitted as students, so are they represented in its faculty, one being an assistant in microscopical betany.

and from the United States, it is enabled to became a perfect tool in the hands of the offer its privileges without charge for tuition to persons of either sex who are qualified for admission. Students from other States are asked to pay a larger admission fee than students from Michigan, but they have no charge for instruction.

The University comprises the departments of Literature, Science and the Arts; of Medicine and Surgery; of Law; the School of Pharmacy; the Homeopathic Medical College, and the Dental College. Each has its own faculty of instruction, who is charged with its management.

The Libraries of the University amount to about 36,000 volumes, and are free to all students. There is also an Astronomical Observatory; a museum illustrating various departments of Natural Science, some of which are very rare and full; also departments devoted to archeology, the fine arts and history.

For these privileges, including more "than there is down in the bill," of the fellowship with active minds and the contact with sup-erior understandings, there is a cost of a small admission fee, and an equally small annual payment. The yearly expenses of the academical department, including clothing and incidentals, have been during the last few years, on an average, \$370. This sum would be considered meagre pocket money by a large class of the sons and daughters of the wealthy who send their children .to the nominally dear, but really, fashionable schools of the East or the extreme West.

A considerable number of students find in the city opportunities for manual labor, although the university itself does not undertake to furnish employment to those who wish to eke out their income. Women are admitted to all departments on the same conditions that are required of men, though in-struction in medicine and surgery is given separately, except in the study of chemistry

and at the public clinics. I have dwelt at length upon the University of Michigan, because it is in great measure a representative institution. It has the generous, large way of dealing with methods of education, the catholicity of spirit, which might well be emulated by many an older in-

ANTIOCH AND OBERLIN

colleges were among the earliest to open their doors to women, and from them have gone out a noble race of workers in various walks of life. Regarding their present distinctive features, there are no data a thand. The first named, though under the patronage of Unitarians, is designed to be free from sectarian influences. It was established with a view of furnishing instruction at the least possible cost. Under the presidency of Horace Mann it won a reputation which it has never wholly lost. Rev. Antoinette, Blackwell, the first woman Unitarian minister in this, or in any country, was graduated from Antioch, and several physicians, authors and lecturers.

Oberlin was founded about fifty years ago, "to establish a Christian school for the liberal education of both sexes, encouraging students to assist themselves by manual labor." It has a department on theology which is inti-mately connected with the Congregational denomination. No student is rejected on account of color, and twenty-eight persons of African descent have taken the degree of A.B., while twenty-one have completed the literary course of old Oberlin.

CORNELL UNIVERSITY was established by charter of 1865 out of the in immortal verdure beyond the grave. Not

ood more, while Mr. Russel Sage of Brooklyn, has provided a handsome building for the use of women students. It has thirty-five resident professors, about five hundred students, and is one of the most promising and broad of all our young schools of learning.

By the charter, "no officer or student can be admitted or excluded for any political or religious opinions," and all departments of study are open at the lowest rates consistent with efficiency. The sexès are admitted on equal terms, except that the girls must be eighteen years of age on entrance, while boys are considered sufficiently mature at sixteen—thus reversing the order of nature.

Especial provision is made for instruction

Especial provision is made for instruction connected with political, industrial and social science; natural sciences are studied by all, and "optional" or elective courses are open. There is no marking of students, but a proficiency is necessary to remain in college. Much is left to the student's self-respect and earnestness of purpose with most admirable results in the main. Cornell possesses a large and growing museum, and through the care of the president, Andrew D. White, late Minister to Germany, it has a fine col-

Any statistics, catalogues or available information concerning schools which favor the higher education of women, or which admit co-education, including colleges or schools of art, medicine or technical industry, will be gratefully received by the editor of the department of WOMEN AND THE HOUSE-HOLD.

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. 1

A New Book by Hudson Tuttle.

From the Lakeside press, published in Chicago, come two pamphlet novels, numbered 17 and 18, which contain an interesting story by Hudson Tuttle, entitled, "Clair—A Story of Mormon Life and Perfidy."

Not the least remarkable thing respecting this powerfully constructed novel, is its authorship. That the brain which gave to the world "The Arcana of Nature," and "Ethics of Spiritualism," could also indite a popular story, fulfilling the canons of art while attacking a monstrous social evil, shows a fer-

tility amounting to positive genius.

The plot is simple and effective, the style lucid and sparkling, and the interest is maintained unflagging to the last. Indeed the framework of "Clair," might easily have served for a more elaborate and ambitious work, which would be a most efficient catapult against the hideous edifice of Mormon-

faculty, one being an assistant in microscopical botany.

The University of Michigan is a part of the public institutions of the State. Through the aid which has been received from the State was converted to the Latter Day faith, and Elder. Against their wishes, the wife, son and three daughters, with an English teacher of the children—a young man who was the lover of Ethel, the eldest—were constrained to follow the head of the family across sea and land to Salt Lake City. Here the serpent, Mormonism, slowly inclosed them in its slimy folds; the daughters were in its power, and the father became its slave. Of their varying fortunes, and the escape of those members who fell not victims to cunning and cruelty, we will leave for the book itself to tell. Enough to say that purity, monogamic marriage and spiritual freedom are inculcated without forcing or hampering the interest of the tale in any measure. That never falters and some of the passages, while full of fire and life, contain portions of great force and beauty. The characters are well individualized; Hial and Mrs. Nubbin are so real we would recognize them anywhere. The humor of these two is a happy offset to the sad scenes of Mormondom, which are described with striking fidelity. Mrs. Nubbin, who was the third wife of an Elder, declares: "Now some men will bear dividing. Elder Nubbin is one of them, and I have often thought what under heavens I should do if I had the whole of him. Think I would as soon have a third." She says: "Sealing is a disease and got to be borne, beside it is a religious duty, and one that heaven knows requires a sight of grace to bear up under." It is needless to say that the vein of moral feeling is everywhere an exalted one. A few

extracts will illustrate: "There is a marriage of body and a marriage of soul; sorrow is for the first, and joy unending for the last, for it is related to the

eternally enduring.

"The marriage of souls depends on that love which is an exalted friendship, which grows out of a similarity of being. Its result is that pure love which is willing to make every sacrifice for its object; which purifies from all selfishness and passion, and ennobles and broadens the whole life.

"Such love is more jealous of preserving itself pure and uncontaminated, than of that of its object.

"It expects of man the same purity and singleness of purpose as of woman, and if he disappoint this expectation, the shrine of devotion falls in ashes.'

At the close of the book, the young lover thus describes his experiences after watching beside the grave of his Ethel, who was a victim of the massacre at Mountain Meadow: "On the fourth night a strange sensation

came over me; a thrill of joy such as I had not felt for years, swept through my being. felt a presence sweet and beautiful, and, turning my eyes, I saw our lost Ethel standing on the altar, surrounded by a halo of light. Her dress was azure like the clearest sky, and her hair more golden than while on earth. Her face expressed the most perfect

happiness. "I would have rushed to the altar and clasped her in my arms, but I could not move. could not speak, but I thought how misaken I had been, weeping for her as dead, while she lived and was near me.

"I am dead to earth, though alive. I have drank the bitter cup of death, and have found eternal life. I am serenely happy, for the misfortunes of earth have not stained my spirit. Dear Oswald, rest assured, love blooms

"She heard my unuttered speech, and re-

land grant made by Congress, which granted 30,000 acres of public land for every senator and representative to which it was entitled.

BY HESTER M. POOLE.

[Metuchen, New Jerser.]

MY DAUGHTER LOUISE.

In the light of the moon, by the side of the water, My seat on the sand and her seat on my knees.

Image: A cornell of Ithaea added, in 1867, a half man and several others have given it \$1,000.

ONO more, while Mr. Russel Sage of Brooklyn, has provided a bandsome building for the use benediction and the help of the angels will others. Weeping by the mound casts a shadow over me, which dims the brightest light of heaven. Go away into the world, and the benediction and the help of the angels will go with you in your good work. And when it is finished you will meet me on these pur-ple shores, where there will be no more part-

ing, or aching hearts, forever.'
"She melted into the air, and I, since that hour, have been changed."

PEBBLES, PEARLS AND GEMS OF THE ORIENT. Gathered and arranged by C. D. B. Mills. G. H. Ellis, Boston, publisher. Price §2.00.

Mr. Mills is a thoughtful and scholarly man, known to select circles in western cities by his occasional lectures on ethical and oriental topics, and on free religious subjects also. From such journeys he goes back to his home and his books at Syracuse, N. Y., to enjoy his chosen pursuits and his family not an aimless and selfish enjoyment, but the higher delight of work and rest reaching toward light for a true life on earth. Years ago he published a valuable life on Buddha noticed in these columns at the time, and now comes this book, the pearls and gems gathered from much rubbish, but radiant as diamonds flashing out from grime and dust. late Minister to Germany, it has a fine collection of engravings and pictures from the antique for its galleries. Among its lecturers have been numbered some of the freshest and most advanced scholars of the day. In fact, this university has established a grand basis for the future, if wisely and liberally managed.

Any statistics estalogues or available in more as he penetrates and seeks to mine out their best ores."

He has mined out, mostly in sentences brief and golden, but with occasional passages of prose or verse of more length, the gems of Hindu, Persian, Chinese, Japanese, and Arabic thought, mostly ancient from sacred books and classic writings of poets and thinkers, known and cherished in the oriental world. Underheadings of Uses, Discipline, Fate, Justice, Inner Perception, Ethics, As-piration and Immortality, Trial, Body and Soul. Incarnation, Labor and Conquest, The Divine One, Beauty, etc., are the selections arranged, and a brief chronological explanation given at the close. The temptation is great to give many extracts, but a few must serve, as follows:

"A gem is not polished without rubbing, nor is a man perfected without trial.—Chi-

The ode says, as we cut and then file, as we carve and then polish, so has he cultivated himself.—Confucius.

Not in good fortune, but in ill, is the power of great men revealed. When the wood of aloes is exposed to the flames its fragrance is stronger than ever. Hindu.

When a word has once escaped, a chariot with four horses cannot overtake it. Learn to watch over thy words. Chinese. The tongue has no bones, yet it crushes .-

Anger is a stone cast into a wasp's nest.-Malabar. It wold be better to be without the Shu-

Turkish.

King than to believe every word of it. - Chinese (Mencius.) Man is the bloom of the five elements, and

contains their highest meaning.—Chinese A wise man's day is worth a fool's whole

life.—Arabic.
Heaven is at the feet of mothers.—Persian. God is Light, more resplendent than all suns .- Hindu (Apanishad.) That light is the shadow of something more

resplendent than itself, and so on up to the Light of lights.—Persian (Desatir.) Where life is free in the third heaven of heavens, when the worlds are radiant, there

wake we immortal!—Hindu (Ria Veda.) There are pearls even purer than these in this rare cabinet. Whoever would know what a student and thinker holds best in Oriental thought, should have this valuable book. There is but a single criticism; that is a want of more and stronger affirmations of personal immortality, like that prayer in the Sama Veda for instance: "Come, O great Father, along with the spirits of our fathers. Asiatic thought is inspired by this idea, while it has, too, the shadowy conception of absorption into the Infinite and the cessation of individual personality. Of the last Mr. Mills gives us more than of the first, his selections taking, perhaps, the cast and hue of his own thought, and swerving him slightly from the

inclusiveness at which he aims. The type, paper and gilt of the beautiful volume, make fit setting for its gems.

WANDERINGS IN SOUTH AMERICA. By Charles Waterton, edited by Rev. J. G. Wood. London: Macmillan & Co. Paper 64 pages.

This book contains accounts of wanderings hrough Guiana, with interesting descriptions of the birds of the country and their habits. Mr. Wood prefaces the book with a biographical sketch of the author, and adds an explanatory index and directions for preserving birds for cabinets of natural history. The book is embellished with one hundred illustrations, it is in an attractive form and will be found agreeable reading.

Magazines for June not before Mentioned.

THE AGNOSTIC. (Dallas, Texas.) Contents; The Incarnation; Notes from Father Hacker; Copy of a School Girl's "Theme"; Inspiration and Insanity; A New Prayer Test; Noctes Agnosticana; Darwin; Notes and Opinions; The Dublin Tragedy; The Age and Develop-ment of Man; Faith as a Factor in Finance; "God Save Ireland"; Correspondence; etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; One Chapter in "A Woman's Life"; Dropping Out of Sight; The Italian Lovers; Fashions for June; Timely Topics; A Plea for Good Writing; Deacon Gilliflower's Proposal; Domestic Felicities; Some Useless Agony; Entomological; Mexico and the Mexicans; Awakened; The Power of Money; The Right to the Name "Jaccard."

THE VACCINATION INQUIRER. (E. W. Allen, London, England.) The organ of the London Society for the Abolition of Compulsory Vac-

THE BOOK KEEPER. (29 Warren St., New York.) Devoted to the interests of the Counting-room and to Practical Knowledge.

THE PANSY. (D. Lothrop & Co., Boston. Mass.) A monthly illustrated magazine for children.

An Old Lady's Testimony. An old lady writes: "I am 65 years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. have used little more than one bottle and feel

as well as at 30." See other column.

A Vigorous Growth.

Of the hair is often promoted by using Par-ker's Hair Balsam. It always restores the youthful color and lustre to gray hair, gives it new life and removes all irritation and dandruff.

The man who is thoroughly and most practically an honorable man does not have to stop at every personal emergency to debate with himself what honor requires; he acts, and the bystanders from his conduct get a higher definition of the word.

(Rural New Yorker.)

The best people will vote for the best man every time. And we judge by the number of the St. Jacobs Oil constituency, that it is the best remedy for the rheumatism known. Prof. l'ice of St. Louis, among others, says so.

Whatever is beautiful is so merely by par-ticipation of Supreme Beauty. All other beauty may increase, decay, change or persh, but this is the same through all time. It is the splendor of the divine image, it is Deity itself. The end and aim of all things should be to attain to the First Good.

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

CHICAGO, ILL., Saturday, June 24, 1882.

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The Situation.

"I had three large axes, and abundance of hatchets; but with much chopping and entting knotty, hard wood, they were all full of notches, and dull; and though I had a grindstone, I could not turn it and grind my tools, too."—Robinson Grusse.

Whenever we think of Defoe and his Robinson Crusoe, our admiration for the grand old man receives a new impetus; liad we sons, we would teach them to revere the wisdom of Defoe.

That he felt in every line, his reliance upon he superior power, and drew inspiration from the deep and living stream of the boundless love and benevolence of the Infinite. none who read him with clear understanding can doubt; but it is the rare beauty of this great author, that his book is equally fascinating to two distinct phases of life: the youth, while reading Defoe's romance, is unconsciously imbibing lessons of virtue and self-reliance; and when he takes up the book in middle life, he is astonished at the farseeing wisdom of the author, who so enchained his vouthful fancy and conveyed such store of wisdom in the seductive guise of

But what is there in Crusoe, that has not its parallels in the experience of every selfreliant man? Edit a journal having for its motto, "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing," and you may realize fully the straits of poor Crusoe! Cast your eye over the pages of our contemporaries, and if you are not then satisfied that ours is not "a flowery bed of ease," try the experiment and see if you may "turn your own grindstone and grind your axe,

Many supposed we were building our cance so large that we should never be able to get it to the water for which it was intended, yet it has been accomplished and she rides the sea of public sentiment, carrying the confidence of an exceedingly large majority of the liberal minded people of the present day whose good opinion is desirable. Dropping metaphor, the JOURNAL has come forth from each encounter in removing the excrescences which sought to fasten upon Spirit ualism, not only without sears but with renewed lustre, if the truly greatest and best friends of Spiritualism are to be believed. It is true we have been so long cutting and chopping hard wood with which to build our fortifications against false ideas and fraudulent practices that our "axe is full of notches" and we cannot easily "turn our own grindstone and grind our tools, too," much less those of our readers, who have a duty in this matter, which must be obvious to all, on attention being called to it. That we are good natured under these afflictions does not lessen the duty of others toward the cause which above all others lies nearest their hearts.

Let us not be misapprehended by our numerous intellectual friends as to our conceptions of duty toward them and humanity, and we may hope that the results of our labors will stand out among the brightest practical and useful reforms of our day.

It is seldom that a really independent jour nal which sets out to proclaim and correct abuses, is permanently successful; none understood this better than ourself, but we had faith in our chosen course; first, because we knew it was right; second, because we intended the Journal should be something to the lady.

more than a mere denouncer of abuses and a herald for sounding the praises of a ring, and third, because there seemed to be no contemporary publication which possessed any character for independence. We believed that the truly independent and conscientious Spiritualists and investigators would rally to our support from the most natural of reasons: and we have found that many of the timid ones have done so from a principle almost as universal in its action, hence our steadily increasing circulation among the intellectual. reason-loving, truth-searching and conscientious Spiritualists and liberal-minded people whether in or out of church organiza-

We have no disposition at this writing to animadvert upon the course of existing contemporary journals; it is possible, yes even probable that they occupy a position which attracts a class of minds spiritually and intellectually on the level with their emanations; but as these people possess latent independent reasoning powers, we may expect that sooner or later they will advance to the higher plane. Our philosophy teaches this: let us be charitable while exposing the fallaciousness of their proffered arguments. With our extended circulation, we shall never fail of securing a hearing and desire to be fairly understood in our efforts to secure for the facts and philosophy of Spiritualism, that attention which we believe they demand from every man and woman fit to bring up children, who in future years will administer a government under which nothing but ignorance and lack of energy, prevents the attainment of the highest position, intellectual, social or political. We are believed by some of our best extended means at their command for learn- Michigan, where he fills the same office as we enjoy, (which we fully believe would prevent all such feeling on their part), we rest confident that only time will be necessary to demonstrate in the future as has so often ham as one of its teachers; it is of no use been done in the past, that we have been whatever to Spiritualists and drives away or actuated only by the purest of motives and without the elements of vindictiveness; our | who do not care to pay for or hear what to course has been taken in sorrow and not in anger.

Then for what purpose do we make these exposures, so humbling in their nature? We answer, first, because it is right and necessary. The phenomena of Spiritualism must be divested of all doubt and uncertainty; they must be posited upon a strictly scientific basis; the proof must be such as will convince the fair-minded, intelligent investigator. Any manifestation that can be accounted for in two ways is valueless as evidence of spirit presence. It is due to honest mediums that they be helped in ridding the profession of charlatans whose simulated phenomena usually far outshine the genuine, and lead cumulating insolence of the unprincipled tricksters who have so unblushingly trifled with the most sacred feelings of thousands of pure, good, truthful, honest people, who however talented, are either unsuspecting, or incompetent to deal with the mountebanks: third, because our temperament and environment are such that only this course was nos sible; our methods are the natural growth of fearlessness of opposition and antagonism to meanness, falsehood and fraud; our position is so far beyond the reach of such as attempt the opposite course, whether individually or united, that their missiles, aimed at us, glide off as harmlessly as water from the plumage of a bird.

We hold up Spiritualism in its truth, as calculated to benefit humanity, while as represented by our defamers, it reveals a very harlot, who lives only by the display of her exterior charms, and the concealment of her inward rottenness.

Sincerely, ardently, frankly, have we constantly aimed, with all our heart, mind and soul to preserve in its purity a standard for Spiritualism deservingly high. Whether or not we have pursued our object wisely, prudently, judiciously, time and the current of events must decide. If in the pursuit of this noble object, we have been compelled to fight with beasts at Ephesus, and dogs at Constantinople: frauds at Cohongoronto, and the hosts of demonology at points numerous though less conspicuous, let not the mud, the slime and the saliva which we bring up from the denths, to float about us temporarily, be regarded otherwise than as the insignia of service in a holy cause.

Like Cervantes with his crippled hand, made sacred by the glorious memories of the field of Lepanto, we would though we were maimed and disfigured, force our unwilling pen to laugh out from the world all simulation of genuine mediumship, as he did the semblance of chivalry, that the good and the true may ever feel that this journal has been an excellent and faithful monitor, just toward all, and never aught but truthful in its teach-

On Thursday evening of last week Mrs. Maud Lord, under the patronage of Mr. J. H. McVicker, gave a very successful scance at the residence of the proprietor of the Jour-NAL. Mr. McVicker being temporarily in town and desiring some prominent citizens to witness the phenomena, was tendered the use of Mr. Bundy's house for the purpose. Mrs. Lord is still at No. 10 North Throop St., but expects to go East to the camp meetings in a few weeks.

At the reception given to Mrs. Bullene last week, spoken of in another place, one hundred and fifty-three callers paid their respects

The Michigan Barnacle.

Spiritualists rightly contend for liberty of conscience, freedom of speech and fair discussion; but some of them in their fear of being considered narrow, carry the matter far beyond the limits of common sense and discretion. That Materialists have the same | 29th, signed by A. J. Davis and many other right to promulgate their views as have Spiritualists and other schools, goes without saying. But when in their attempt to be fair and generous. Spiritualists go so far as to afford financial support to materialistic speakers to stand before them year after year and set forth materialistic theories which a large share of the audience being Spiritualists, know from personal knowledge are devoid of truth in so far as they relate to man's spiritual nature and future existence. is simply ridiculous: and so far as spiritualistic meetings are concerned, a suicidal policy. This has been most strikingly exemplified in Michigan during the past few years. A correspondent from Rockford, Michigan, under date of June 12th, states a case which shows the deadening effect on Spiritualist meetings of such attempts. This writer says:

"The gathering at the Quarterly Meeting was much smaller than usual, in fact decidedly thin. The Spicitual Society here have for some time had a speaker who is not a Spiritualist, which may, perhaps, in part account for it, for though he does not argue directly against a continuation of life after the death of the physical body, yet all his discourses tend in that direction and a great many Spiritualists have lost all interest in the meetings on that account. The speaker I allude to is Mr. Burnham of Sacinaw." to is Mr. Burnham of Saginaw.

Mr. Burnham having been cradled until past middle life in the Methodist church, is still a good deal of a baby and seems to need the fostering care of some organization. Not being able by his own abilities to attract a materialistic constituency that can clothe friends to be at times too severely critical; and feed him, he has succeeded in fastening while we deeply regret that they have not the himself upon the Spiritualist movement in ing the true inwardness of the cases which | does a barnacle on a ship's bottom. The work of a materialist speaker may be of use in creating agitation among such a class of religionists, as formerly claimed Mr. Burndeadens the interest in public work of those them is only chaff. There would be just as much propriety for the Methodist church to hire Mr. Burnham to air his unassimilated reading and materialistic views from its pulpits, or for the Boston Investigator to employ at a salary a bigoted Presbyterian to expound Calvinism in its columns, as there is for the Spiritualists of Michigan to pay Mr. Burnham for his wares which they have no use for and for which they pay money that could be profitably employed in sustaining exponents of the facts and philosophy of Spirit-

ualism. By all means, let Mr. Burnham be kept in the field, but let it be done by those who agree with him, and let him talk to audiento confusion in the mind of investigators, ces if he can get them, upon whom his teachand disgrace to the profession. Second, be- ings may have some good effect. In his cause we remember with indignation the ac- proper sphere he may do some good, but as a materialistic appendage to the Spiritualist movement he is a nuisance and should be abated. This can readily be done by withdrawing the financial support now accorded him by Spiritualists.

Reception to Mrs. Bullene.

On Wednesday evening of last week Mr. and Mrs. J. C. Bundy gave an informal reception at their residence on Dearborn Avenue, to Mrs. Emma F. Jay Bullene. The house was filled to overflowing with leading Spiritualists, mediums and prominent citizens who are somewhat interested in Spiritualism and who since the organization of the Second Society have begun to manifest this interest public

Many were present who had been friends of Mrs. Bullene and warm admirers of her public work in years long past. They were enthusiastic over her return to the lecture field. and the hearty greeting from these staunch friends, supplemented by the words of cordial welcome from new acquaintances, deeply and happily affected the recipient of all this attention. Judge Holbrook in a brief speech spoke most eloquently and feelingly of Mrs. Bullene's gifts as a medium and woman, and of the good Spiritualism was doing him. He referred to his wife's late departure for spirit-life, in language such as only a Spiritualist, one who knows of the life beyond, can use. The Judge also read an original poem composed in honor of Mrs. Bullene, which was heartily appreciated by the company. Mr. A. B. French spoke in his usual eloquent and happy style, paying the highest praise to the lady in whose honor the friends were gathered. Mr. J. H. Harter, who styles himself Pastor of the Church of Divine Fragments, kept the company convulsed with mirth by his humorous sketch of his work in the cause of reform. Prof. J. S. Dickson, the well-known and popular teacher of elocution favored the company with a recitation. The fine music both instrumental and vocal was a marked feature of the evening: Mrs. Jennie Morris and her daughter, Miss Belle, Mrs. Jackson and her son Ernest, and Mrs. Dye contributed this part of the entertainment. Although there was hafdly standing room, yet all were so entertained and in rapport with the spirit of the occasion that none seemed willing to shorten their stay and only at a late hour did the company break up. If this gathering may be taken as an

augury of Mrs. Bullene's success in returning to the lecture field, as we think it may, her friends every where may rest assured of happy results both to the talented woman and the cause of Spiritualism.

In London, England, there is a Society formed for the Abolition of Compulsory Vaccination. It holds a meeting annually.

The Psychological Review for June.

The Psychological Review for June comes to hand bearing upon its well printed pages, (94 in number), the well digested thoughts of advanced thinkers. It alludes to the manifesto that appeared in the Journal on April prominent Spiritualists, and in connection therewith, the editor Mr. Farmer says:

"This is timely action and, in my opinion, has comot a moment too soon. It is, in effect, a public protes not a moment too soon. It is, in effect, a public on the part of well-known Spiritualists in A against the flood-tide of fraud and chicauery whi against the flood-tide of fraud and chicanery which has threatened to overwhelm the movement, and which, though not so rampant in this country, has done much to damage and discredit it in public estimation. It cannot, I think, be gainsaid that the state of affairs here is anything but satisfactory, and as regards the United States, matters are, if reports are true, ten times worse. Few can realize the extent to which the cvil has permeated American Spiritualism, and although it is a hard thing to contess, there can be no doubt that it has in many cases been aided and bolstered up, not only by the almost imbecile credulity of professed Spiritualists, but also by the dilly-dallying course adopted by a portion of the spiritual press. It is therefore, I conceive, a healthy sign that such a manifesto as the one before me has sign that such a manifesto as the one before me ha-been issued. It shows at least that the situation is recognized. Whether they have put their finger on the true cause of the evil which they deplore, remains to be

Mrs. Emma Tuttle embodies her thoughts in a beautiful poem, entitled "Hepaticas;" the last verse is as follows:

Hush! let me think!—one year ago I saw you Doing sweet service, one chill April day, In a white casket. Ah! the loss we suffered I need not picture in my verse to-day.

But you, my wildwood darlings, since the moment
I saw you lying in her pallid hand
Haye seemed intensely sacred, and belonging
To the child-angels in the Better Land.

Under the head of "Contemporary Spiritual Opinion," The Review alludes as follows to the experiences of Albert D. Hager: "Oddly called hallucinations are those of a man extremely amenable to spirit influence, and probably of strong, though erratic psychic powers. That he did not in his wanderings out of the body, meet and recognize some friend that he had known on earth, is insufficient reason for relegating to the category of hallucination what works in thoroughly with the experiences of many other mediums."

"A Narrative of Experiences in Spiritual ism," by T. P. Barkas, T. G. S., embraces nearly all phases of the spiritual phenomena, the writer having attended some 300 seances within three years' time. He sets forth that on one occasion, in the drawing room of a personal friend, he sat with two of the mediums, and arrangements were made by Mr. Laws, photographer. Newcastle-on-Tyne, to photograph any apparition that might appear. A female form about four feet in stature walked out from behind the screen and looked round the room. The camera was placed in position, the magnesium was ignited, and a photograph was taken. The form was not distinguishable from a living human form; the face was flexible and had all the semblance of life, and was manifestly not the face of the medium. It was a face which once seen could not easily be forgotten; and though personating a visitant from the spiritual world, was far, very far, from being beautiful.

C. C. Massey has an article on "Change." that abounds in most excellent thoughts. He well says that "no human being sayes himself without saving others in the process. Whatever virtues or noble qualities have been personified in him have surely radiated from him as living, fructifying spirit; and those who love receive. But even apart from traceable influence, the realization of moral dignity in experience can never be exclusively sub jective. Such experience, is itself so much of the life-element redeemed from anarchy and chaos. While, then, we conceive or death as, in common with, but vastly in excess of all other changes, a liberation of spiritual force, we can see how the past experience will be assumed into that higher region where the consciousness of man begins with an already realized ideal. We know how at pauses even of our life down here we get occasional glimpses of its total significance."

"Ghostly Visitors," a series of authentic narrations, is continued, and still maintains its usual interest. "Mystical Death," Part V., is brim full of incidents illustrating the spiritual philosophy. Then follows "Evenings at Home in Spiritual Séance," and "The Great Kingsbury Puzzle."

This number is the end of Vol. IV., and contains a copious index for the entire year The Review is for sale at the JOURNAL office. Price 25 cents for the June number and previous issues. With the July number the magazine will be doubled in size and still further improved and the subscription price will hereafter be \$3.25 per year, single number 35 cents. Subscribers whose time is unexpired will be satisfactorily dealt with. The Review is ably conducted and deserves a large American patronage.

Drops its Religious Character.

On Monday, June 12th, The Alliance of this city, dropped entirely its religious character. Henceforth "it will be devoted to literature, government, the home, and progress Professor Swing's sermons will be continued.' they being considered "strong as literature." and are warranted-or should be-not to injure the feelings or prejudices of any infidel. The passage of The Alliance from a state of serene religion, solemn demeanor and prayerful attitude, to literature exclusively, was comparatively easy; no one was hurt in the change, and the probability is that it was demanded by the people, hence a case of necessity.

Our English Agent.

Subscribers in England and those desiring to become such can remit through Mr. J. J Morse, 4, New Bridge Street, Ludgate Circus. London, E. C. Mr. Morse always has sample copies on hand and will supply applicants on receipt of three pence.

The First Chapters of Genesis.

Matthew Arnold, the English author, in a communication to the Nineteenth Century, makes the following statement, among others, in reference to the religious beliefs that prevail in this country:

"An American of reputation as a man of science tells me that he lives in a town of 150,000 people, of whom there are not fifty who do not imagine the first chapters of Genesis to be exact history.

We would like to see that "American of reputation" who imposed such a monstrous falsehood upon our overcredulous English brother! He did truly a tale unfold, which makes the hairs of one's head almost stand on end. If Hieronymus Karl Friedrich von Munchhausen gained the reputation of being one of the greatest liars who had lived previous to his death in 1797, we think that his mantle, if he has not progressed and become truthful and God-fearing, has fallen gracefully upon that "American of reputation" who poured such a fictitious tale into the wondering ears of Matthew Arnold. It may be true, however, that when the aforesaid American was talking to him, that through some process unknown to us, the information he imparted was taken up and registered on Mr. Arnold's brain in a reverse order; the facts being that there are only about fifty in that town of 150,000 people who pin their faith to the first chapters of Genesis, believing it to be "exact history." No one would dispute the latter statement. it being probably correct. In the meantime. the monstrous falsehood will float through the newspapers of Europe to the discredit of

Been to Heaven.

An exchange says that Miss Hattie Craig, aged 24, died at Boston, the other day, and her sorrowing father, who had been standing long at the side of the body, was about to retire when she suddenly cried out: "Oh, papa, please do not leave me!" She told him she had been to heaven and seen her mother and many friends who had gone years before. She described it as a glorious place to which she was anxious to return. The news of her restoration filled the grieving house with joy, and while the rejoicing was at its height, the girl weakened, and death returned. This time he retained his hold, and, the decision to this effect being based on unmistakable signs, she was in due time buried.

Mr. J. H. Mott, the medium, is a man of varied experiences, but he declares that in Chicago he has had one differing from any thing in the past. There is in this city a deadbeat named George Mostow who, if he has any legitimate vocation, we do not know of it. This fellow has been dead-headed through many scances at Mr. Mott's and is an occasional correspondent of our Eastern contemporaries. According to Mr. Mott, Mostow is not only a deadbeat but worse. Mr. Mott says that being a stranger in the city. he allowed Mostow to show him around town; he was told by a mutual acquaintance that Mostow had the entree of the gambling houses and could exhibit the tiger as he was to be seen in different dens. To this Mostow assented, but modestly added that there were a few places where they wouldn't admit him. While being chaperoned by this experienced steerer, Mr. Mott was rather astonished at the enormous appetite and epicurean tastes of his guide, but footed the bills like a little

On Thursday of last week the two entered a place to refresh the inner man. Mr. Mott says that in settling the bill he took out his pocketbook containing a five and a one dollar bill, and a gold ring given to him by his darling little daughter on her dying bed, and greatly prized. Taking out the one dollar bill he thoughtlessly laid the pocketbook on the table and walked to the cigar stand to buy a cigar. At this point a waiter observing the pocketbook, took it, and stepping up to Mostow, who was behind, asked if it was his. knowing the two had been sitting together. Mostow gave him to understand it was, and put it in his pocket. Mr. Mott did not miss it until his return to his room, and upon investigation he learned the facts substantially as above stated. On putting the matter squarely home to Mostow, the latter of course denied the soft impeachment, and agreed to meet Mr. Mott at the restaurant where the loss occurred and confront the waiter. In the meantime Mr. Mott took counsel and was prepared to show Mostow that he could not with impunity beat a Missouri medium, however successfully he could play it on those of Chicago. But Mostow was too old a rat to put his head into the trap and failed to materialize at the proper time, and as Mr. Mott had arranged to take the fast train East the same day, the rascal escaped his just deserts and is still at large to prey upon others.

Mr. Mott says he has been among the roughest fellows in the West, but this is the first time he was ever robbed, and somehow he don't like it. If he had been a constant. reader of the Journal he would have been posted, and would not have associated with such a fellow.

The salary of Henry Ward Beecher is \$20,-000 per annum. Deduct three months vacation and there remain thirty-nine weeks of actual service. For each Sunday his compensation is \$512. He preaches morning and evening and for each sermon he receives \$256. Supposing his sermons to average one hour in the delivery, he is paid for each minute. \$4.25. His words are golden in more

Mrs. E. F. Jay Bullene at Martine's Hall.

The lectures of Mrs. Bullene at Martine's Hall, are well attended and are listened to with profound attention. She is deeply in earnest; her whole soul is in the grand work of spiritualizing others by giving them correct views of this life, and a clear insight into the possibilities of the human soul in the eycles of time that await it. Her morning invocation, on last Sunday was: "Spirit of Truth and Immortal Beauty, in gladness we approach the great center of life, seeking some ray of that divine light by which we may illuminate the earnest seeker after truth. We aspire after that love and knowledge which lead on to wisdom, which alone are able to guide erring humanity into the course of truth. Blessed ministering angels, oh, overshadow each heart with that tenderness which you alone can bring, that beneath thy chastening influence man may live for his brother man, and the spirit incased in mortal clay study and learn the great secrets that pertain to human happiness, and understand that only as it deals of the fruit of a loving spirit, shall it be uplifted."

In answer to the question, "How can we judge correctly of sin in view of the fact that all are sinners?" Mrs. Bullene took an exalted view of human nature, and denied emphatically that all are sinners. "Let us." says the speaker in substance, "for a moment consider whether the proposition offered for our consideration is true. This question presupposes that all mankind are sinners. Why is this? It simply assumes this fact, or supposed fact, because an old and effete theology has so declared. But, my friends, let us look at humanity for a moment and consider the great principles involved in the development of man's spiritual nature and ask ourselves, is it consistent with common sense or reason, or the high character which we all attribute to the Creator of the human soul. who made man in his own image and depraved, or heirs of sin, because you believe | ing West. so, seeing so much corruption existing, so much that is averse to the highest possibili- oldest and best known mediums, has just reties of man's nature, and the tendency even | turned from a visit to Wisconsin, where she among children to disobey their parents, and manifest without restraint a will of their

"If you find reason for your belief in the absolute sinfulness of the spirit, you are compelled to go back to the old theological idea that man inherited sin as his portion because of the disobedience of the first parents. But nature cries out against such an abominable doctrine! I believe that if you will carefully analyze the conditions to which humanity are subject, you will find that much that you | The next Convention will be held in Septemconsider sin is simply undevelopment, a want | ber, due notice of which will be given in the of proper knowledge in regard to the best usual way. methods of unfoldment of human beings.

"We are grateful that we are compelled to acknowledge that agitation of thought, born of modern Spiritualism, has brought the human race in civilized lands face to face with this question of original or native sinfulness. and has presented the way out of this terrible dilemma, and opened a brighter pathway to the eternal land of light, where all may rise out of these variable conditions, and enjoy that righteousness which shall bring true happiness to every individual.

"Modern Spiritualism has exerted a wonderfully beneficial influence on the creeds and dogmas of Christianity. The spirit which you term God is reaching out among the children of men, earnestly, truthfully and conscientiously to minister unto all. Only as man carefully surveys and studies the peculiar characteristic of his own nature, his intellectual and spiritual being, only so far as he investigates causes, their effects and relations, only so far as the light of his highest understanding extends, can he criticise the methods of man's development, and be aware of the wonderful progress among the children of men during the last thirty-four years.

"Christianity has indeed made great progress under the influence which Spiritualism has exerted. Not one in a hundred of the men and women who now compose the different denominations of Christendom, aside from the Roman Catholic faith, believes in total depravity. This rapid progress of Spiritualism among all'classes, seems to be tearing in pieces all Christian orders of religion, breaking up the soil, and preparing the way for a higher civilization, and is proof positive that something greater than the spirit of man is moving upon the face of the waters of life and bringing to the surface beautiful

manifestations of the divine will." Mrs. Bullene pointed to the extreme tenderness, kindness and benevolence manifested by human beings at times of disaster, and the unselfishness then manifested as proof positive of their divine nature which under no circumstances could become totally depraved. That which is supposed to be sinful, manifests itself in unjust actions to man. The good in every department of human life, from the highest to the lowest, should be encouraged. "Do that which encourages goodness and represses evil, which produces the greatest possible degree of advancement of the people in the shortest time," was the urgent appeal of the speaker. She answered several other questions to the satisfaction of those present.

The National Prohibitionist is the name of a new paper devoted to Temperance reform, just started at 92 Chambers Street, New York City. Wm. McK. Gatchell is editor. The specimen number sent to us is excellent. It is furnished at \$2.50 per year.

Psyche, formerly The Spiritualist of Lon-

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.]

Last Sunday, O. P. Kellogg spoke in Maple Grove, Hiram, O.

H. P. Fairfield has been greeted with excellent audiences at New Haven, Ct.

The Solomon Valley (Kansas) Camp Meeting commences September 22nd and closes Prof. Buchanan will be at the Brooklyn Fra-

ternity Conference, Friday evening, June 23rd, and speak. Next week G. H. Brooks will visit Madison,

Wis., in the interest of Spiritualism. Hon. Wm. Coit will lecture for the Brooklyn Fraternity. Friday evening, June 23rd. Sub-

ject: "Spirit Obsession." Mrs. Milton Rathbun will lecture for the Brooklyn Fraternity, Friday evening, June

30th. Subject: "The Needs of the Hour." Mrs. Abby W. Burnham closes her engagement with the Brooklyn Fraternity, Sunday,

June 25th, in Brooklyn Institute, 3 and 8 P. M.

A. B. French lectured to a delighted audience at South Chicago, on Sunday last, in place of G. H. Brooks who is permanently engaged there.

To those of our readers who still cling to so-called orthodox theology we commend the able and thoughtful essay of Mr. S. L. Tyrrell to be found in another column. It will also be profitable study for all our readers.

Jesse Shepard, the musical genius, is now at Denver, Col., where he has gone for pleasure and rest. He gave a musical scance for the benefit of the Firemen's fund, June 13th, which the Denver papers compliment in the highest terms.

The proprietor and two editors of the late Two Worlds, have a hearing in this issue of the JOURNAL. Spiritualists and investigators find the old order of things wholly reversed, when he had finished the work, pronounced it | and now instead of looking to the East for good,-to suppose that all are sinners, or light, they turn toward the great and grow-

> Mrs. Sarah F. DeWolf, one of Chicago's met many old friends and made numerous pleasant acquaintances. Mrs. DeWolf has lately changed her residence and is now located at No. 2212 Walnut St., near Ashiand

> Avenue. The officers (Wm. M. Lockwood, President, and Dr. J. C. Phillips, Secretary,) of the Northern Wisconsin Spiritual Conference, having failed in their efforts to secure the desired speakers and test mediums, have concluded to defer holding the usual June Conference.

Dr. Babbitt writes us from Cincinnati that Dr. Peebles has closed his engagement for the Society there, and that complimentary resolutions were passed with a request for their publication in the JOURNAL.

Some years since we found it necessary to make a rule not to publish resolutions adopted by societies complimentary to lecturers. While such resolutions are often the honest expression of the people and well deserved, they have also often been the merest farce, drawn sometimes by the lecturer and passed by wirepulling. Indeed we have seen before now the original draft of resolutions in the handwriting of the lecturer, extolling him in language which only a person possessing the meekness and purity of a Jesus, with the eloquence of a Webster, would be entitled to receive, and which such a person would never seek much less write himself. It is therefore our rule to mention simply the adoption of such resolutions without publishing them, except in rare instances and for exceptional reasons.

Dr. Babbitt adds that Mrs. Morse-Baker is next engaged to address the Society and give tests; beginning June 18th.

Mr. Bronson Murray, of New York city, spent last Sunday in Chicago, while on his way to his large estate in McLean county, Illinois. He informed us among other things of the fact that Judge Nelson Cross, after visiting Mrs. Dunham, at whose house Mrs. Hull was exposed, and hearing from eye witnesses an account of the affair, had expressed his conviction that the Hulls were guilty. As a judge of evidence Judge Cross could not have arrived at any other conclusion had he properly weighed the published testimony, but we are glad to know that he has at last got his eyes opened. In such cases he should always approach the question in a judicial frame of mind, rather than in that if a lawyer retained for the defense, as has been the case if one can judge from some of his late published statements.

Mr. J. H. Mott, of Memphis, Missouri, widely known as a medium for form materialization, accompanied by Mrs. Mott spent several days in the city last week. They are on their way East for recreation and expect to visit several camp meetings before returning. Mr. Mott spent some time in the JOURNAL office, and says he begins to see that the Journal is pursuing the proper course. He has discovered that some of his would-be friends are in reality a damage to him, and now proposes to become a regular subscriber to the Jour-

Mrs. Ira B. Eddy and Mr. Eddy left Chicago for the East on Tuesday morning, the 20th inst., to be absent about seven weeks, visiting friends at the sea shore, to benefit her don, Eng., has, we regret to say, suspended. I health and to get rest for future work.

THE CHICAGO & NORTH-WESTERN RAILWAY is one of the most astonishing railway enterprises in the country. Its lines have been extended with marvelous rapidity until now you can go almost anywhere in the Northwest over its lines and immediate connec-

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

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

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CURES EVERY CASE OF PILES.

The People's Camp Meeting.

Will be held on the grounds of the Cassadaga Lake Free Association from July 28th to August 28th inclusive. The following are the speakers engaged: 0. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Betroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N.Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Fleld, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio.

Clyde, Ohio.
The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thos. Lees, of Cleveland, Ohio, will have charge of the Children's Department, and organize a Progressian. Reduced rates on all railroads. Tickets good the entire

Reduced rates on all railroads. Tickets good the entire casen. Bny excursion tickets for Jamestown or Chautauqua, then take D. A. V. & P. R. R., to Lillie Dale. Ample heat and boarding accommodations for all. Grounds for tents free, Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure a Programme with full particulars by return mail.

A. S. COBB, President, Dunkirk, N. Y.

JOE W. ROOD, Secretary, Fredoma, N. Y.

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. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fletcher, of Boston, Mass.; Mrs. Sarah A. Byrnes, of East Boston, Mass.; Miss Jennie Rhinde, of Boston, Mass.; Geo. W. Taylor, of Lawton Station, N. Y., and Lyman C. Howe, of Fredonia, N. Y. Sojourner Truth, whose tame is world-wide, is expected. She is 106 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, wholly 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 genuineness 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 yidely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medlum; gives public tests from the platform.

Reduced rates of the Dunkirk & Alleghany Valley R. R., which rans past the grounds, Passengers on the Erie and Lake Shore R. R., change at Bunkirk. Those by the Atlantic and Great Western, change at flunction, 3 miles east of Jamestown, and go north to Lily Dale, yia D. A. Valley R. R.

Lake Shore K. K., change at Dunkirk. Anose by the Athanic and Great Western, change at the Junction, 3 miles east of Jamestown, and go north to Lily Dale, via D. A. Valley R. R. Board on the grounds, \$1.00 per day. One lecture each day uring the week. Admission to the grounds 10 cents. Sundays, two lectures, admission 15 cents.

Cassadaga N. Y., May 6, 1882. THEO. C. ALDEN.

Lake George Spiritualists Camp Meeting.

No stages! Haliroad now clear to Lake George! Camp Meeting from July 8th to August 20th, 1882. The first public speaking on the Camp Grounds, will occur July 8th and 9th. The regular exercises of the Camp Meeting will commenc

July 15th.

Eminent Speakers have been engaged for the Meetings.
A number of RELIABLE MEDIUMS will be present, by whom
the different phases of the SPIRITUAL PHENOMENA will be
presented including GENUINE SPIRIT MATERIALIZATIONS.
Further particulars will be given in the next issue of the
spiritual papers. For any information regarding this Camp
Meeting—rent of tents, cottages, board and lodging, railroad
fares, purchase of lots, etc.—address A. A. WHEELOCK,
Secretary and General Superintendent.
Balston Spa. N. Y. Balston Spa, N. Y.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 a.m. and 7:45 p.m. Lecturer, Mrs. Emma F. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit control, will asswer written questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

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 Lycenm 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.

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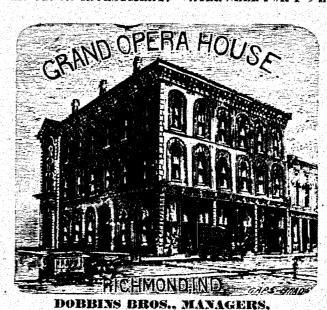
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The Deva's Play. A GEM FROM "THE LIGHT OF ASIA."

We are the voices of the wandering wind,

Which moan for rest and rest can never in 1. Lo! as the wind is, so is mortal life, A moan, a sigh, a sob, a storm, a strife. Wherefore and whence we are ye can not know; Nor where life springs, nor whither life doth go. We are as ye are, ghosts from the inane, What pleasure have we of our changeful pain?

What pleasure hast thou of thy changeless bliss? Nay, if love lasted, there were joy in this; But life's way is the wind's way; all these things Aro but brief voices breathed on shifting strings.

O Maya's con! because we roam the earth, Moan we upon these strings, we make no mirth, So many wees we see in many lands, So many streaming eyes and wringing hands.

Yet mack we while we wail, for, could they know This life they cling to is but empty show, Twere all as well to bid a cloud to stand, Or hold a running river with the hand.

But then that art to save, thine hour is nigh! The sad world waiteth in its misery; The blind world stumbleth on its round of pain, Rise, Maya's child! Wake! slumber not again! We are the voices of the wandering wind:

Wander thou, too, O Prince, thy rest to find; Leave love for love of lovers, for woe's sake, Quit state for sorrow and deliverance make.

So eigh we, passing o'er the silver strings, To thee who know'st not yet of earthly things; So say we, mocking, as we pass away, Those lovely shadows, wherewith thou dost play.

JOHN DICKINSON.

The Alleged Author of the Declaration of Independence.

Dr. George H. Moore, Superintendent of the Lennox Library, read a paper before the New York Historical Society lately upon the Declaration of Inde-pendence, which he said was not written by Thomas Jefferson, but by John Dickinson. Dr. Moore sketched the life of Dickinson from his youth in the Society of Friends up to his manhood in Congress and in the Revolutionary army, and said he was one of the most able, alert, and fervid advocates of his country's rights. Dr. Moore then set before his hearers John Dickinson's positive averment that the declaration on taking up arms in 1775, and all the other papers included in the publication of his political

WERE COMPOSED BY HIM

and added that there was no other claimant until 25 years after John Dickinson's death. years after John Dickinson's death.

"The question of the authorship of the Declaration of Independence," Dr. Moore continued, "is not a very complicated one. There is only one adverse claimant, and his pretense is only to a part of the work. But his reputation is of the highest and the part he claims was said to be the best. I propose to satisfy this question new and here. But if any part he chains was said to be the best. I propose to settle this question now and here. But if any further defense is needed I will defend against all comers the absolute, sole, and undivided claim of John Dickinson to that imperishable trophy of his pen, the original draft of which, in his own hand-writing, I hold in my band and shall further exhibit hereafter." Dr. Moore went on to cite proofs of

THE GENUINENESS OF DICKINSON'S CLAIM.

and then quoted the following from the memoirs of Jefferson, began by the great Democrat in 1811, in the 77th year of his age:

"I took my seat with them on the 21st of June. On the 21th a committee which had been appointed to prepare a declaration of the cause of taking up arms brought in their report—drawn, I believe, by J. Rutledge—which not being liked in the House committed it on the 26th, and added Mr. Dickinson and myself to the committee. I prepared a draft of and myself to the committee. I prepared a draft of the declaration committed to us. It was too strong the declaration committed to us. It was too strong for Mr. Dickinson. We therefore requested him to take the paper and put it into a form he could approve. He did so, preparing an entire new statement, and preserving of the former only the last four paragraphs and half of the preceding one. We approved and reported it to Congress, who accepted it?

After quoting Jefferson as to the imperfect memory of aged men, Dr. Moore exhibited

THE ORIGINAL DRAFT OF THE DECLARATION, and said that no nerson but the author himself ever had a hand in preparing that document. It is in the handwriting of John Dickinson, and the corrections, additions, interlineations and revisions, in number, extent, position, and character, forbid the supposition that he copied any part of the paper from a draft by Mr. Jefferson or any other person. It is the original first draft of the whole, and the proof of it is in no portion of the whole more conspicuous and certain than in the "last four paragraphs and half of the prothan in the "last four paragraphs and han of the pro-ceding one," claimed by Mr. Jefferson. In closing, Dr. Moore pleasantly rapped George Bancroft's knuckles, intimating that the great historian had ac-cepted ex-parte testimony and jumped to a hasty con-clusion. Those who examined the original draft of the declaration, which was exhibited after the lecture, concurred with Dr. Moore as to the parts claimed by Jefferson.

An Explanation.

Our esteemed correspondent, J. G. Jackson, has the following letter in the New Castle Star.

To the Editor of the New Castle Star.

I learned only yesterday what a small representation, through mismanagement and misunderstanding, was had at the Greenback convention held at Dover on the 25th. It seems lamentable that a cause involving such vital issues, and one showing so much vitality in other sections of the United States, should through blunders, be made to indicate, falsely, so little life in our own State. I regret that in your report of the convention in the *Star* of last week you spoke of me as a candidate for Governor. The idea has never occurred to me. I expect to live and die a "Greenbacker" after the order of Peter Cooper sup-ported by the wisdom of Franklin, Jefferson, Jackson, Calhoun, Webster, Lincoln, Thad. Stephens and a host of other, and am willing to lend my name, whatever influence it may have, however weak, in support of a true political and financial economy; but I have nevertheless no liking to be made the "figurehead of a farce." If the gentlemen who took the liberty of using my name without leave, either asked or granted, have influence enough in the State to bring about in each county, a respectable ratification of their nomination, by meetings reasonably well supported and where our principles will be ably set forth, resulting in an organization that will mean business "on the square" for the strengthening of correct principles of action, and without political trades or trickeries of any kind, they may use my

name, otherwise I emphatically decline it being used with thanks for the honor implied. Yours truly, Hockessin, Del., May 30th, 1882. J. G. JACKSON.

Don't tell us that temperance women are not with as well as wise! A few evenings ago, at a so-cial gathering at Hannibal, Missouri, some ladies were urging a gentleman to sign the pledge. He fi-nally promised he would do so, if either of them or any one present, would compose a verse of poetry presenting as strong reasons against diinking, as one which he would recite contained in favor of drinking. The challenge was accepted, and the young man recited the following from Anacreon: "When I drink my sorrow's o'er:

"When I drink my sorrow's o'er; I think of doubts and fears no more." The above was promptly answered as follows:
"Thus sung the old bard, then on his couch sunk,
As mellow as grapes in October;
He thought it a foretaste of heaven to get drunk,

But found it a hell to get sober." -The Stand.

In renewing his subscription, B. Taylor writes: et truth ever be uppermost and charity abound. Let the JOURNAL be a pattern for all.

Brooklyn, (N. Y.) Spiritual Fraternity.

Some time ago the President of the Fraternity addressed invitations to several representative thinkers, preachers, etc., inviting them to speak upon our platform upon any subject that they might select, that would aid mankind into a truer, nobler and better conception of the life that now is, or any thoughts expressed in their own way in regard to the immortal life. The only one of those invitations accented

To the Editor of the Religio-Philosophical Journal:

tal life. The only one of those invitations accepted was from Rev. Robert Collyer, the eloquent Unitarian minister of New York city. In response to our invitation, which was cordially accepted, our brother occupied our platform Sunday evening, June 4th.

Ath.

The subject announced was, "A human lien upon the immortal life." The large hall of the Brooklyn Institute was packed with a cultured and intelligent audience. We had to bring in extra chairs, etc., and at least 1,000 persons listened to this able discourse. The Chairman of the meeting explained how the invitation had been given and accepted by Dr. Collyer, and also said that he came there as a Christian minister to express his own thoughts and as such we were glad to recognize him as a friend and brother. were glad to recognize him as a friend and brother.
Dr. Collyer was greeted with applause when he stepped upon our platform, also several times during the address. He took his text from Job: "If a man die, shall he live again?" and from John: "Let not your heart be troubled." The speaker said: "We live in a natural world, and we are placed here to make the very best use of it and of this life. The seasons come and go, and we are bound to each other by human ties and friendship, and when friends pass from our visible sight, and we are no longer able to clasp the warm hand or look into their love-lit eyes, there is a natural longing to know whence they have gone, and of their after life. We miss them by the fireside, from the shop, the office and the market place; this is natural. We take down our books from the library, and read all we may be our books from the library, and read all we may be able to gather as to this future life. We find that God has made this natural world for our highest de-velopment, and that it is our duty to make the best of this life here. He has given to all something more than a memory and an instinct; he has implanted in the human soul a hope of immortality, and with this hope of a ware able to meet the trials and responsibilities of this life.

sibilities of this life.

"After leaving my old home in England, there came an intense longing to visit the old place again, again drink the sweet water of the spring on the hill side. After 15 years absence I again went on a visit to my old home. Somehow the water did not taste as I had expected, and the next time I went I barely touched my lips to it, and the last time I did not go to the spring at all. You may say that I had been spiritualized, and that there was no longer any need of it to me. Some of us will say that we love this world with all its hearty and grandeur, with love this world with all its beauty and grandeur, with its feeming life and activity. Men love to get hold of something in this life that they can write about, as Thackeray, Charles Lamb and Dickens. The great artists love to paint the scenes of this life on their canvas, and the question comes to every soul, 'What shall the future life be?' It will be a natural life, and one in which each person will be himself or herself—not a part or portion of Deity, but possessing an individualized or personal life.

an individualized or personal life.
"The men who have made the best mark here, are those who have felt human sorrow. 'I don't want to said Johnson; but though men preach, you will find those like Beecher and Spurgeon holding fast to the good things of this life. There may be infinite ng in passing from this life and losing identity in God, as the rain does in the ocean, but nothing can be more important than man's own identity. He wants to keep it. Talk about angels; they are very good, but so far as we know they never had a father or mother, never went hunting or nutting, never blushed before a maiden, never loved, made or had children of their own running about them. A man may suffer, but he has his identity and wants to keep it. It is a nature so like God's that he

can't give it up. "Animal life is complete When death intervenes A man's nature is such that he feels that what is his, is his forever. He has a longing for something higher and better. He wants to learn. This would not be were there not another life; so Christ, the most perfect man who ever lived, tells his friends that he goes before them. He lives forever. He simply passes from the seen to the unseen; the mind passes away, but the heart holds on forever and vibrates with the recollection of old times. It holds the treasure time can never rob us of. We are not blotted out; we are transfigured. When the time comes to go we shall go without any trouble. It is a natural transaction.

The speaker told the story of the death of Franklin's niece: "She was dying. The nurse aroused her to give her the medicine. She said, 'Why did you wake me, I was dying so nicely. Give me the medicine and I will try it again.' Jesus said, 'Let not your heart be troubled.' His human affections reached. out to his mother, to Peter, James and John, and greefed them when they came to their immortal home; and so will it be with our friends who have preceded us to the eternal home. The best way for us to be fitted for that life is to make the very best use of this life, and when our time comes it will be a natural change in accordance with natural law.

"Some of you here to-night believe that you have solved this mystery, and have received actual knowl-edge, and that your friends have communicated with you as to their immortal life. To me this is a mystery. I have investigated this subject somewhat and t is still a mystery to me. If this knowledge comes to you and makes you better men and women, larger hearted, more sympathetic, loving and true in all your relations and duties in this life, then it has proved a benefit to you. I hope it may be proved to be true. I am glad to meet with you and be called a brother. Applause.)

At our conference meeting, Friday evening, June 9th, Mrs. T. B. Stryker, a new trance speaker living in Brooklyn, occupied our platform. Mrs. S. is petite in form and speaks fluently and gracefully. The controlling spirit did not seem to have full control of his instrument. The argument was in regard to the proofs given by spirits as to the continuity of life, and also contrasted the doctrines of old theology. The controlling spirit made a scathing criticism in regard to the doctrine of the atonement, contrasting the idea as taught by modern Spiritualism. He refered to the recent somersault of the Rev. Dr. Talmage in regard to the employments of our friends in heaven, his last sermon being in harmony with much that spirit phenomena have demonstrated. It also contrasted the old commandment, "Thou shalt not kill," with the laws in our State in regard to capital

Hon. A. H. Dailey made this text the foundation of an able argument against capital punishment, and alluded to the sentence of death of young Walsh who is to be hauged June 23rd. The Judge showed that the hauging of this imbecile young man would be a crime on the part of the State, and said that an effort was being made by the Catholic clergy of our city to have the sentence commuted to imprisonment for life, and that he had brought to our meeting a petition for signatures for this purpose which was generally and cheerfully signed. Judge Dailey argued if it were a crime for one individual to kill another, it was a greater crime for the State or a body of peo-ple to do the same thing; that Spiritualism showed that all punishment should be corrective, and that this in all cases could be better accomplished by com-mutation of the death penalty to that of imprison-ment. Judge Daily was frequently applauded, show-ing that the larger and incompanies the street of the state of the street and the street of the

ment. Judge Daily was frequently applauded, showing that the large audience were in harmony with his efforts in this direction.

Hon. Win. Colt said: "I cannot add much to the able argument of Judge Dailey. He reviewed the scripture argument wherein it is often quoted, "An eye for an eye, and a tooth for a tooth," and also that "Whosever sheddeth man's blood should suffer death." Judge Coit said that we would have no right to turn our criminals into the State of Massachusetts when they were convicted of capital chusetts when they were convicted of capital crimes, but that was what the State was doing by hanging the murderer; it was sending them into the Spirit-world, and hence was doing a great wrong, not only to the criminal but a greater wrong to the inhabitants of the Spirit-world. He said that Spiritualists were taking the right ground in the matter, and that people needed to be educated to a correct understanding in regard to the subject, and he doubted if hanging of criminals could be of any benefit to society here. Deacon D. M. Cole made the closing remarks in harmony with the addresses that preceded him. Our meeting was largely attended, and harmonious. Deacon D. M. Cole will give our next conference lecture on Friday evening, June 16th. Subject, "The Ministry of Angels."

S. B. NICHOLS. Brooklyn, N. Y., June 10th, 1882.

Newton Crabtree, of Scio, Oregon, writes: I admire the manner in which the Journal, works for the good cause.

"The Allen Boy Medium."

To the Editor of the Religio-Philosophical Journal:

The Allen boy medium, as he is called, is now giving seances in New York City. He tells me that he expects to visit the West very soon, including Chicago. Thinking your Western readers might like a late Eastern account, and notice of a chance of investigation of his claims, I attended, by invitation, one of his circles Monday evening, May 29th, at the home of Mr. W. M. Hunt, 256 West 40th St. The condition of total darkness is the most puncturable part of the programme. Some things, however, are more creatable in the dark, and cannot be done or seen in the light. Nature herself requires darkness for all her nocturnal displays. At the same time, as a rule, manifestations in the dark, unless accompanied by superhuman force, illumination, or testamentary evidence of a mental character, outside of the occular, are usually indecisive and very uncertain. To the Editor of the Religio-Philosophical Journal:

the occular, are usually indecisive and very uncertain.

The operators in the presence of this medium are said to be P. Hoffman, formerly a pirate, the spirit of a colored gentleman, and others, some of whose demonstrations seem at times worthy of the natural tastes of the demonstrators, Thinking I might be a stranger to the company, and that the after-evidence might disclose names, etc., I was introduced as Dr. Brown, but among the number present, about twenty, acquaintance was mutual, but the medium I had never met before.

never met before.

In appearance the medium is a "boy" of about 36 years, with large head, face and hands, retrousse nose, furtive eyes, and nervous movements, and easily distinguished from any personator. One suspicious of home manufacture of "manifestations" might consider these favorable conditions, but they might also be discounted with cufficient specifications after these favorables. also be discounted with sufficient satisfaction otherwise. Taking a seat in front of a table, the company were disposed in a circle, joining hands with him and each other, right and left. A heavy dulcimer lay behind his chair, a little bell and a guitar on the table. Then the lights were totally extinguished. In a few moments, while singing, several striking broad lines of light were seen above and near the medium. I asked if the spirits would be kind. medium. I asked if the spirits would be kind enough to produce the lights at the opposite side of the room, but was told in effect by an active member that the power could not extend itself beyond a certain radius.

The wires of the dulcimer were then touched lightly, playing a few tunes, such as "Happy Greet-ing to all," "Old Folks at Home," and the "Suwanee River." The instrument was evidently out of tune River." The instrument was evidently out of tune in the sixth note of the octave, but was not regulated. Next came a loud thrumming on the guitar, without melody, then a "tintinnabulation of the bell," part of the time more than one instrument was played upon. After a slight pause, the operator of the dulcimer, whether low in stock of tunes, or forgetful of the fact that we had already had a greeting, repeated the "Happy greeting to all."

A pad of writing-paper and a pencil were placed on the table. Soon the paper was heard to rustle and wrestle, and the result was handed or thrown to the sitter, to be inspected in the light. Per-

to the sitter, to be inspected in the light. Per haps five or six persons were so favored, but most of the messages upon investigation seemed to throw a bad spell over the paper and the recipient. It is just to say that the hand-writing differed in several cases, and that during the evening every one present had a chance to hold the medium in his turn, and yet very forcible handling and writing occurred, some of the sitters adjoining the medium claiming and exclaiming that they were caressed and addressed in the name of departed friends. It would be better if each sitter held both hands!

When my own turn came to hold the left hand of the medium I was careful to prevent a jugglerous junction or substitution of hands, and as far as I could see, the medium seemed aguish without such design. I did not hear the name of any personal deceased friend, but received decidedly rough slaps from a monstrous hand upon the head and breast, and had to pray for a ceasing, for more gentility and personal comfort.

I placed a piece of paper and pencil before me, and desired a message. A few moments after the paper was bustled into my lap. The writing was signed with the name of the recently arisen son of Mr. Hunt, expressing his gratification to see the writer. I am confident that neither I nor the party holding the medium's right hand confederated with him for its production.

As a feather may show the direction of the wind, and a straw the course of the current, so a slight incident may illuminate a purpose or eliminate a doubt. While the guitar lay across my knees accidentally I touched the strings, and they sounded. The medium said that some one in the circle must have touched them. The rest of the company, with one exception, said no. The inference then was, the playing was done by the invisibles, or that they prompted the medium to make the remark, or the more skeptical might have said he remarked it be-cause he knew that not being done by himself or a

cause he knew that not being done by himself or a lieutenant, it must have been done by some other sitter in the circle, but not in the ring.

At another time, while all hands were supposed to be confidently joined in the dark, and all more or less excitedly attentive, I slowly drew the hands of my two neighbors together, releasing my right hand, without their notice, and shuffed a paper in my lap, when there was a sudden exclamation, "There! they are writing for you, aint they?" I replied that "somebody" was handling the paper. At another time, the atmosphere of the room being as close as the sitters, I ventured a double purpose by creating a the atmosphere of the from being as close as the sitters, I ventured a double purpose by creating a gentle breeze with said right hand and paper, in front of my fair neighbors, who at once uttered ex-clamations of pleasure, pronouncing it heavenly! It would be well for Spiritualists or investigators on all similar occasions, and many times in the light, to remember the great skill of modern magicians, be-fore deciding that the marvels they witness, or don't witness, are induplicable by natural means.

It is for the reader or participant to say whether the privilege of holding the medium in turn is suf-ficient guarantee of the honesty, apart from implicit faith in the integrity of the rest of the circle. On this occasion several intelligent friends assured me they had had Mr. Allen under the strictest test conditions, in their own homes, with none present but their own family, and the manifestations occurred with perfect satisfaction. Should Mr. Allen visit your city it may be well to give him "a fair show," and he may give you more than a show."

87 and 89 Leonard St., N. Y. J. F. SNIPES.

Mrs. L. B. Thomas, of Grayville, Ill., writes: With the greatest of pleasure I offer my name as one among the many hundreds that I hope to see come to the front with their names and endorse the only rue course of investigating the heavenly philosophy of Spiritualism: the course the Religio-Philo-sophical Journal is and has been pursuing. I am glad to see this step taken and hope it will awaken every sincere and honest Spiritualist to his duty—to denounce fraud, and cultivate only that phase of Spiritualism that can be tested and proven to be true and pure. I, like Mrs. F. Dickson, of Illinois, am the only Spiritualist in the town. I tried to at treed downships the providence of the second state. end church here, but soon found that I was an unwelcome visitor, unless I would denounce Spiritual-ism. I find no benefit gained in attending church is the standard of the standing with reference of any new truth, and does not cultivate even a friendly feeling. I am forced to believe it far better to stay away. I would give more for one number of the RELIGIO-PHILOSOPHICAL JOURNAL, than for all the orthodox servings that will be preached from

the Religio-Philosophical Journal, than for an the orthodox sermons that will be preached from now until next Centennial. This is the paper we want and need, and where is there another that can or will take its place just at this time? I say to one and all who take the Journal and approve its course, come out with your names and let us work in harmony of thought and action. J. S. of Milwaukee, Wis., writes: I thought perhaps it would not be amiss to let you know where your friend, Mrs. DeWolf is, and how she is getting along. She has been here almost two weeks and has along. She has been here almost two weeks and has had good success in giving sittings. She has spoken twice on the rostrum with Mrs. Spencer, to very good audiences. Last Sunday evening her subject was, "Progress of the soul here and hereafter." Mrs. DeWolf, accompanied by Miss Bangs, leave here for Portage City, where they will remain a short time before starting for Colorado.

W. H. Broadwell, of Franklin, Tenn., writes: I see that my subscription expires in a few days, but I do not wish to miss a number of the Journal. I am well pleased with the stand you take towards

fraud among mediums. F. Bevier, of Leroy, Minn., writes: I am much pleased to see the great favor your course is receiv-ing from the most staunch and faithful Spiritualists. Long may the Journal live to do good.

A. L. Foreman, of Milton, Ill., writes: I endorse your paper and way of handling fraud. Keep right along in the good work, it will tell in the end, in favor of a pure Spiritualism. The Coming Struggle.

To the Editor of the Religio-Philosophical Journal:

Nearer and nearer it approaches. Like the dark Nearer and nearer it approaches. Like the dark-ening of the sky, rustling and swaying of forest leaf-and limb, sharp gusts of wind, rapid discharges of nature's artillery—the forerunners of a rainstorm, so there are signs equally as plain and as sure in in-dication, showing that the conditions enveloping us in a spiritual sense are about to be violently dis-turbed, and that various forces of diametrical oppo-sitions are about to enter into contention for the sitions are about to enter into contention for the

The outcome of this struggle, though of sanguine nature, it seems can nevertheless be but renovation.

refreshment, revivilication, new life and vigor. The

hurricane rainstorm is often violent and terrific. As it passes o'er the land everything in its pathway is tested, tried, strength-proven. The hollow tree, the rotten cored one, the upshoot with its meagre rootlets, all are leveled to the ground at the foot of their stronger species to rot and decay, and act as nourishment to the earth and its vegetable production. A storm is brewing among the Spiritualists. Lightning flashes, thunder mutterings and occasional share ing flashes, thunder mutterings and occasional sharp blasts make themselves apparent in every issue of reputable spiritualistic journals, in every address of speaker or writer whose integrity as a Spiritualist has not been inpugned. The RELIGIO-PHILOSOPH-ICAL JOURNAL is one of the aggressive elements; its force is specially directed against shams, tricksters, frauds, impostors and all of that ilk who move and have their being under the cloak of mediums, seers, materializationists, ists and ites of other kinds, teachers of higher spiritual philosophies, etc., etc. A strong, forceful current of keen cutting criticism, such as will pierce and rive the garments of these and reveal them in their inner make-up to their dupes and followers, is what is wanted and to this work you are nobly devoting your energies. Let the storm come and the struggle begin in earnest; let it be fierce and drenching, and of abundant moisture; let the pretenders to this beautiful philosophy writtee and gritten and through off their billious rifts. writhe and squirm and throw off their bilious vituperativeness; it will not avail. The storm over, the sky cleared, the atmosphere purified, and all these alloying drosses will be found to have been washed off, leveled, uprooted and destroyed, while the meritorious and worthy will only come out the stronger, upright and purified after the struggle.

Chicago, June 1st, 1882.

P. O. C.

Spiritualism at Providence, R. I.

To the Editor of the Religio-Philosophical Journal:

We have been having a series of Sunday morning and evening meetings, J. Frank Baxter officiating as speaker, and we thoroughly enjoy him. A grand elocutionist, singer and describer of spirits, it is a elocutionist, singer and describer of spirits, it is a great pleasure to listen to him; each word—every syllable, indeed, distinctly spoken, so that we do not lose the point of a sentence by an indistinct utterance at its close. He is liked so well here that many are in favor of securing his services continuously if possible. Our committee are making strenuous efforts to obtain the "Sinews of War," alias money, to engage speakers and secure a good hall after the vacation of July and August. We now occupy Slade Hall, Cor. of Washington and Eddy streets, finding Conservatory Hall too small for the large number who are desirous to hear our speakers.

Mr. Whitlock, (Chairman of the Committee and to

Mr. Whitlock, (Chairman of the Committee and to whose efforts we are mainly indebted for the revival of our Sunday meetings) has also instituted a series of Truesday meetings of the committee and to whose sunday meetings has also instituted a series of Truesday meetings. of Tuesday night meetings, held during the past winter at his residence, No. 9 Vinton street, but his parlors somehow grew too small to accommodate all who availed themselves of his invitation to freely come and enjoy what partook of the nature of a so-cial and circle combined. He hired Room No. 4, Slade Block, to accommodate a larger number in place of his residence, and on account of being crowded there, he has been forced to demand an admittance fee of ten cents at the door, which does not prevent the room being well-filled. Mr. Whitlock designs to have a good medium present at every meeting; he also desires our local mediums to take part and have the meetings as interesting as possible. Any receipts over expenses will be devoted to the music department of our Sunday meetings; but all this does not satisfy his large soul. He invites all the children to meet at the same room Saturday at three o'clock P. M. to have a good time speaking pieces, singing and dis-cussing some subject selected by themselves at a previous meeting, one subject being "Carelessness."

Adults are also desired to attend. A week ago last Saturday 70 children were present. I am in hearty accord with your management of the JOURNAL.

Brevious R I Lawy Ave. T. G. HOWLAND. Providence, R. I.

An Unfortunate Case.

To the Editor of the Religio-Philosophical Journal:

My time for the much loved JOURNAL expired the 18th of February, 1881. Some time since I promised to send you more money but cannot do so at present. I am poor, 74 years old, and laid up with rheumatism. I am poor, 'A years old, and tall the with the unatish.

I cannot trespass longer on your generosity. You will have to stop my paper, and put out the light of my old age. Send your bill, and as soon as I can, I will remit to you the amount due. With love and E. C. CULVER.

good will to you and to the cause, I remain Truly yours, E. C. & Swede Point, Iowa, May 27th.

We freely forgive this brother the amount he owes for the Journal; but is there not some one who has more of this world's goods than he. who will pay for the Journal for another year for him? We have had several touching letters of this same kind lately. We wish we could send the JOURNAL free to all these aged ones, who have had means in days past, but who now are fast nearing the portals of the beyond, but we are now sending to all such that we feel able to, and can only say that we will freely cancel the debt to all such for whom some kind friend will pay for a year, more or less, as they feel able to do in the future.

M. W. Muzzy of West Salem, Wis., writes: I have taken the Journal since its first issue; shall continue to take it while I live. I am now 76 years old. I like the course you are taking with regard to I hope you will show them up as fast as they make their appearance.

F. M. Shewmaker, of Flora, Ind., writes: The firm stand you have taken against fraud has caused me to look at Spiritualism in a different light o what I used to; it begins to look as if there is something in it and I am anxious to know surely

Notes and Extracts.

Error is inharmonious. Truth is essential to harmony. Love has the instinct of immortality. Sow good services; sweet remembrances will grow from them.

Hate is the reverse action of love, and cruelty the reverse action of benevolence. Whatever hinders the evolution of the spiritual

man, comes nearest to the common idea of evil. In human reforms men's minds are the quarries whence materials for new structure are to be drawn.

Whatever helps to make life a blessing is a part of man's birthright, and to ignore these is to do violence to his better judgment. A knowledge of the truth of what the Divine plan

and the natural order really are, is a necessary pre-requisite to intelligent building in conformity there-Religion does not consist wholly in prayers and observances, but in an upwelling of the soul in the joyful appreciation of all things which tend to

goodness and purity. If men require to be saved at all, it is from their own propensities, from the effects of false systems of education, as well as from everything that can in any way degrade the nobility of manhood.

Spritualism is to-day in its outward forms what man has made of it, but the vital principles remain intact, retaining all their virtues as when they came from the fountain that gave life to the world.

An idle word may be seemingly harmless in its utterance; but let it be fauned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes and blacken more fair names than one.

We walk here, as it were, in the crypts of life; at times from the great cathedral above us we can hear the organ and the chanting choir, we see the light stream through the open door when some friend goes out before us, and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eternal life?—Longfellow.

A belief in immortality cannot change or alter the A belief in immortality cannot change or alter the facts, the principle remains the same, and it is only the individual that is affected by it, and that only temporarily, for there is abundant proof showing that men who have lived and died without any knowledge of a future life, denying it with their last breath, yet from spirit-life they have returned and added their testimony to that of thousands who always reasonize the truth of a future life. ways recognize the truth of a future life.

Tt is charged against Spiritualism that as a power and force it is destructive, that it seeks to uproot all established forms of religious belief, and offering nothing of a permanent character instead; this we deny, if we tear down the old, we always present plans for a new and we feel more complete structure, something that will withstand the assaults of the structure of the s any and all opposers, for if a truth which we know it to be, it is impregnable. There is no power in the world that can destroy truth, there is no conflict between truths, but between truth and error there is ever a conflict. Men do not grasp the full truth of a principle at once, it requires time and study; we only principle at once, it requires time and study; we only gather as we feel a need for gathering; we never learn to appreciate a truth until there is a desire felt in the soul for truth. So long as men were satisfied to live in caves, there was no demand for anything better, but when the forces of their own being were stirred and the germ of beauty in architecture began to take root, they left their cave homes and began to seek something better. In a spiritual sense the world of mankind have been living in caves, and the fact that they do not find in them the comforts of fact that they do not find in them the comforts of home is why so many started anew in the journey. home is why so many started anew in the journey. But those who were and are still satisfied to remain in their primitive conditions, prove that the germs of truth in their cases have not began to grow, for the reason the spiritual part of their natures has not been cultivated, hence we see the old rank weeds growing in profusion choking what little spirituality there may be in them, and any one who manifests a desire to uproot these choking weeds is denounced as a disturber of the neave—Oline Branch. turber of the peace-Olive Branch.

[From the Home Journal.]

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This curative needs no pempous or incomprehensible title of Greek or Latin to sustain it, but its simple English name appeals directly to the common-sense of the people. And the people are signally manifesting their appreciation of this frankness by selecting and using Dr. Bensen's Sein Core in preference to all other professed remedies.

Dr. C. W. Benson has long been well known as a successful physician and surgeon and his life study has been the diseases of the nervous system and of the skin; since he has been persuaded to put his New Remedy and Favorito Prescription as a "Skin Cure" on the market, various things have sprung up into existence, or have woke up from the sleepy state in which they were before, and now claim to be The Great Skin Cures.

Beware of imitations, or the various articles which have been advertised for years or struggled along, having no real hold or merit on the public, that now endeavor to keep head above water by advertising themselves as "The Great Skin Cure." None is genuine and reliable, except Dr. C. W. Benson's Skin Cure. Each package and bottle bears his likeness. Internal and external remedy, two bottles in one pack-

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The Practical Value of Spencer's Philosophy.

(The Index.)

It is astonishing how many critics have misunderstood Herbert Spencer. Some have looked upon him as a scientist instead of a philosopher. Some have represented him as a materialist, a Comtist, a disciple of Hume, etc. But, in reality, he is a philosopher in the true sense of the term, who has taken the facts furnished by many sciences, and shown facts furnished by many sciences, and shown that they demonstrate the truth of the evolution philosophy. He has more especially collected the facts or principles of psychology, biology, and sociology, and shown that they all lead to the truth of evolution. More especially important, in a practical view, is the fact he has demonstrated that every individual is a "unit of force, constituting, with other such units, the general power which works out great social changes," and that it is the duty of every one to give expression to his innermost convictions. He has shown yery clearly that it is not right to hide our individual opinions on the plea that the masses are not ready for them. This plea, so common among intelligent liberals, is recommended by a sort of "benevolent condescension," which blinds us to the fact that we are thereby hindering the farther progress of the intelligent elegant. of the intelligent classes. Interchange of ideas is shown to be one of the main forces that bring about social development. Another most important practical fact demonstrated is that there is a constant current of faint and vivid ideas passing through the mind, and that these ideas are for the most part as independent of the will as the circulation of the blood; that the quality of these ideas and sentiments is dependent upon our education, the books we read, our social environment, and our inherited constitution; that, in short, "man is a product of his times and social surroundings." He shows how important it is that these currents of ideas and individual convictions to which they lean should be expressed and interchanged with others so as to get at the truth.

Another very significant fact is brought out in his Psychology; that, whenever a habit has become established, it produces an organic change in the brain, which quality is transmitted to posterity. And, if this were not a fact, indeed there could be no permanent advancement in the race. What advantage might be gained in this generation would be lost in the next. Another practical good derived from his philosophy is that every individual will feel the necessity of selfexertion and of mutual help toward social development by means of clubs, social meet ings, and conventions. As a philosopher, Spencer has reconciled, or rather explained, the differences between the old metaphysicians; that Berkeley was partly right in asserting that our senses are deceptive; that Hume was wrong in ascribing all knowledge to individual experience, losing sight of those intuitions or innate tendencies of thought and feeling which are so conspicuous; that Kant was right in recognizing these intui-tions or "forms of thought" as not derived from individual experience, but that Kant failed to see they were the product of the experience of ancestors. These interest tendencies or "forms of thought" Spencer shows very clearly are the result of organic changes in the brain, caused by the experiences and long-continued habits of ancestors.

J. E. SUTTON.

*The term hydra may be used to represent any manifold evil. If you would battle successfully with this many-headed monster of von will find it expedient to keep Mrs. Pinkham's Vegetable Compound always at hand .- Dr. Banning.

If thou workest at that which is before thee, following right reason seriously, vigor-ously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.

> [Reading, (Pa.,) Times and Dispatch.] Art and Oil.

The Norfolk Virginian of January 16, 1881 refers to the remarkable cure effected by St. Jacobs Oil in the case of Prof. Cromwellknown the country over for his magnificent Art Illustrations—who had suffered excruciating torments from rhenmatism, until he tried the Oil whose effects he says were magic-

When the soul and the body are united nature orders the soul to rule and govern, and the body to obey and serve; now, which of these two functions is akin to the divine? and which to the mortal? The soul resembles the divine, and the body the mortal. But then, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity.

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Psyche, London, monthly....... 15

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Continued from First Page. fact, that man is one family; and that no member of it can permanently prosper at the expense of another. Nature decrees that the sportsman who would ride fast must feed well his steed. The master is not independent of the humble servant. Self-love is best purposed by instign and readers to the test of the servant. sued by justice and goodness to others; such is the law of human society which no indi-

vidual or government can annul.

Nature's judgment seat has this vast superiority over the theological tribunal, that it is set up in the present, visible world instead of the dim, debatable realm beyond the grave. Civil law is nature's Scripture, embodying the revealed wisdom of the past ages, demonstrating by the lessons of the world's experience, what is virtue and what is vice, by their effect and influence upon the welfare of the world. Those salf-degeived religionists the world. Those self-deceived religionists who feel restrained from crime only by fear of hell, should not exult too soon at the extinguishment of future penal fires for the gallows and penitentiary will remain as heretofore the protection of society. Instead of the dreaded "moral interregnum" follow-ing the transition from orthodoxy to natural religion, we may confidently look for a grand and permanent moral improvement in society. There will be no conflict between religion and science in this coming dispensation of natural religion. Church and state can be advantageously united and work in harmony to one common end:—the moral and physical

elevation of man. Enlightened government will doubtless yet assume the responsibilities it has far too largely surrendered to theology, and become as it was designed to be, a co-worker with nature in executing her stern yet grand law of progress—the law of the "survival" of the morally and physically "fittest." Through the intelligent legal enforcement of hereditary, physiological laws, humanity will in the future be so far regenerated as to largely supersede the supposed necessity of being "born again." The liberal, scientific clergy of the coming church," having the right and noble instincts of human nature as a basis, to work upon, and a present hell, revealed and visible in the burning face of every inebriate and sensualist, for a text, can preach an infallible morality with the "demonstration of the spirit." When manikins and physiological charts instead of maps of Palestine shall or-nament pulpits and pictures of rum inflamed stomachs and tobacco poisened brains shall hang upon church walls instead of crosses and apostles, when Sunday school children shall be taught more of the laws of life and purity than of the wanderings of Israel in the wilderness and the brazen serpent, the morality of Christendom will touch a basis, that will not be affected by the "mistakes of Moses" or any skeptical theory of inspiration. Fox Lake Wis.

Letter from H. H. Brown.

Critical—Reply to Dr. Beals—Platform Work --Prominent lecturers--New Mediums-Camp-Meetings, etc.

To the Editor of the Religio-Philosophical Journal:

You certainly should feel complimented and warmly encouraged by the kindly words that have been this spring-time coming to you, sustaining you in your efforts to root out fraud and imposition. I feel that whatever criticism there may be of your methods, no lover of the truth can fail to sustain and endorse your aims, and whatever may be the judgment of the future as to the details of your work, of this feel assured, that judgment must be rendered in the acceptance of every principle and position you have taken. There is no need of my defining my position again. Several years ago in an article entitled, "Give us test conditions," I took substantially the position our New York, Brooklyn and San Francisco friends have recently taken. Fraud is no part of Spiritualism. This understood, who-ever unearths it, when it hides under its name, is a friend of Spiritualism and of hu-

Manifestations about which there is any doubt, are valueless as a basis for scientific and philosophical investigation. And what a mass of poorly attested phenomena is furnished us. One fact reported by a Hare, a Crookes or a Zöllner, is worth all the mass reported by the careless and the credulous who rush into print, to tell what they have seen. As far as the phenomena go, let us have undoubted facts, and let them be reported by cool-headed, careful, reliable investigators. I know this will rule out the evidence of many prominent reporters, but let them go, till they learn scientific methods of in-

vestigation. I am glad to notice, as I mingle with Spiritualists, that this opinion is a fast growing one; and I cannot believe that frauds, with their sophistical reasoning as to necessary conditions, will much longer find support from any who have influence in our ranks. I notice that the tendency is, that those who have rushed into print to defend the late exposures are losing ground as public teachers, and not much longer will the hypothesis of evil spirits have a respectable body-guard to defend it as a scape-cost for evil on the defend it as a scape-goat for evil on the part either of mediums or pretended mediums. Since my return to the platform in Febru-

ary, I have been very busy and find a larger demand for speakers in New England than can be supplied. Many of those of ten years ago have either left the earth-sphere for spirit-life, or have found other avocations, and few have arisen to take their place and fewer yet are there of ability. A partial solution may be found in the compensation, for while the demand is great the pay is poorer in New England than ever before in my experience. Societies pay all they can afford, but that is not enough to support the lecturer and what will be the ultimate result, is a serious question with both speakers and

And here let me say a word in reply to my good friend Dr. Beals, who in his letter to the Journal, thinks the speakers at Lake Pleasant have no cause of complaint. Now, in the opinion expressed below, I have, I know, the sympathy of several of our New England

Lake Pleasant has determined the price to be paid speakers, not only for camp-meetings elsewhere but for Sunday work also. Its low price has been imitated and friends say, "If Lake Pleasant pays only so much we will not pay more," and it has cheapened the labor of all public workers when, because it is powerful and able, it should set a price that should not only show its own appreciation, but should educate the rank and file into a higher appreciation of the work of our public teach-

ers.
Then again, camp-meetings have had tendency to inactivity on the part of societies and friends who are able to sustain meetings and once did sustain them, but who now save all their energy for the month at the camp. Many prominent Spiritualists say to me. "

sustained by those who are new to the work. Thus while the camps have popularized Spiritualism, taken away the odlum attached to it, made the path easier in this respect to the public worker, it has reduced his compensation, and closed many of the old avenues of labor. Then as to the camps introducing him or her to labor, I have not personally found it to be of any appreciable benefit to me, and this is the testimony of four of our me, and this is the testimony of four of our speakers with whom I have conversed since the appearance of Dr. Beals's letter. We open up work by personal effort, now as we had to do before the camps. We get a little advertising by appearing on the platform, but for this we make mutual recompense by our free advertising of the camp. It is merit that tells. I have made but two engagements for lectures while attending camps, and a speaker who has attended more than I have, tells me he never made one, and yet he is tells me he never made one, and yet he is full of work.

Tull of work.

The officers of the camps should remember that were it not for the mediums and speakers they would have no camps, but were there no camps, we should have as much work to do, and also that a medium or lecturer of merit does not need them, but they (the camps)

does not need them, but they (the camps) need him or her.

I am glad that Bro. French has now devoted all his time to the cause; he is needed. I hope others of our old workers like him and Mrs. Bullene will return to public labor. Dr. Storer of Boston, who has been too little on the platform in the past few years, is now to return to it, and I hope that Fannie Davis Smith, who has no superior, may be induced to give at least a portion of her time to public work again. Mr. Colville still maintains his hold upon Boston, and is fast developing in hold upon Boston, and is fast developing in his power, and an attempt is being made to give him what he should have, a strong or ganized support. Among the most popular workers in New England is Geo. A. Fuller, and I am glad you are to give your readers one of his lectures. I know the West will like Mr. Fuller, and he is thinking of a tour there this fall. Dr. Geer also made an excellent reputation here, and will be welcomed back again. And among the recent acquisitions to our platform none have won a more enviable place as a speaker and psychometrist than Miss Lessie Goodell. From every place where she has spoken, I hear excellent reports. She also contemplates a tour west, commencing about Oct. 1.

I heard excellent reports while in Boston of the work of the mediums there, but had time to visit only one, Arthur Hodges, who I believe to have no superior as a test medium. His scances are full, and he is overcrowded with private sitters.

Several new platform mediums have recently been developed; among them is Edgar W. Emerson of Manchester, Vt. I never heard so many tests in one hour as he gave at one hall scance; and in addition to being a medium he is a moral and well bred young man, of whom he segretar need he ashamed. Mr of whom no society need be ashamed. Mr. Emerson has given excellent satisfaction as

a platform medium, resembling very much in his tests, Mr. Baxter. Mrs. G. B. Howard of East Wallingford, Vt., a most excellent woman, pleased me with her platform tests better than any one else I have heard. Her tests comprise, as do Mr. Emer-son's, full names, dates, and all particulars of life and death, with communications to friends, and with her there is aparently no more effort, than were she conversing with you on ordinary subjects in a drawing-room. While at Keene, N. H., I met Mrs. Ford of Saxon's River, Vt., who is an excellent circle medium, and also a worthy woman. I do not intend to do the injustice of silence to any others equally worthy, but of these I can speak from personal experience.

My time is fully employed and I can make no more engagements until after Aug. 27. I have letters inviting me again West and South, and if a sufficient number of engagements can be made I will start on a tour through the West, either as far as Colorado or South as far as Texas, late in September. I am engaged as Chairman of all the meetings at the Neshaminy Camp from July 17th to Aug. 27th, and hope to meet many of the JOURNAL readers there. As a camp ground it is fine and will be in numbers inferior only to Lake Pleasant. I hope to visit the Niantic Camp—a very lovely sea-shore resort —for a few days, and shall pass a short time in Sept. at the Burlington Camp. This last is a new camp and will be a fine one, as the location is lovely, and the Spiritualists of no State are ahead of those of Vermont in good will and enthusiasm. Save a few days, all who visit any of our Eastern Camps, and take in the Vt. Camp and the unsurpassed scenery of Lake Champlain and the Green and Adirondack Mountains. My address is permanently dack Mountains. My audiess is permanently at 256 Fifth Avenue, Brooklyn; from July 17 to Aug. 27, at the Neshaminy Camp, Bucks Co., Penn., where I hope to greet you, Bro. Bundy.

Yours truly, H. H. Brown.

Letter from New York.

To the Editor of the Religio-Philosophical Journal: It is a curious fact that when the vegetative world is most active, mankind are inclined to be most indolent. He who has worked faithfully with hand or brain during three-fourths of the year, is compelled to become somewhat passive during the remaining fourth. He lets those vital currents which flow unceasingly from pole to pole, course gently through his exhausted nervous system, with refreshing and healing influences, if he obeys the admonitions of his being. And how delightful to cool the fevered brain and rest the weary limbs, in some sweet country nook, where every sense is ravished with varying tints, and melody and odor and all the nameless charms of our sweet Mother who comforts

and soothes her weary children upon her

bounteous bosom! And now the ministers with fat salaries who have worked so hard in expounding the thirty-nine articles and puzzled themselves in proving that all things were created out of nothing, and that three are one and one is three,—are making ready to rush off to Europe or go to the mountains where board is four dollars a day, and all their rich parish-ioners follow with admiring zeal. When they return from art-capitals or fishing-excursions their parsonages are refurbished, their salaries are raised and their churches are revarnished. What else can they do in turn, but re-varnish their constituents, pray that the enemies of their Lord—(Mammon)—may be confounded, and the righteous—(richeous)—may flourish. In other words, "may monopolmay hourish. In other words, "may monopolies succeed, may injustice increase, may the rich grow richer, or the poor poorer, for then these splendid churches shall be supported and the offices of the preachers continue sinecures for thy sake—who hadst not where to lay thy "head"—And the congregation respond with just the right shade of solemnity—neither too much par too little,—"Amen!"

ONE NOT IN THIS CATEGORY, get all the lecturing I want at camp," and upon this annual revival, they rest the other eleven months, and the public meetings are seleven was given upon Benedictions. He a few copies.

-neither too much nor too little,—"Amen!"

first defined benedictions, benefits and words from the same root, and then made application. Then he proceeded to give such a plain forcible, searching address, as I would all those who sat in neighboring churches might have heard. He annunciated obedience to the will of God, as living in conformity with the laws of nature, those processes of nature or laws of nature, those processes of nature or deific life, by which effect always follows its legitimate cause. This was true in the moral as in the physical universe, and they who taught otherwise,—who preached forgiveness, or compensation even,—that because a man had suffered much here, therefore he must be reverted thereof the suffered much here. rewarded hereafter,—taught an error which would certainly mislead. It is an error which we as often hear from the Spiritualist platwe as often hear from the Spiritualist plat-form, and one that must be boldly refuted. The lecturer dilated upon the necessity of making the daily life as well as the thoughts and affections, conform to the Di-vine natural laws of cause and effect, so that we may live in obedience to the will of God. It was not enough to follow the dictates of conscience,—the conscience must be enlight-ened, before we can grow in the graces of the ened, before we can grow in the graces of the spirit. But I believe this discourse, preached from a text in the book of life, will be given in obstruct. in abstract. Mr. Davis announced that his lectures will be resumed the middle of Sep-

CHARLES BRIGHT AT STECK HALL.

The evening discourse was from our worthy brother from Australia, with whom you are conversant. A splendid audience turned out to greet his first appearance in the city; it overflowed into the aisles, eddied about the corners and the platform, and finally had to be turned back from the door. Every grade of mind and belief was represented, and all were held in close attention for the space of an hour. The manly frankness, the convinc-ing logic—the intellectual range, the cumu-lative proofs of his statements regarding "Death and the After Life in the Light of Science," made a deep impression, especially upon those who are just emerging from the theologic prison, uncertain if there be a future, and if so, what it must be. He painted no obscure pictures, but following the line of thought begun in the morning discourse. Mr. Bright proved the necessity of the life hereafter being a legitimate continuance of the loves, tendencies and aspirations which the loves, tendencies and aspirations which are made manifest in this. At certain portions and at the close, the speaker reached genuine eloquence. He will be warmly welcomed at

the Hall on his return in September.
After closing, Mr. Bright gratefully and gracefully acknowledged his obligations to the Harmonial Philosophy, and to the Teacher by whom it had been published abroad, while he declared his pleasure at being able to speak from the platform of Steck Hall.

It is to be hoped that this cultured and truth-loving brother may have the opportunity to do the good work which his heart desires among the camp-meetings which are soon at

After many lingering hand-shakes and parting wishes, with Mr. Davis and his beloved companion, and words of welcome for Mr. Bright, the large audience slowly dispersed laden with memory and with hope.

A DELIGHTFUL RECEPTION, was held by the Harmonial Association on the evening of the 9th at the charming home of Mrs. Crans on west 34th st. It had a threefold success: first as one of those social gatherings which shows us what society can and should become, then for its matchless music and finally for the deep spiritual current of feeling which flowed like an undertone, through all the evening. And here the Har-monial Philosophy finds its home,—in the culture of the religious feeling,—without which the higher, deeper, diviner life is

The singing by Miss Conron, the regular Mr. R. N. Dungan, Jennie Dickerson, and last but not least, the famous balladist, Belle Cole, was above praise. It was such as can-not often be heard at a first class concert.

During refreshments Mrs. Mary Davis gave sweet words of greeting and benediction; Mrs. Davis spoke briefly and happily of the True, the Beautiful and the Good, and Mr. Charles Bright was then called upon. This gentlemen's impromptu speech, clear in thought and profuse in feeling, made a glowing tribute to the Harmonial Philosophy. Twelve years ago his first acquaintance with it had been one of the most marked events in his career,—to it and to its Teacher he owed more than to anything else. He spoke also for many in Australia and New Zealand, who were the friends and students of this Philoso-

Mrs. Poole, correspondent of the Religio-PHILOSOPHICAL JOURNAL, in response to a call, welcomed this friendly worker from that distant quarter of the globe, and rejoiced that the Isles of the Sea were illuminated by the light and wisdom by means of which we are studying the mysteries of Life.

WHICH OR WHAT?

While passing down Broadway, the other day, I was buttonholed by an old friend whose corrugated brow and wondering eye betokened perplexity. "Have you seen the Amended Mapifesto?" said he. "Do you mean Jumbo?" replied I, perplexed in return. "Not that kind of an animal," responded he, and at once explained: From him I gather that the latest Boston conundrum is, whether the Manifesto aforesaid is or is not a burlesque. In the former case it is quite as true or consistent as the latter. In either light it is a "goak to be explained" as Artemus Ward says. In any event, Truth, Justice and Goodness shall conquer in time. New York, June 14th. 1882.

After a protracted microscopic study of coal, Prof. Reinsch has come to the conclusion that coal was not derived from land plants, but chiefly from microscopic forms of "a lower order of protoplasm." He holds that plants of a higher order have contributed but a fraction of the mass of coal veins, however numerous they may have been in some instances. In a recent lecture, stating his conclusions, Prof. Reinsch referred to the fact that Dr. Muck, of Bochum, held that algæ have mainly contributed to the formation of coal, and that marine plants were rarely found in coal because of their tendency to decompose, and that calcareous remains of mollusks disappeared on account of the rapid formation of carbonic acid during the process of corbonization.

The deepest mine in the world, according to Prof. H. Hoefer of the Academie Imperiale des Mines, is the Przibram silver mine in Bohemia. The lowest depth is nearly 3,300 feet below the surface. At this depth the temperature of the rocks is 73.90 degrees F.; and the temperature of the air 76.3 degrees

"The Cross and the Steeple," by Hudson Tuttle, price ten cents. This work is out of print, but we have been fortunate in securing

Current Items.

Italians are negotiating for the old house at Clifton in which Garibaldi used to live when he was a candle maker on Staten island They intend to convert it into a home for aged Italians.

The Pope is about to purchase for the Vatican the largest topaz in the world. It weighs seven pounds. Lapidaries have been at work upon it since 1832, carving thereon a representation of Jesus at the last supper.

Governor Hoyt of Wyoming, says that the Sabbath in Cheyenne is as quiet as any village in Massachusetts, and he attributes the improved moral condition of the place to woman suffrage, which prevails in the State.

An influential committee has been formed for the purpose of collecting funds toward the erection of a memorial of the late Mr. Darwin. It is also proposed to establish a fund associated with his name to be devoted to the furtherance of biological science.

The number of emigrants arriving at New York from Europe is unprecedented. On the 31st of May six thousand landed, making the arrivals for the month more than 90,000. A year ago a monthly arrival of 76,791 was chronicled as a thing unheard of, for that number was about the yearly arrival thereto-

The census office has issued a bulletin showing that by the census of 1880, the number of persons in the United States was 50,-155,783; the area in square miles, 2,900,170; the number of families; 9,945,916; the number of dwellings, 8,955,812; acres to a person, 37.01; persons to a dwelling, 5.60; and persons to a family, 5.04. to a family, 5.04.

Three physicians in the City of Milan, Italy—Prof. Gervasoni, Dr. Tulio and Dr. Krebs -claim to have discovered an infallible cure for hydrophobia. They are willing to come to any city of America, and to allow one of their number to be bitten by an unmistakably rabid dog, and to perform the cure publicly and under the eye of the most capable obser-

Pearl fishing on the coast of Lower Califor nia is an important industry, no less than one thousand divers being employed in bring ing up the costly black pearl, which is found in a great state of perfection in the deep waters of the La Paz. The pearl oysters are found from one to six miles off shore in water from one to twenty-one fathoms deep. The product of a year's work is about \$500,000, estimating the pearls at their first value.

.The family of Gen. Garibaldi-have decided to abandon cremation of the body, owing to practical difficulties in the way of its accomplishment. The remains will be interred provisionally at least, at Caprera. The work of embalming the body was attempted too late. The body is clothed in a red shirt. The room in which it rests is filled with flowers and wreaths. Workmen are preparing at Milan a tomb consisting of a pyramid of granite four metres high.

Judge Tourgee, author of "The Fool's Errand," in speaking of the proposed reunion of the Methodist Church South with the Methodist Episcopal Church, says that until the two churches can work side by side in complete and thorough fraternity, it is the mer-est folly for a few sacerdotal politicians on both sides to talk about patching up a form of confederation without power in the central body or community of interests or uniformity of administration in the members.

One of the most distinguished mathemati-cians lives in New York City, where she has for over thirty years instructed captains and officers in the naval, revenue and merchant service in their mathematical and nautical or a wearing so er, she sailed in her father's vessels with her husband, who was captain. She thus acquir ed a thorough knowledge of practical mathematics, and has done more to make life safe at sea than any other one individual.

The Fox River Association of Universalists convened in Chicago, June 14th and 15th. Many able speakers were present, and several interesting papers were read. Deacon Abram Gale, Oak Park, Ill., related some interesting reminiscences concerning the early efforts of Barnes, Murray, Rich, Ballou, and others in the New England States to lay the foundation of Universalism. Mr. Gale is the oldest deacon in the church, and assisted in organizing the first Universalist church in this

The shotgun method of persuasion was tried some time ago in Georgia on a lot of Mormon missionaries, with a view to discouraging them from making converts. It had the effect of making the missionaries seek other fields of labor. Now in Mississippi moral suasion has been tried on a similar party of evangelists. They have been notified to leave the State and not come back again. The invitation to depart was couched in such terms that the Mormons at once accepted it without controversy.

The Baltimore Truth says of one of the churches in that city: "In one of our most fashionable churches may be seen each Sunday a man passing around a basket. He is one of the deacons and is the church clerk, keeping all the records. During the week this same man may be found in his counting room. He is the head of one of the largest liquor houses in the city." The National Bap-tist says: "Alas for such a church! Surely here divinity needs a doctor who knows the right, and, knowing, dares to do.'

A remarkable collection of surgical instruments has been discovered at Pompeii, and removed to the Naples Museum. It evidently belonged to one practitioner or establishment, and is as large an equipment as the 'modern surgeon is usually supplied with. One of the most interesting instruments is a long rod with a metallic plate fixed at one end at an angle of 135 degrees. It was at first thought to be a cautery for internal operations, but its remarkable resemblance to the modern laryngeal mirror suggests the possibility that it was amployed in a similar manner it was employed in a similar manner.

Quite a number of century plants in various portions of the State of California, are throwing up stalks preparatory to blooming. One upon a ranch in Sonoma Valley, on the west side, near the foot hills, grew six feet in eight days. A mammoth century plant, which has been for years on a farm in the San Gabriel Valley, will blossom soon. The plant spreads over a circle of forty-eight feet in circumference. The flower stem is expected to become forty or more feet high before it completes its growth. At Alvarado a large it completes its growth. At Alvarado a large century plant is now thrusting up its flower stem. Eight or ten other cases are reported in other parts of the State. The Agave Amricana, or century plant, will, in California, bloom in eight or ten years after being plant-ed. The Mexicans make an intoxicating drink, pulque, from the sap, and its manfac ture is said to be very profitable. From the leaves a hemplike fibre is obtained.

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