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

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Dr. Crowell in Reply to Mr. A. E. Newton.

To the Editor of the Religio-Philosophical Journal:

"It is never good

This is a prudent worldly maxim, and the reception that my previous communication to the JOURNAL has met with, from certain Spiritualists, shows that it cannot be violat-

ed with impunity.

My latest assailant is Mr. A. E. Newton, who, in the last issue of the Journal, gives free expression to his pent up feelings in an article occupying three of its columns. The gentleman does not attach much importance to the testimony upon which I based my opinions of Mrs. Hull's pretensions to mediumship. With little or no knowledge of its nature, he characterizes it as "consisting of the gossip, suspicions and conjectures of persons who had attended unsuccessful seances, and had failed to be convinced." Mr Newton has here reached his conclusions with even less evidence than he possessed when he made up his mind that Mrs. Hull was the champion medium for materialization. I would refer him for information on this point to my rejoinder to Mr. Kiddle in the last issue of the JOURNAL, where I replied to a similar objection made by that gentleman.

But when Mr. Newton says, "I do recollect distinctly, that repeatedly in referring to the case of Mrs. Hull he [I] spoke of the testimony of his spirit friends to her fraudulent character as conclusive with him, rendering any personal investigation on his own, or even my part, unnecessary," he draws upon his morbid imagination and defective memory, for I unhesitatingly deny that I ever said that the testimony of my spirit friends was conclusive in this matter, for I never at any time regarded it as otherwise than simply confirmatory, and as to my saying,—or even imaginthat their testimony rendered personal investigation unnecessary, this is equally

What were truly my sentiments at that time upon this, and similar questions, may be ascertained by referring to the issue of The Two Worlds of Dec. 10th, 1881. It will there be found that I said of my spirit frien ds "It has only been when they were able to convince my reason that I have followed their advice, and I have frequently rejected it to my advantage. Their mission is not to direct, but to counsel and advise. Their power is limited, and in worldly matters we should depend on our own judgment and reason for guidance. Where, from long acquaintance, our confidence in their honesty and intelli-gence is justified, consult them, if we please, on important matters, but reject their advice if it conflicts with the dictates of our own judgment. Regard them as friends who are desirous of assisting us, and whose advice is worthy of consideration, but not as beings of superior wisdom, whose dictates we should unhesitatingly obey." These were my delib-erately formed and declared opinions in December last, when the question of Mrs. Hull's mediumship was a frequent topic of conver sation with Mr. Newton and myself, and when they were published the gentleman must have known them to be my true opinions, and had I maintained, as Mr. Newton alleges, that the testimony of my spirit friends to her fraudulent character was conclusive to me, rendering any personal investigation unnecessary I must have contradicted myself, and Mr. Newton would have pointed out the inconsistency of my holding opposite opinions upon the same subject. It thus happens that my present declaration that Mr. Newton is en-

Mr. Newton and others, I invariably said that I condemned her, partly upon the testimony of her own friends, and partly from a careful analysis of the published reports of her seances. The confirmation by my spirit friends, of my opinions, thus formed, was regarded as

only incidental and confirmatory.

In relation to the foreign medium whom Mr. Newton was in such haste to place under the patronage of *The Two Worlds*, he says he had several interviews with him before I saw him. This is probable, for by this time Mr. Newton had learned that I could not be persuaded to place confidence in the cunningly devised and false stories that so readily took him captive, and it required considerable outside pressure to bring him to the point of seriously proposing that I should accept them as truthful.

as truthful.

Mr. Newton says he has conclusive evidence which he obtained, and still has in his 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.

The gentleman Lamanware has the testimony The gentleman, I am aware, has the testimony of the medium himself to this effect, and doubtless has the testimony of certain other well-known Spiritualists confirming the medium's assertion, but I am surprised to learn that he has evidence that even a majority of these regard him "as an innocent victim of persecution." I supposed I had some know-ledge of this subject, and it is directly at variance with such an assumption. I know that the editors of the two most ably conduct-Spiritualist journals in that country regard him as I do, but if Mr. Newton possesses this "conclusive" evidence, it would seem to be his duty to the medium, whose cause he so zealously espouses, as well as to the public, to publish it widely, so that justice, though tardy, may be done him. I was aware that Mr. Newton was an unpractical man, but I did not before regard him as so extremely unpractical as this course on his part seems to indicate. Should the gentleman now fail to produce his "conclusive" evidence some, at least, will be compelled to believe that his estimate of its importance is greatly exaggerated, and that this evidence, like that upon which he hasses his only indicate. Should the gentleman now fail to produce his "conclusive" evidence some, at least, will be compelled to believe that his estimate of its importance is greatly exaggerated, and that this evidence, like that upon which he hasses his only idea to be an idea being realized, like darkness as the shade of the light, death of like darkness as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as the extinction of life, the Underworld of light as on which he bases his opinions of materializing mediums, is not by any means conclu-

And here is the proper place to refer to an act of Mr. Newton's, which, as it was publicly performed, is a fair subject for criticism. was unprepared to believe him capable of stooping so low, as he did after J. M. Roberts's castigation of him in Mind and Matter of March 25th, as to hastily recant, and abjectly apologize to Roberts for having offended, by expressing, in an unguarded moment, a truthful and sensible doubt of the honesty of Mrs. Reynolds. He here proved himself to be sadly deficient in manliness of character, and as appears to me, in fidelity to his convictions in relation to a question vitally affecting the best interest of Spiritualism.

I know that he entertains opinions of Roberts and his scurrilous sheet, similar to my own, and knowing this, it seems to me to be censurable for him to recognize and afford encouragement to Roberts and his organ, by writing for the latter, over his own signature. But considering the character of the communication, that journal, doubtless, was the appropriate vehicle for its presentation. In view of the possibility of Roberts reviewing Mr. Newton's past record of spiritual vagar ies, it is reasonable to suppose that he felt he could not afford to offend him by dissenting from his opinions of Mrs. Reynolds.

'erbum Sap. My condemnation of two false mediums has been the ostensible excuse for Mr. Newton's personal attacks, but this was only the opportunity which he was eager to improve by venting his rancorous feelings against me.

His reply to my article in the Journal of June 24th is principally made up of these personal thrusts. Excepting two or three instances, he does not attempt to reply to the many arguments I advance against the genuineness of the mediumship of Mrs. Reynolds and Mrs. Hull. If he expected to influence the opinions of intelligent Spiritualists upon this question, he should have devoted at least a moderate share of his attention to these arguments, but in his impatience to vent his ill-feelings he lost sight of the main object of the discussion, while at the same time, by raising this dust, he hoped to blind the eyes

of Spiritualists to the main issue.

It is to be regretted that Mr. Newton should devote his communication almost exclusively to personal attacks, as he thus compels me, if I reply at all, of necessity, to confine myself principally to what relates to personal matters. Unlike Mr. Newton, I have no taste for such work and would gladly leave it for him to perform were it not that the vindication of my character demands that I shall re

Mr. Newton has had no sufficient reason that I am aware of, to entertain toward me feelings otherwise than friendly, as I always under all circumstances, while we were as sociated in the publication of The Two Worlds, with one solitary exception, where a different course was absolutely necessary studiously endeavored to avoid even the semblance of authority, and at the same time I endeavored to impress him with a sense of the kindly and fraternal feelings that I entertained towards him.

But, previous to our parting, I was com-pelled to believe it was one of his vagaries that it was my bounden duty, notwithstanding my failing health, to continue the publication of The Two Worlds for his especial tirely in error in this matter, is confirmed. benefit, and he felt that I deeply wronged him 019, outnumber When conversing about Mrs. Hull, with in discontinuing it. It is evidently princi- 1876 or of 1878.

pally owing to his disappointment in this respect that in his reply to my article he accuses me of "natural hardness of disposition," and this compels me, much against my in-clination, to state the following facts in refutation, so that my friends whose good opinion I highly value, may judge what de-gree of truth and justice there is in the accu-

on the 14th day of last July, when I engaged Mr. Newton, I sent him a check for \$100, as a free gift. He did not enter upon the discharge of his duties until the first of the ensuing month. In his letter, acknowledged the months are the months and the months are the sent and the months. the ensuing month. In his letter, acknowledging receipt of the money, he said: "I can hardly command words in which to express the surprise and gratitude which this unexpected proof of your generosity, confidence, and earnestness has occasioned;" and more to the same effect. In a previous letter he said: "I have long felt that we ought to have a paper devoted to Spiritualism of a somewhat different character—more truly spiritual, religious, philosophical and reformatory than any we now have."

ual, religious, philosophical and reformatory than any we now have."

The agreement between us provided for the payment of a monthly sum of \$100 for his own services and those of Mrs. Newton. On the 1st of August, instead of \$100, I paid him \$125, and a like sum September 1st. On October 1st, to his surprise, I voluntarily raised his salary to \$150, and he was lavish in his professions of gratitude for my unexpected kindness, as he termed it. A like sum he received each month thereafter.

The 22nd number of the paper—that of

The 22nd number of the paper—that of February 11th—I intended should be the last issued. It went to press on the 8th, and I then expected all editorial labor to terminate, but Mr. Newton cherished the delusion that some party or parties, with abundant means, would come forward to continue the publication of the paper. I knew from previous inquiry and told him that there was not even a remote probability of such an idea being realized. doing 1 incurred a needless expense of \$150

terminated on the 8th of that month. I also presented him with another check for one hundred dollars, as a token of my friendship and good will. But to this amount—a free gift—he demurred, and expressed his opinion that the amount should be increased to one hundred and fifty. I attempted to reason with him on the subject, but he continued firm in his demand, and I declined to increase the amount.

Here was another grievance for Mr. New-ton to brood over, and for this, together with my failure to continue the publication of the paper for his benefit, he became as his course ince then has proved, my enemy.

The gentleman was engaged in editorial abor on The Two Worlds six months and eight days, but was entitled to his salary for seven months. According to the agreement between us he should have received seven hundred dollars, while, in fact, he received twelve hundred and twenty-five, the difference, five hundred and twenty-five, being in excess of what he expected to receive and a

voluntary gift on my part.
Whether my treatment of Mr. Newton evinces a "natural hardness of disposition," on my part, as he charges, or an unnatural want of gratitude and manliness on his, I leave the reader to decide.

And this is the man who accuses me of being untruthful. I regret that he should be so rash as to make this charge, not for my own sake, but for his, for those who know me well will hereafter hesitate in crediting him when he asserts anything on his own unsupported authority. Untruthfulness is not one of my many faults, and no person who knows me as well as Mr. Newton does, has ever attributed it to me. It has remained for his unprejudiced and discerning mind to make the discovery.

I have never for a moment entertained a doubt of the sincerity and good faith of any of the prominent defenders of Mrs. Reynolds and Mrs. Hull; not even of Mr. Newton's until he so suddenly changed his opinion of Mrs. Reynolds under the gentle stimulus and coercion of Roberts; but even here I would rather attribute his change of base to his utter lack of experience with genuine materializing mediums, and his want of knowledge of the facts and philosophy of materializa-tion itself, which left his mind free to embrace either side which the evidence at the moment seemed to favor.

It may suit the gentleman's mood and pur-pose to have this discussion of a vital question degenerate into an acrimonious, personal controversy, but not mine. Should Mr. Newton see fit to discuss the question of fraudulent mediumship, excluding personal matter, I will be pleased to meet him on that ground, but otherwise the controversy with him now terminates, so far as I am concerned

EUGENE CROWELL. 196 Clinton Ave., Brooklyn, N. Y.

On the last day of May eight steamers landed at Castle Garden 5,995 immigrants, the largest number ever received in one day. Among them were sixty silk weavers from Marseilles, and over a hundred millers from Hamburg. The total arrivals for May, 90,-019, outnumbered those of the entire year of

The Problem of Evil.

BY ALEXANDER WILDER.

Numerous have been the inquiries, innumerable the endeavors to give some reasonable and satisfactory explanation in regard to the existence and office of evil. It appears repugnant to every thing good and beneficial, yet necessary and unavoidable, perhaps on that very account. To solve the riddle thoroughly is not within the power of human ability, which may not cope successfully with the effort to grasp and contain a problem greater than its own dimensions. Yet it is lawful to make inquiry, not only to know that we are able, but because the endeavor expands and insignates mental qualities. So too, in the converse: it is not possible by searching to find out God, and to explore the Almighty to the utmost, yet the higher the ideal which we attain of the Supreme Goodness the better, purer and nobler do we berepugnant to every thing good and beneficial, ness the better, purer and nobler do we be-

But the problem of evil cannot be the com-plement of the Supreme Right. As the latter is, from its inherent essence the end, the other of necessity is but a means. It is the servant that has no ulterior alternative except to do the will of the master. Whether this be rendered willingly is an indifferent matter; the necessity of it is the supreme law. However ill it may be to do evil that good may be the outcome, it is certain that in the event all wrong is destructive and suicidal and must lay down before the right, which alone is perennial and permanent. Evil is of the transitory, the evanescent and temporizing; good is the static, permanent, and

The personification of evil as a hostile power was of relatively modern period. It was more usual to refer to it as a negation, like darkness as the shade of the light, death as the wrong is only that which is wrung, At the end of February I placed in Mr. distorted, perverted and so made crooked. Newton's hands a check for his salary, one hundred and fifty dollars, being the full in the principal classics of the earlier peoples, monthly payment for services that actually The devil was never such originally, but a god dethroned. Seth or Typhon was revered till the later Egyptians associated him with their Shepherd-oppressors; after which their sacred myths represented him as the brother and assassin of Osiris, and made his conquest by Horus, and the expulsion of the Great Dragon Hof into the desert, the figures of human redemption. It was not unlike the Persian concept imputed to Zoroaster, who enthroned one supreme intelligence over all divinities and spirits; but when he brought this idea to contemplation as an object found the principle of polarity existent in it, which required an evil as well as a good mind-not as two personalities, however. That idea came later; as when the Judean colonies had been planted by the Persians in Syria, the Asideans and Pharisees personified the Hittite god Seth as Satan, the father of Lies, and Baal Zebul, the Overlord of spirits as the prince of demons. good and bad. In its origin as a mortal concept, and as generally regarded, the evil principle was an energy not wholly and absolutely wicked, but a perversion incident to the limitations of conditioned existence. The conclusion would appear not only legit

imate but indeed unavoidable, that the origin of evil is to be found in the anterior cause of existence. We are thus carried beyoud the province of observation into that of speculation. While some regard this as the department of conjecture, others find it the world of clear vision. Our subjective condition as beings of intelligence will enable us to understand aright or otherwise.

That the alliance of the human soul to natural existence has been associated with the privation of good and the casualities and calamities of life, even to the extent of wrong doing and crime, is manifest to all. The first lapse from perfection would seem to consist in the susceptibility which rendered it subject to the attraction toward an objective mode of existence. It becomes a complete fall when the whole spiritual nature is submerged and overwhelmed in external conditions, phenomenal life and pleasures of sense. That which is we may always accept as the right; that which is in change, becoming, phenomenal, is more or less involved in evil and wrong. If the transitory assumes to be the actually real, the greater, and so the rightful lord, it becomes thereby malignant, the light the decrease the real the problem. the liar, the adversary of good, the arch-

enemy of mankind. • The tendency has, therefore, existed among metaphysicians to regard nature and mater ial condition as afar from light, purity and goodness. The besetments to selfishness and wrong doing, according to this sentiment, are corporeal. "The heart (or corporeal nature) is deceitful above all things," said the Hebrew prophet; "Yea, it is corrupt, who can fully know it?" "All evil things," says Jesus, "come from within, out of the heart of man, and they defile man." "I find a law in my body warring with the law of my interior mind," says Paul;" "for with the mind I serve the law of God, but with the flesh the law of sin." Sokrates explains it in the same way to Theodoros: "It is not possible that evil should be destroyed, for there must always be a something antagonistic to good; nor can it have a place among the gods, but of necessity hovers round the sphere of earth and mortality.'

Many curious beliefs have sprung from into an explosive compound.

this conviction. That it is inherent as well as incident in mankind to do evil, is the most pronounced among them. So long as human beings remain in the world they will human beings remain in the world they will be controlled by natural laws, it is asserted; and therefore will be evil, sensual, selfish and wrong doers. This is the belief of every Christian denomination, as well as of the various religionists and non-religionists outside of the Christian body. It is to be regretted; for its tendency is to induce a laxity in morals, cruelty and disregard for justice. The bestial sentiment that physical might is the all of right, is justified by the reasoning that it is natural. We blame not the tiger for destroying helpless animals, and cannot by any logic condemn the man with a tigerish nature for acting according to it. This consideration leads statesmen to set aside all consideration leads statesmen to set aside all humanitarian sentiments and enact penal statutes of a merciless character. The Hebrew Sadducees were cruel in their juris-prudence, while the Pharisees were lenient

and gentle. Both acted by their beliefs. The Oriental mystic has sought to escape from evil by procuring release from the close alliance of spirit with body. The corporeal delights which make the present life attrac-tive, were denounced as evil because they bound the soul to physical existence. It was regarded as needful to rear children to perform rites to the departed soul in order to free it from a suffering in the after life; but as material conditions involved the individ-ual in evil, it was believed that the sexual ual in evil, it was believed that the sexual relationship was impure, and to be shunned except under specific conditions. Marriage was a qualified evil, and tarnished the purity of the soul. The aspirant for a purer excellence, as well as for a more tenacious physical vitality, regarded the attraction and pleasure of sex as destructive to the health of body and mind. Nor is the idea without its intrinsic truth. "He that is able to receive this," said Jesus, "let him receive it."

Under such a belief, the monastic life has been a religious characteristic for uncounted

macerations of the body accompanied. Fasting, abstinence from the bath, and other privations were employed. It was the aim to trample down the bodily sense, in order that the soul might be emancipated from it. into the higher beatitude.

It is certain that many succeeded. They escaped physical disease in its protean forms. escaped physical disease in its protean forms, often living to an incredible age; and attained a life, a ken, and ecstasy transcending all that they had sacrificed. In the evolution of spiritual energy they also derived inconceivable benefit from their conserved and enhanced corporeal resources. The elimination of selfishness and sensuality from their circle of life was supplemented by the pobler circle of life was supplemented by the nobler boon of interior force and the bliss of disinterested love.

"We ought to fly away from earth to heaven as quickly as we can," says Sokrates to Theodoros. He further explains that "this flying consists in becoming like God as much as is possible; and this assimilation is the becoming just and holy by means of the interior wisdom." This assimilation is the enfranchising of the divine element of the

But while the philosophers deprecated the mingling of the soul with the corporeal na-ture, they recognized the rightful place of the latter. Plotinos repeats the explanation, that the separation meant only purification from anger, desire and other perturbations; yoga or nirvana of the Eastern sages, not physical death. Indeed, dying does not of physical death. Indeed, dying does not of itself, separate the soul from the entanglement with nature. Spirits after death have and exhibit the like peculiarities as while in the fabric of flesh and blood; they retain a hybic nature and its characteristics till they are further purified. On the other hand, this purification may take place while the body yet exists. The soul in such case is not yet exists. The soul, in such case, is not agitated by the appetite for food and drink. nor even to sexual appetite; but these are subordinate to it. The individual is in all respects in the world and yet at the same time is above it.

We are thus enabled to behold evil with its concomitants in its proper place and character. It is the obverse side of the great worldpicture, the opposing pole, the servant of the right. It gives the soul necessary discipline evolve and so eliminate impurities. perfection is thus made attainable of which we would not be otherwise capable. The soul became a denizen of this world for the sake of experience and perfection. ion. But it is none the less divine, however it may be obscured and eclipsed. It yearns for the truer life, and every lapse, pain or discipline which it undergoes has the same infinite end. There is no one so bad but that he can become holy and divine through good-

Yet spake yon purple mountain, Yet said yon ancient wood, That night or day, that love or crime, Led all souls to the Good.

Messrs. Galloway and Abel have found coal dust to be an important factor in explosions of the gasses in mines. A mixture of coal-dust and air is not explosive, but a quantity of fire-damp too small to produce any effect when mixed with air alone causes the mix-ture to become violently explosive. Prof. Abel's experiments show that any distribution of dust mixed with air containing a small quantity of fire-damp converts the mixture

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

(Copyright.)

CONTINUED.

To describe all the experiences of this period would be impossible, and altogether unnecessary for the purpose of this relation. Physical and mental alike were operated upon, to carry on the development of both simultaneously. I was impelled to lecture, with but the one auditor, my sympathetic husband, and when the words refused to come, to stand waiting for them, with mind on the strain to eatch the shadow of a thought from the inspiring spirit to relieve the expectancy. Thus for hours I would be compelled to submit to a most trying ordeal, which I could not be permitted to resist, for the purpose of all this was to train my susceptibility. exercise me in concentrating my mind on a point, and keeping it there, and at the same time give the best opportunity for operating upon my physical system throughout, for withdrawing its magnetic ethers, preparatory to replacing them with a more spiritual grade. My voluntary forces were in complete subjection, so that I must stand or sit, stir or keep perfectly quiet, without the movement of a muscle, as suited the purpose of the operator. I would keep so quiet for hours, either sitting or reclining, that my husband would think me sleeping or entranced; but when he attempted to arouse me. I would stiffen my muscles or limbs, and thus oppose myself to being disturbed, without any other sign of consciousness, until permitted to stir or speak. This indicated the process going on with my body, which could not proceed with facility at this early stage, when the latter was in motion.

Sleep was dispensed with just as much as it could be and the functions of life remain undisturbed. I grew more wakeful as I approached the crisis, until for the time is impossible, without complete physical exhausthe last week, I slept almost as little as I ate during that time, which was literally but a piece of bread on the first two days and nothing on the other five. My food had been gradually reduced to the minimum of a small piece of bread daily, for some days, when the total abstinence commenced. I did not miss my food nor sleep. I was sensible of no diminution of strength, although I knew I was kept very quiet for some days, allowed but | for supplying stimulus to the physical forces, is the just sufficient exercise to stir my muscles a little.

During these weeks, while all this was in progress and before this most severe treatment was commenced, my mind was exercised in the strangest possible manner. The sleepless vigilance of my attendants allowed no mental quietude, except during the brief hours of sleep; and it seemed to me that they grudgingly gave way for the few hours, and, at last, moments, of quiet rest that were allowed me. There was an incessant effort to keep my mind concentrated on the work going on with me; as though the co-operation of my own thoughts, desires and aspirations, was a necessary accessory to the labor of unfolding my interior powers. higher, more spiritual grade. This plan was in imita-And so it was. The current of thought directed to the tion of Nature's action in case of disease, when a patient object in view, or concentrated on the operators, was has the inherent vitality to throw off the poisonous virus placing the mind en rapport with the forces at work; generated in the system; which effort of Nature exhausts and keeping it thus, was preserving the condition most the energies, frequently, to the very verge of dissolufavorable for carrying on the process to a speedy and

successful issue. of my attendants so as to converse readily with them, I that a new lease of life is taken, and greater power of sacred law of spiritual development was being exemplified, and where no unhallowed influence was permitted to enter, or inquisitive mind to intrude, to volunteer advice or carry away erronious impressions of what was being done or suffered. I was addressed in this language: "We shall say many things to you, and some of them will be true and some will not be; so you had better keep them to yourself." Why this, I was not informed, and could not understand at the time, unless it was to exercise me in guessing; and as it transpired, if this was the object, I did not prove, at first, an apt scholar. Then commenced the mental exercise, by means of spirit whisperings and impressions, and the psychological influence that was a perpetual spur to thought, which was of every variety of which mind is capable. By turns were aroused all the varied emotions; as mirth, sadness, joy, apprehension, sorrow, disgust, humility, reverence. I listened in silence, and with an absorbing interest, to the most extraordinary statements of the spirits. It was a thing so new, and out of the common track of mortal experience to be permitted thus to discourse and listen, that, of itself, it was a power to psychologize. I told very little of what was thus spoken to my spirit, but what was given in the way of writing or talking, that my husband shared. We committed some blunders, in revealing some things that were written through my hand, as it was quite natural we should, not comprehending, as yet, the law that made imperative the various emotional experiences that were brought about by tales of bereavement, sorrow and suffering, because they could be induced in no other way so effectually. I was allowed to share a few | the result of the strange, unheard-of method that was of these private experiences with a few near friends, for the purpose of arousing to intensity a certain set of emotions, when it should appear that I had blundered, sadly, in giving even this degree of publicity to what I had been, in reality, warned was just as likely to prove untrue as true. I learned by this mistake, that test mediumship was a hazardous role for me to attempt to enact. I learned, also, an important truth regarding tests—the power of identifying spirits communicating. I became convinced beyond a doubt, that spirits personate others, and individuals in earth-life, by gathering to themselves of the magnetic ethers of those they would personate and then impressing subjects with this magnetic presence, as though it were the individual himself. This was demonstrated, not only in my own experience, at that time, but in other cases that occurred under my observation in the same vicinity. "Tests" of the presence and identity of this, that, or another spirit, after this, became of little worth to me as demonstrative of any thing but the presence of some spirit or spirits trying their power to effect some purpose with subjects or observers. Communicating by proxy, was thus early revealed to me as a common method among spirits. It will be understood by the reader, that I was learning many things experimentally, regarding the

The activity of mind induced and kept up while that of the body was restricted more and more as the crisis approached, involved a philosophy besides that just pointed out. The whole process was based upon principles that interacted, the one dependent upon another, and all acting in unison for the furtherance of the ob-

Spiritual Philosophy, that could be learned in no other

was not to be exhausted by physical activity, but by the agency of the attractions and repulsions propagated among the finer ethers of the body by spiritual attendants, so as to create susceptibility to spirit forces while the physical system was being exhausted of a grade of physical force, or magnetic ethers. Interrelated to this process of regenerating the body was that whereby the mentality was undergoing the same. The activity in this department of the being corresponded to that among the physical magnetic forces, just described, and served a corresponding purpose. Besides, it served the further purpose of stimulating the flow of the blood, and the consequent mechanical activities of the structure, while the supply of food for nutriment was small and lessening by degrees. It is well understood how emotions stimulate the flow of the blood, and how a student will sometimes live upon the activities of his brain when utter exhaustion would ensue but for the energy of intellect and will, that keep the physical functions in active exercise in answer to the drafts made upon them.

It is not to be supposed that while partial and entire abstinence from food was the requirement, that the body needed and received no nourishment besides. "I have meat to eat that ye know not of," said one highly spiritualized. And they can say the same, to-day, who have been spiritualized by development. The susceptibility created by the developing process described was the means whereby the body was sustained in comparative strength for the many days when the actual food taken would have been insufficient for the purpose.

Fasting, by creating a sparsity of the grosser magnetic elements in the body, which are repulsive to the finer ethereal elements, gives room for the finer ethereal elements of the atmosphere, which are attracted to the body by virtue of a likeness there to them—an affinity they have for elements of the physical structure, which is increased as abstinence continues and the body is spiritualized by the spontaneous action of the forces. There are those with whom fasting for any considerable tion; from the fact, that they have not the inherent capacity to draw upon atmospheric currents for nourishment. Spiritualizing by the method above described is only working upon Nature's plan, to bring about results as natural as that the physical structure is built upon the plan that makes contact of the atmosphere with it essential. Pores for repelling effete matter and pores plan; and when this foul matter is in excess in a system, and cannot find egress through the natural channels, there is a repelling force which excludes the finer incoming elements, and grossness is generated or perpetuated; whereas, proper habits of cleanliness, and living in pure, fresh air, are conditions requisite to spirituality of Nature's superior kind.

In this case, digestion and assimilation attendant upon it, were suspended, that the body might be free from the disturbing elements of gross food when the culminating effort should be made, to rid the system of a certain grade of forces, and supply its place by a tion. In cases of this kind, there is apt to be, with vigorous constitutions, and often with those of the op-When I had become susceptible to the secret whispers posite class, so complete a regeneration of the system privacy of our home, which was the sanctuary where the be as thorough as it could be without endangering life. Exhaustion of physical force by the plan of withdrawing it by spirit power after a certain status had been attained, which was susceptibility equal to the emergency, was resorted to as the culminating process of the first stage of development, whereby the climax of this stage was to be reached. This exhaustion once effected. there would be an inflow of strength, both by the natural, spontaneous action of the forces and through the aid of the spirits whose business it was to stimulate natural action, that recovery might be speedy and perfect, and to repel gross elements that might intrude into their sphere of operations, and surround their subject with those higher ones which it could attract on its new plane, which were of a spiritual grade, as fitted a mediumistic subject. As the result of this enforced method, the status of the whole system would be elevated, in the sense that, with the capacity to draw from Nature's superior vital currents, it would have developed a superior power of resistance to disease and weariness; and, besides, it would have become susceptible to spirit forces -magnetism and individual influence-in a superior degree. The attainment of all these objects by the spirit in control, was conferring unquestionable good upon his subject, as must appear to the reader.

As the crisis approached, the treatment increased in severity, as I could bear. My husband was prohibited from allowing any one-neighbor or friend-to enter, who might come to the door, so careful was my spirit controller to have the exact conditions observed which he deemed necessary to bring his work to a successful issue. I marveled within myself as to what would be being pursued with me. We could get no information from our spiritualistic friends, for the most experienced had never witnessed the like. Mr. King consulted our "father in Israel" on the subject, and he gave us no satisfaction, having been put entirely on the wrong track by "the influence," as it appeared, from answers he gave as to my condition. We were to solve the problem by ourselves; and this did not trouble us, inspired as we were by the powers above with confidence to walk the mysterious way that opened before us as we proceeded, with no by-paths on either side that could allure us from it.

I was informed of a crisis approaching, and that pass ing it would be a severe ordeal, by which my magnetism would be changed; but in just what the severity would consist I was not clearly informed, but was left to imagine by the promptings of spirits, a thousand things'in regard to it; this serving as a necessary spur to thought. I had abstained from food for four days previous to the crisis, during which time I had taken but little exercise, and spoken mainly in whispers when I spoke at all, which was seldom, for I was, most of the time, lying or sitting like one entranced and utterly oblivious to surroundings. Yet I was never more awake, and my mind was in ceaseless activity. Nothing which transpired around me escaped my notice, and my family was as much my care as ever, though in directing household matters I expressed myself by gestures and as seldom as possible. Never was I more sane, or more conscious of my condition, or what depended in an impending crisis. During the fourth day I was more than ordinarily quiet, leaving my bed at a late hour to take my position on a couch in my sitting room, where I sat ject in view. Thus: Quietude of body was necessary as or reclined for the remainder of the day. I was told that living that causes our jails to have no claim upon them a means of permitting the operations in progress upon | the crisis would come that night, and was impelled to tell | it, while at the same time it prevented the waste of my husband how to prepare for it. He was to watch with and ethics are aided by their scholars, and philosophy

force that would have resulted from activity. Force me as with an invalid needing the most cautious care and treatment. I was to have plenty of fresh air, and a teaspoonful of water fresh from the well at intervals of fifteen minutes. He needed no more prompting to his duty. Other watchers—invisible ones—kept their station by him, as unremitting in their care as he, while my strength ebbed away. I became infantile in my weakness; but, sustained as it were by the power of Omnipotence, I could not be harmed. Omnipotent Law was asserting itself, under the direction of intelligence that did not err in one single calculation previously made. I listened to the secret whispers of spirits all of their own moral depreciation; and, secondly, for not the night long; lying, as it were, like a babe in the decreeing the safety of his Jewish subjects by his eternal the night long; lying, as it were, like a babe in the arms of my mother, who, as a spirit, ministered to me, as I believe, in this close association, as the intermediate connecting my spirit controller with me. (See "Principles of Nature," Vol. III., p. 31.) In the morning my eyes could not bear the light, and the room was darkened; my ears were so sensitive to sound that loud words pierced them like a sharp instrument; and the members of the family spoke in whispers. I kept my couch until about nine o'clock A. M., when I asked my husband to help me into an easy chair, which he did. In a few hours I asked him to help me rise to my feet, when, leaning upon him, I attempted to walk. It was like the effort of a weakling, but I persisted, and made several circuits of the room by his help. I then stopped short. let go my hold of him, and pushed him from me, staggering as I did so. But steadying myself, I commenced to walk alone, gradually gaining strength as I walked, until, in a few minutes, I strode around like a giant in his strength. My weakness was gone. I had indeed passed a crisis, and was coming out triumphantly. I could now exercise to my heart's content, not on the strength of food, for of that I had as yet tasted none; but on that superior strength that came, as it seemed, in an almost miraculous manner, so soon and so swiftly after the crisis was passed. I went about my household duties, but noise and light I could not yet bear. After the fifth day of fasting—the next day—I ate a small quantity of rice. After that I ate as usual, carefully at first, and never as much as ordinarily before the process commenced. My diet was from thenceforth as before carefully prescribed as to quantity and quality. The matter of diet with a subject of mediumistic de

velopment on the plane of mental manifestations, is of the utmost importance. The introduction into the system, in the form of food and beverages of various kinds, of elements at war with the process going on, is an unnecessary waste of force; a means of prolonging the process of development, and, indeed, of nullifying effort on the part of spirits to create susceptibility to forces of a high character. This can not be doubted by any who have any clear conception of what the process is. Magnetic elements of food are its life; and they enter into the constitution of the material and spiritual structure of the individual, deciding and perpetuating characteristics of races and communities, to an extent hardly as yet conceived of by the majority of thinking people. The axiom, that a people are like the food they eat, in a degree, is coming to be understood, however, by the enlightened, which will prove a powerful means of elevating the status of civilization where intelligence pre-

Mediums have been ridiculed for observing rules of diet laid down for them, even by Spiritualists, who, it would seem, in so doing, lose sight of an evident law of Nature, and regard the indulgence of the appetite in every thing "Nature has provided" for food as lawful and appropriate for all, without regard to circumstances. was warned to be on my guard against repeating all resistance to disease created. Regeneration by the plan | There is a demand higher than that of a pampered their secret sayings, or all that might transpire in the of spirits thus copied from Nature, in this case was to stomach; as those believe who renounce the "flesh pots of Egypt," to journey to a higher stand intellectually and spiritually. A medium who indulges a gross appetite will as surely fall short of a high development as that law is true to itself. Association of refined ethers of spirit with gross essences of material aliment, is contrary to the law by which spirits associate with mortals to develop mediumship. There are requirements in this regard that relate to the very essence of mediumship, and which, observed, make possible what is otherwise impossible.

TO BE CONTINUED.

The Persecution of the Jews in Russia.

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

Miss Cora Wilburn of Lynn, Mass., a lady of Jewish birth, who has long been known to us-another "peculiar people" called Spiritualists—as a medium, and a favorite writer for the Banner of Light during its earl ier years, has of late published in the RELIGIO-PHILO-SOPHICAL JOURNAL an "appeal to the generous-hearted liberal-minded class of Spiritualists" in this country, in behalf of the "persecuted Jews of Russia"-and that class, whom we expect to find loving justice and freedom and hating injustice and slavery, cannot afford to let her appeal and that of her kindred, fall upon stony ears: for no one with a soul, can have read of the atrocities perpetrated upon that unhappy people in the Czar's dominions, without the blood boiling in his veins!

All those who have suffered persecution, or are likely to experience it, even if not carried nearly to the extreme visited upon the Russian Jews, must naturally unite against all oppression, if they allow their thoughts to reach beyond their own four stone walls, which it were unwise not to do; and as the receivers and promulgators of a new revelation to man, we have had enough excoriation in the past, let alone the "rods" in each of our states now "in pickle" for us, to cause us to extend our right hand to help the helpless, and our voice to warn all the world that the Eagle of America calls, and wills t that oppression shall cease in all lands under the sun. We, as a sect, not counting our other millions of Liberalists,—Universalists, Unitarians, Free-religious, and Materialists,—are enough to raise a voice like the "rushing of mighty winds," that shall be heard to the four corners of the globe. And all these liberal friends wil unite with us, and double the volume of our sound till becomes the roar of the hurricane, and Russia shall heed our peremptory demand, in addition to that of other justice-loving nations, and "let her enslaved go free!"

Accident or fortune—I call it good fortune—has brought me into acquaintance and sympathy with many Jews. True, they have happened to be mostly persons of more or less culture—thinking, earnest men and women, but they have taught me to respect the Jewish people as a whole, to be interested in their history and their persecutions, to admire their patience, their purity as a moral people, their faithfulness to their families, their love for their race, for which they have "suffered all things, and endured all things," and for still persisting to exist as a race in the face of the dreadful past they have undergone. I suppose that all historians agree that no race, as such, has been so outraged and abused, so spit upon, and stamped upon, as these same Hebrews who now come to our shores to find and enjoy what they so long have sought in vain, a home and a country. And our Flag of the Stars and Stripes is broad enough to cover them, and our Declaration of Independence is glad to welcome them, and our hundred years of history has proved them not to be out-done in love of the country they have adopted, in peacefulness of life, in their interest as citizens, in the well-being of the land, in a love of independence that keeps them out of our almshouses, and of right--a respectable, orderly, industrious people. Literature

gains by their administration. What these men are today, here and in England, and in the schools and political life of Germany, the whole of their people may attain to, when for them the arts of peace may safely succeed the arts of self-defense; for the Jews are a pains-taking thoughtful, growing people. Such a race as this, older than our English-speaking ancestors can claim to be, is not to be extinguished in this year of '82, by the heel of a Russian despot who dares not place his crown upon his head, lest he and the crown go to pieces together. It is he who is responsible for all this butchery: first, in degrading his countrymen so low, that they do not know that their persecution of the helpless is a sign and seal edict which he might issue if he chose

The Popular Science Monthly publishes in June and July an article entitled, "The Jews in Europe," by Doctor von Dollinger, and translated by Mr. Wm. M. Salter of Boston, which I wish could be read by every truehearted American. Then we should have such an uprising for freedom, as would cause all the Russians to quake, and to give back to Israel her own, except, alas! what it has destroyed.

Meantime, let us remember that "good words amount to nothing, except they out-work themselves in good

Sheldon Springs, Vt.. June '82.

Episcopalian Orthodoxy.

It endorses the three "Heresies" of Dr. Thomas.

(Chicago Daily Tribune.)

The Rev. R. A. Holland, D. D., of Trinity Episcopal Church, Chicago, the leading pulpit orator of his denomination in the West, delivered a hold sermon before the Convention of the Diocese of Illinois on Tuesday, May 30. It was on "The Church of the Living God," and was remarkable alike for its renunciation of orthodoxy and its contempt for the Church of the past. He flatly denied the infallibility of Scripture, the orthodox atonement. and eternal punishment—the three "heresies" of Dr. Thomas—although the latter's views are but mild doubts compared with Dr. Holland's bold assertions. Strange to say, the Illinois Diocesan Convention, unlike the Rock River Conference, not only entered no protest, but, judging from the expression of its individual members, appears to be in accord with the preacher:

The Bible, says Dr. Holland, is an authority which has lost its voice. Though a hundred sects give its ancient language a hundred different interpretations. it is dumb, and cannot decide which among them is correct. It is an authority, therefore, whose ultimate decision produces strife rather than peace, division instead of unity. Its final voice is claimed by those who profess to reverence and heed it, to be in favor of perpetual discord. Nay, we do not know exactly enough to make the knowledge authoritative what was its original and only utterance. In five manuscripts of the New Testament alone there are over 30,000 variations of text. How many more there would be should we discover a sixth and a seventh is a problem the very statement of which ends all possibility of faith in the Book as an absolute authority, for we know not what the Book says itself on any mooted question of doctrine; nay, we know not where it is. . . . To say that the variations are unimportant begs the whole question, for if the Bible alone be authority the Bible alone can determine the relative importance of its texts. But that first original Bible, which is the only true Bible, and would show which texts are variations from the tenor of its teachings as the pure, unmixed words of God, has no existence. There is no such book, no such authority extant in the

itions nor as a formulated science of salvation, but as a plain story of Christ's love and as letters of exhortation to holy living, prompted by transient needs. No doubt other gospels were written and lost, and other epistles might have been written about principles and duties unmentioned in those we possess if the occasion had called for them. Her books are inspired only as the Church herself is inspired, and her inspiration is purely religi-ous, poetic insight into Divine truth, the sympathetic instinct as to God's will of a social spirit that communes

constantly with Him."

Speaking of the orthodox theory of the atonement he

"And all the evangelical denominations agree in maintaining certain theories about the atonement to be the very essence of the Gospel, which every Catholic. Greek, Roman or Anglican would laugh at as absurd, if the absurdity were not so pitiful in its unreason and so hurtful to the cause of Christ in the esteem of rational men who are so unfortunate as to identify Christianity with Evangelicalism.

The faith of the Church he says is capable of endless diversity and growth of formulation. "It has no dogmatic decrees about how and to what extent the Scriptures are inspired; about how atonement is made for sin; about the character of the devil, whether he be a person or a spirit of evil in many persons; about how the world is to be judged or how sin is to be punished, and to what length; or how and with what kind of organic chemistry the dead shall rise.'

Dr. Holland gives a side thrust at the old-fashioned doctrine of hell in these words: "Mumbo Tumbo is as

false as eternal punishment."

He does not look to the past, but, like Mr. Miln, to the future for the ideal of the Church. "Certainly no period," he says, "in the history of the Church can be looked back to as perfect, a pattern of doctrine, ritual, administration to all future time. Such perfection did not exist in the Apostolic age, for there were strifes then about doctrine and gross corruptions in worship. Note the dispute between Peter and Paul and the Corinthian debauch of the Eucharist. The age, that succeeded could scarcely be kept from running wild after the goblins of Gnostizism. Then followed an era when Christianity, by its absorption of paganism, became tainted more or less with pagan superstitions."

"The inclusion of pagan religions," he further says, 'could not have been spared, for they gave to Christianity a variety of rites and traditions which enabled it to naturalize itself in many lands and become in fact as well as in spirit a universal worship.'

Speaking of the Divine authority among us Dr. Holland says "that it can have no other than human or rational form, for reason is the essence of God in man, and there can be no higher proof than its reasonableness that any idea is from the Absolute Reason or God. This church, then, will be preeminently rational and free. It will encourage free thought and discussion, since thereby alone can it exercise that corporate reason which dwells in and must act through the reasons of all its members. Its God will be an inner God, whose life it shall manifest to humanity as humanity's own, thus proving this Church to be the social Christ—the fulness of Him who filleth all in all.

A Golden Dream.

The Quincy Whig gives an account of a very curious dream: "About a year ago a young man named Conover had a dream that a large lump of gold could be found in a certain place on the farm then occupied by his father in Lima township, but took no notice of the circumstance further than to tell his father of it; but about a week ago this young man again had the same dream, and in the morning again told his father. The young man remembered the exact location which he saw while dreaming, and the father proposed to the son that they investigate. They proceeded to the spot, and after striking the pick into the ground several times, struck what they supposed to be a rock. They dug it out, and sure enough it looked like a huge lump of gold, and when examined by those who professed to know, was declared to be solid gold. The find weighs nine pounds, and contains \$1,928 worth of the precious metal. It is probably some Indian relic, as the shape of it is similar to the stone hatchets found in the mounds in this vicinity, The lump has been seen by a number of people living in Lima township, and this find is particularly acceptable to Mr. Conover's family, as they are said to be poor peo-

Woman and the Liousehold.

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

SHARED.

I said it in the mountain path, I say it on the mountain stairs-The best things any mortal hath Are those which every mortal shares.

The air we breathe, the sky, the breeze The light without us and within. Life with its unlocked treasuries, God's riches are for all to win.

The grass is softer to my tread For rest it yields unnumbered feet; Sweeter to me the wild rose red Because she makes the whole world sweet.

Into your heavenly loveliness Xe welcomed are, O solemn peaks! And me in every guest you bless Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say "Heaven is not heaven for me alone."

Rich by my brothre'ns poverty!
Such wealth were hideous! I am blest Only in what they share with me, In what I share with all the rest.

GENERAL NOTES.

Dr. Alida Avery of Denver, was the first resident physician of Vassar College. She is now Superintendent of Hygiene for Colora-do. Dr. Avery is a thoroughly cultivated gentlewoman, and an ardent friend of equal rights and opportunities.

The College of Pharmacy of Philadelphia has recently held an examination of a class of 166 students. Miss Babb, a girl from Maine,

Mrs. W. K. Vanderbilt of New York, has given a house and grounds complete on the south shore of Long Island to be used as a place of summer resort for the poor children of that city.

A marble statue of Harriet Martineau is soon to be set up in Boston; the plaster cast, by Miss Anna Whitney, having already been shipped to Italy, to be reproduced in stone. It represents Miss Martineau sitting in a straight-backed rustic chair, her hands lying folded over a manuscript in her lap. The hair hangs low upon the broad brow, and is loosely knotted at the back of the head.

Country papers are gradually having their departments "Concerning Women" following the tendency of the times. The Norfolk County Gazette, Hyde Park, Mass., has a very interesting column with this heading. Miss Johnson, of the N. O. Capital and Labor, has an interesting column in that paper. She is devoted to the silk culture.

The seventieth birthday of Harriet Beecher Stowe, was recently celebrated in a pleasant manner at the residence of Ex-Governor Claflin, near Boston. Poems were read from Whittier and Oliver Wendall Holmes, and letters from many who joined in celebrating her

The association known as the Ladies' Aid to the Garfield Memorial Hospital is endeavoring to raise funds for a general infirmary in Washington, D. C. For this purpose it has sent a circular letter to every State and Ter-ritory. The association is largely composed of the wives of senators and representatives.

calls them "brawling politicians" and other kindred epithets, and utters the astute decree that "women must be women," ending with excommunicating any who shall after the publication of that card, join the Ladies' Land

Immediately after the ladies' branch met and resolved to stand by the league. Soon thereafter the president of the league, Miss Rowland, addressed an open letter to the Bishop, strong and eloquent, in defence of the action of the league. The feeling against the Bishop will doubtless result in an effort for his removal from the diocese. Thus their determined resistance against oppression results in a tendency toward freedom from ecclesiasticism, and the world moves, even through sorrow and wrong.

HIGHER EDUCATION OF WOMEN,-CONTINUED. One of the leading papers of New York City, the Sun, contained a few days since the fol-

lowing editorial: "The Presdent of Columbia College has argued for several years in favor of the admission of women, and now, at the request of some of the most cultivated matrons of the city, he has collected his various arguments on the subject and published them in pamphlet. It seems that of the whole number of colleges in the United States, toward four hundred, one hundred and eighty-three were open to students of both sexes in 1879. In many of these colleges the students are permanently resident, separate buildings being provided for the women students. At Columbia College, however, the students do not live on the grounds, but separate, each to his individual home, when the college day is over. Some of the objections against the education of the sexes together would therefore be obviated at that institution.

At the colleges where young women are admitted the girls are found, according to President Barnard, to be remarkable for diligence and assiduity. During the first seven years after women were instructed at Cornell University, no young woman was dropped from the rolls through failure at examination. The annex for women at Harvard College has had fair success, though, there the girls do not mingle with the boys, as Presi-

dent Barnard seems to advise.

"The President of Columbia College therefore thinks the time has come for throwing open its doors to women. .The women. like the young men, would live away from the college, and could be taught separately, if advisable, as at the Harvard Annex. And once the privileges are granted, he has no doubt that many young women will be eager to take advantage of them."

But the senior class of Columbia are much wiser than their president. They have spoken-let him be silent. Young women can not enter those venerable and classic shades, of which these striplings are the guardians. Noble young men! their pure "social and mor-al" natures revolt from any thing so derogatory to their Alma Mater as the presence of girl students!

Their high-toned feelings must perforce be be respected. The following is one of the series of resolutions upon the subject passed unanimously at a meeting in which they set right the wisest and best educators of both

**Resolved. That it is the fixed opinion and firm conviction of the senior class of Columbia College that the co-education of the sexes is undesirable from an educational as well as

from a social and a moral standpoint, and that its introduction here would be a fatal blow to the future welfare and prosperity of the institution.

VALUABLE TÉSTIMONY.

Prof. James H. Canfield of the University of Kansas, details in the Tribune his experience while acting-president with 275 students. From it we extract: "There are separate cloak rooms; beyond that no distinction appears. The only rule is this sentence framed and hanging in the corridors: 'The University expects of every student unexceptional conduct and strict attention to business."

"Now as to the results. During the life of

the University there has never been a whisper of scandal affecting the good name of any young woman in our classes. No young woman has ever been suspended or expelled. There is less "foolishness" than in the ordinary Eastern college of 275 male students. I speak from both observation and experience. There is more earnestness, hard work, courtesy, and gentlemanly conduct on the part of the young men than in the ordinary Eastern college-early opportunities and surroundings considered—as far as manners go. We can not see any, the least undesirable change in the carriage and deportment of the young women; quite the contrary. The grades, or class standing, of the young women will aggregate as well as those of the young men, if not a trifle better. There are no more failures in work nor irregularities in attendance among the young women than among the young men. At graduation the average health of the young women has been as good as that of the young men-so far as any results of any University work are concerned. We can count on our fingers the young men who are mis-chievous or insubordinate. During the past five years there have been only three cases of 'hazing,' and these in a very mild form. Of course no young women were engaged in these. There has been no case of discipline before the faculty this academic year; and only one last year. University students were

lic entertainment or public meeting. We do have young women as students. We do not have 'undergraduate hoodlums.'"

never known to make a disturbance at a pub-

COMMENCEMENT EXERCISES. On June 15th, Cornell University bestowed degrees on a class from various departments, numbering sixty-seven, mostly young men. The only one of these students specially mentioned by the papers at hand, is Ellen C. Brown of Ithaca, whose disquisition on "Handworkers and Headworkers, a Social Problem," was pronounced the most attractive feature of the exercises. Extracts are given and "it closed with a thrilling plea for close union between handworkers and headworkers-for those who will give to the former genuine. hearty-sympathy, who will meet them on common grounds, will remem-ber they are not masses, but individuals, they are not blocks and stones, but men and wo-

Unhappy Cornell! It is ignorant of the fact that such a student as Miss Brown is, in the language of the Columbia under graduate, "a fatal blow to the welfare and prosperity of the institution." Miss Brown was also class poet, and at this public meeting gave a poem on "Morning and Night."

AT VASSAR.

occurred on the 13th, the meeting of the Alumni, an association numbering about 600 members, with about \$16,500 in the treasury. It has founded two free scholarships of \$6,000 each, and now proposes to found a new pro-

fessorship. Bishop Gilmour [R. C.] of Cleveland, recently issued a card forbidding women to connect themselves with the Irish Land League. He one of these continued her studies abroad, way, is it not worthy of note to what fine while the other had an essay on general literature recommended as a text-book for the use of students. These young women are Miss M. A. Scott of Washington, D. C., of the class of '76, and the other, Miss E. L. Sutro of Nevada, of the class of '77.

There were essays in Latin, upon Science, History, Literature and Art, but the essay which carried off the honors of the day was that of the Japanese student, Miss Stamets Yamakowa. The subject was, "British Policy to-ward Japan." I can not forbear quoting from a report before me upon this paper:

Miss Yamakowa spoke of Japan as standing last on the list of civilized nations, of England's professions of affection for her and interest in her welfare. So great is her love for Japan that she even wants to adopt this child. But her advances are not met with rapturous gratitude. She wants to civilize us, and in the ports open to commerce hundreds have become civilized according to the English idea, and now use vile language and drink intoxicating liquors. We are helpless in the hands of other nations. Every thing is to be sacrificed to British trade, even though sickness, death and dishonor are to be the result. We are not allowed to regulate our laws for our own protection, and when pestilence was entering at one of our ports we could not pass the necessary quarantine laws for preventing it. The introduction of opium into Japan by British traders, because it added so many thousands of dollars to the British Treasury, is one of the greatest evils, yet we can not enforce the laws which prevent it. No British subject is bound to obey Japanese laws, and they have been acquitted when held for the offence of selling opium. We are on the verge of national ruin, and trade is being taken from us. Our exports are not half as large as our imports. We have no control over our tariff; we can not protect our own people. England's true policy to-ward weaker nations is shown in her manner of obtaining possession of Afghanistan, Cyprus and other of her latest acquisitions. But there yet remain in Japan bravê hearts which will give every drop of their blood for their country.

"The valedictory address brought tears to the eyes of the other listeners. Dr. Caldwell was himself visibly affected as he gave the closing address in Latin, adding a few words in English to these young ladies.

"Is Darwin Right? or, the Origin of Man," by Wm. Denton. In this volume the author presents to the public substantially what he has been presenting in his lectures for years, giving here, however, greater prominence to the spiritual origin of man. Price \$1, postage eight cents extra. For sale at this office.

"A New Basis of Belief in Immortality," by John S. Farmer. This is an exceedingly thoughtful and earnest work, clearly and forcibly written: only 30 cents. For sale at this office.

We have a few copies of "What I Know about Farming," by Horace Greeley, at the reduced price of \$1, postage ten cents, per copy. Those of our readers who are anxious to read what the author has to say on this subject, must order at once.

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.

A TREATISE ON THE PHILOSOPHY OF PRO-GRESS, on the Calendar of Time and a Collection of Original Poems. By Moses Hall, of Montville, Geauga Co., O. Price, postage paid, 30 cents, single copy; or 4 copies for \$1.

This 78 page pamphlet does not, at least, lack variety. In the "Philosophy of Progress" no great degree of originality of thought can be expected, though much is said, and well said, that can hardly be repeated too often or remembered too well. Instance page 19: "We can not expect that man will become any better than the God he worships."..."And hence, the condition of mind in every age of the world has corresponded

and will correspond with its ability to form correct conceptions of Deity."

The only part of this "treatise" that set our teeth somewhat on edge is the affectation of wise generalizations on page 8. Our writers wise generalizations on page 8. Our writers on the Harmonial Philosophy appear apt in this direction and seem to think that a liberal use of the hackneyed words, "Positive and Negative," is sufficient to make clear all things under the sun. Of what use are such generalizations unless they enlighten us in the actual knowledge of the specialities of which life is composed?

which life is composed? In fact are they not often of themselves incorrect and arbitrary? By what authority is "magnetism" for instance, named "nositive," and "electricity" "negative," They are both very similar in character and manifestation and seemingly convertible, the one into the other. Methinks electricity in the lightning's flash is sufficiently "positive" to the oak that it rends into splinters, or to the vital power of the man or animal suddenly

struck dead by its passage.

Again, the well-known repulsion between he north ends of two magnetic needles (or the two south ends of the same) is as much an exercise of "positive" force as is the attraction between the north end of the one and the south end of the other.

"Evil," classed by our author as a "negais not always a mere absence of "good; but is as often the positive thwarting of the law of harmony as much as the latter is a fulfillment of and a co-working with the law. To the seeker after practical truth, therefore, such generalizations amount to very little. They rather befog than explain, after the manner of the learned lingo of the charlatan. Will our author permit a suggestion of correction in his well put closing paragraph? Instead of the words "give way to" in the second line, put the words "rest upon," so that it will read: "When the manhood age of the world is fully reached, then will faith rest upon knowledge and the kingdom of however he world have an earth?" heaven be established here on carth."

"Part 2.-The Calendar of Time." Mr. Hall's statements in this instructive and amusing tract appear to be correct. The natural and obvious divisions of time are, first days, second moons, or months, and third, years or the recurrence of seasons, occasioned by the earth's real revolution round the sun. It is interesting to trace historically the efforts that have been made to force these time marks to work together in the construction of a calendar.

If the year had proved exactly 365 days long, how nicely 7 months of 31 days, 4 months of 30 days, and 1 month of 28 days, would have made up the 365 and brought us out even, for a fresh start. But unluckily, W. F. Lyon's very mechanical (?) world builders missed a figure and the year was made points of accuracy the exact length of the solar year has been determined. Science in the time of Copernicus, estimated the year at 365d, 5h. 49m. 20s. Determinations of near 100 years ago reduced this length 34½ seconds. Still more recently it was corrected to 365d 5h. 48m. 48s. (the same as our author states it); but lastly, and probably the most correct of all, it is now pronounced two seconds less, 365d. 5h. 48m. 46s.

Counting these odd hours, minutes and seconds as one quarter of a day, it became necessary, as Mr. Hall explains, to throw in a day once in four years to make the seasons and the calendar run together. After various previous contrivances, the Julian year was instituted 46 B. C. under Julius Cæsar, by the advice of Sosigenes, a mathematician of Alexandria, and the contrivance of "leap year" was ordered.

Throughout the dark ages, however, when the world seemed going to wreck and ruin, through too much blind faith in dogma, and too little money to grease the world's industrial machinery, all things seemed to run at 'sixes and sevens:" and through careless observance of the intercalary days in forming leap years, the calendar got wrong amongst the rest. Besides as our author explains, the lean year rather over corrects, and requires the introduction of centurial years to be de-

termined by the rule he mentions. About the year 1582 Pope Gregory the XIII. instituted the Gregorian Calendar or New Style, and singularly enough, was incited to it more as a means of regulating "Easter Sunday" than by aught else. This latter is the "Calendar of Time" of which Moses Hall specially instructs us and by his ingenious tables of indices, enables us to settle on what day of the week we were born or on what day of the week we will die; provided some old Bible, on the back track, or clairvoyant prophet, on the back track, or clairvoyant prophet, on the forward, will first give us the year, month, and day of the month. He even tells us (how to save the country (?) by ascertaining) on what future presidential years our Presidents will be inaugurated on Sun-

We learned to do such things as these by judicious use of the Dominical letter along with the old couplet:

"At, Dover, Dwells, George Brown Esquire, Good Caleb Finch And David Fryar," But the indices are a step in advance, and all amateurs in such inquiries had better buy our author's pamphlet, or the charts he soon proposes to publish on card board.

"As to the "Original Poems," they may not be quite equal to Milton, Byron, Longfellow, etc., but are as good as many others published. They doubtless amused and helped the author and may do the same by the reader. J. G. J.

Magazines for July Received.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York. Contents: The Widower; The Pictures at Aston Rowant; A Treatise on Wood Engraying; Summer-Time; Wren and St. Paul's; Professor Legros; "Dien Wohl, Mein Lieb-chen;" Fitness and Fashion; The Two Paint-ers; The Story of a Failure; "The Mountain Sprite;" The Drawings of Albert Durer; The Exhibitions; Art Notes; American Art Notes.

LA REVUE SPIRITE. (M. Leymarie, Paris, France.) An able exponent of the Spiritual Philosophy.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Care for the People under Despotism; Doctor Zay; The Bells of San Blas; Naval Courts-Martial and the Pardoning Power; Strong as Death; The House of a Merchant Prince; The Political Economy of Seventy-Three Million Dollars; Dandelion; The Mate of the Daylight; Concord; Shall Members of the Cabinet sit in Congress? Studies in the South; Recent American Fiction; Bartolozzi; A Student's Library of Art; Lodge's Sketch of Hamilton; Froude's Carlyle: The Contributors' Club; Books of the

THE YOUNG SCIENTIST. (Industrial Publication Co., NewYork.) A practical journal of Home Arts.

Andrews' American Queen. (The Queen Publishing Co., New York.) Devoted to Art, Literature, and Society matters.

Magazines for June not before Mentioned,

THE MEDICAL TRIBUNE. (Robt. A. Gunn, M. D., New York.) Contents: Therapeuties of Podophyllum; The Treatment of Hæmorrhoids by "Crushing;" Iodine and its Derivatives; The Cause of Tubercular Disease; Grindella Separrosa: The Microscopi of Lynny The Squarrosa; The Micrococci of Lupus; The Electrolytic Treatment of Malignant Tumors; Diabetes Insipidus Treated by Ergot; The Fresh Air Habit; The Mirror.

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> [Glen's Falls, (N. Y.) Times: A Card.

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Editors, W. S. POTTER. E. I. UNDERWOOD

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Jour-HAL 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, July 1, 1882.

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

Seeking Heaven, Peace and Happiness by Forcibly Liberating the Spirit from the Body.

Among the many notable suicides that appeared on a late Saturday in the dispatches of the Chicago papers, we select the following: "Mrs. Randall, aged 23, the wife of a machinist at Springfield, Mo., first administered laudanum to her two children and then hanged herself to a tree near the house. The children will recover. The Hon. Thomas J. Foster, a Democratic editor and prominent politician at Fort Wayne, Ind., shot himself heaven. "I bathed them first," she remarkthrough the forehead. He was thought to have been temporarily insane. William J. Land. of Atlanta, Ga., for many years State Chemist of Georgia, drank poison, stabbed himself and then shot himself through the brain."

Each day some poor unfortunate mortal seeks relief from a real or imaginary evil, by forcibly severing the vital cord that unites the spirit and the body. Bad luck, inharmonious social relations, intemperance, illhealth, disappointment in love, failure to realize some ambitious or utopian scheme, poverty, old age with its attendent infirmities, insanity and numerous other causes induce many persons to act as judge of their own destiny, pass sentence and execute the same by plunging headlong into the arms of death, and that, too, at a period of their lives when illy prepared to meet the require ments of the Spirit-world. Suicide does not always arise from the destructive effects of a revolver, knife, poison or drowning. He who selects four or more years in which to insidiously destroy the vital spark of life, is as guilty of the crime of suicide as that person who sends a bullet on its deathly mission into his own heart. There was the poor forlorn, heart-broken creature, Belle Allan, sleeping calmly in the arms of death. She passed to spirit-life in New York. A floral cross, scintillating with the divine beauties of nature, and sending forth as delightful an aroma as if reposing on the bosom of one who had never sinned, was placed on the head of the coffin. The flowers composing it did not even blush or hide their rainbow tints, as they rested over the remains of a child of sin. Her face was ghastly thin, ye there lingered thereon a remnant of loveliness that spoke of innocent days. Curiosity seekers pressed forward to view the remains and retired with tear-stained eyes, and features dimmed with sadness. After a plaintive hymn, the Rev. C. R. North, of the Chel sea Methodist church, told how, four years ago, he had performed the ceremony of marriage between the girl whose body lay before him and a worthy man, and how she had gone astray. A few mornings ago, he said she had been put into the street, at the break of a rainy day, from the house in Twentyninth street in which she lived, begging in vain to be allowed to die there. She managed to get to the clergyman's house. She was taken to the mission and cared for till she died.

Mrs. Allan had commenced to commit suicide when she left a worthy husband, and begun a dissolute life on the surging, seething, heart-sickening sea of sensuality. She contended with its violent storms and deadly charms for four years only, and could then continue her downward career no longer: she was dying-constantly dying during all that time, and the verdict of the coroner's jury, if I lowa, June 11th.

one had been convened, should have been, "Death by suicide!"

Men and women are constantly going astray, and when the darkness of their own misdeeds so envelopes them that they cannot discern a single ray of light beckoning them to struggle heroically for a higher and grander plane in life, they plunge into the abyss of death, expecting-they know not what! Those who are morally blind, grope to the regions of bliss by anthems of praise from glorified saints and the angels of God. It is a sad fact, however, that some human beings repose languidly or fretfully in the dark side of existence during the whole of their earthly career. No exhilarating sunshine and gladness for them; no flowers in the gardens of their nature; no surroundings they can peer and catch a foretaste of heaven; no moments of happiness that do not present thorns to sting the flesh, broken glass to cut the feet, and debris to obstruct the way. Some, there are, who know nothing of the unsullied pleasures of life. To each of their joys there are a dozen stings: to each of their moments of pleasure, ominous dark clouds and indications of approaching pain. They are born under a cloud, they live under a cloud, they die under a cloud and pass to spirit-life

The inharmoniously developed, those who seem to be stranded or shipwrecked on a barren coast, seek relief in suicide. Whether a Samson who perished amid the ruins he caused, or a Saul who fell by his own sword, or a Pietro Peratti, the Neapolitan author who plunged headlong into the burning crater of Vesuvius, or an Achitopel, who in mortification at the neglect of his counsel by Absalom. deliberately hung himself, or a P. B. Randolph, the brilliant author and seer, or a John Powers who threw himself into the seething furnace of the Tredegar Iron Works in Richmond, Va., or a Cleopatra, or a Demosthenes, or a George W. Burleigh, who at | to Drs. Storer and Currier, Mr. -Capron. Ohio. advertised that he would dehimself through the head before a large audience, who had paid \$1 per head to witness the singular occurrence, which they unexpectedly had an opportunity to do-whoever commits suicide is blind as to the inevitable results that follow, and is to a great extent enveloped in darkness.

enveloped in one.

There was Mrs. Syeboldt-poor, malformed woman. A short time ago when her husband returned home, she met him at the door dressed neatly in white, and holding a small bouquet of flowers in her hand. She, in an incoherent manner, told him that she had poisoned her four children and herself also, that all might take passage together for ed, "and dressed them with my own hands; as you see them there. I bought flowers for each one of them, as you see." And there they were, each dressed in white, each with hands folded, in which were white artificial flowers, and ribbons in their hair. The baby's wrists were tied with a white ribbon, and a white wreath was on its forehead. She was the first to be sent "heavenward," and, to that end, was laid in her little crib upon a pillow. Beside her was Annie, the second one who followed, similarly dressed. On a bed in the southeast corner of the room was the boy, who had been placed under the coverlets. He was dressed in white, and his hands were closed across his breast. In the other bed, on the west side of the room, Matilda was lying, just as she probably took her position immediately after she had written the following letter to a schoolmate:

TO MARY MURPHY: I will tell you the whole To MARX MURPHX: I will tell you the whole story of our trouble. My mather was always sick you know, and thought of dying often, and thought how if she was dead how we would be treated, and so thought it best for us all to die at once, and bought something to kill us—the baby first, Annie second, Tony third, I after, and then my mother. We did not suffer much and now we are out of trouble. No pain or sorrow must we bear. Remember me and the family. Good by. Please tell Rosie Morns to take the book that I brought home to school. It is not mine. It is the history of the U. S. Take it to room 5, to George Caproni (Ca-pro-ni). It is on the lower shelf of closet.

Now in spirit-life, surveying her own vrecked earthly home and disconsolate hus band, the unfortunate mother will be able to fully realize the great mistake she has made, and learn that no poison can dispel the darkness of her spiritual life, and that she can only rise therefrom by worthy deeds and heroic devotion to truth and right. Happiness can not be gained by violence. The fatal shot, the cruel thrust of the keen blade. the bold leap into a watery grave, or the administration of poison, never can cause the Angel of Happiness to approach with her genial smiles and loving heart, to dissipate the dark clouds that envelope the human soul. She is only attracted by good deeds. philanthropic purposes, noble impulses, and divine atmosphere, therefore no one can gain immediate happiness by forcibly liberating the spirit from the body.

In order to divest The Alliance of any aints of religion. Mr. Miln, the Agnostic, has been employed to do editorial work thereon. The change from a religious to a literary paper, may now be considered complete. Prof. Swing's sermons will still be published therein, but they must be taken according to directions, as mere literary productions; if taken otherwise a spasm might follow. A sermon on "Grace," "Infant Baptism," "Hell" or "Heaven," will make excellent "literary" reading -if you only think so.

Miss Willard delivered a very able and eloquent temperance address at Des Moines, Wallis v. Colby.

In the JOURNAL of May 20th we quoted Mr. Colby as follows: "We were never called upon in regard to giving him (Wallis) a reception and consequently could not have 'flatly refused,' as alleged, to any way aid the movement." We called attention to the fact that Mr. Colby did not deny Mr. Wallis's statement until the latter had put three in darkness often anticipating, no doubt, | thousand miles of water between them. We when they shall have severed the vital cord further intimated that the editor of the "harof life, to awaken amid the transcendant | monious" sheet would suppress Mr. Wallis's glories of the Summer-land, and be welcomed | reply. Of course he would, as its publication would prove to his readers that he had wil-

fully falsified. On June 13th we received from Mr. Wallis a copy of the reply he had sent the editor of the Banner for publication. Mr. Wallis requested us to publish the same, provided it was suppressed by Mr. Colby. We have waited sufficient time and, as it is apparent that that speak of innocence and love: no clear | Mr. Colby will not convict himself through sky to envelop their lives, and into which his own paper, we now publish. The reader will note the moderation Mr. Wallis exhibits in his answer. There is nothing in it that Mr. Colby can take exception to except its truthfulness, and that kills it for him.

Another Explanation.

To the Editor of the Banner of Light:

In your issue dated May 13th, under head-ing "Explanatory" in reference to a circular issued in New York, you say you are "falsely accused of making special efforts" to prevent Mr. Wallis from having tendered him a public reception in Boston. The circular makes no such charge; the statement is simply that "his Boston friends have abandoned their intended farewell because Mr. Colby flatly refused' to in any way aid the movement. is impossible for any reader to find in those words a charge that you have made "special efforts," etc. You next say, "We were never called upon in regard to giving him a reception." Permit me to state that you were among the friends whose names had been given in by me to be invited to take part when asked by my Boston friends who I should like to have participate in the evening's exercises. It was to gain your co-operation that my friend called upon you. The result of that visit was reported to me in a letter dated Boston, March 27th, as follows (after stating that invitations had been given

"My wife, on Saturday, called upon Mr. Colby of the Banner to get his co-operation. He showed her a letter in Light, written by you [me] and also some comments of his own in the Banner and flatly refused to do anything to further the object, and for this reason these friends determined to abandon the project, thinking it best because of the Banner being down on you [me] and for fear of causing a division among the people as there would be under the circumstances

Again in reporting our conversation in re Mrs. Hull you report me as having said, "Mrs. Hull is a fraud-one other person and myself at least think so." I remember that gave you a detailed account of what I saw, and stated that others witnessed exactly the same state of things as myself; but it was you who made the statements, "You think so," 'It was your impression," "You ought not to say anything about it until you had made sure and been a number of times.'

I was sure, or the evidence of my eves and witnessed is valueless. You call my published letter in Light, my conjectures. when it is a plain and clear statement of the facts of the case as witnessed by me, corroborated by others and supported by the New York exposure. If my observations calmly made and dispassionately stated are "conjectures." then all testimony to phenomena is conjectural! More particularly would this be true where sitters go into ectasies at the time and afterwards port in high flown and sensational style the "wonderful and stupendous manifestations" they claim to have seen.

You say the editor of the RELIGIO-PHILO-SOPHICAL JOURNAL substituted "Frobisher Hall" in place of "Steck Hall." The fact is the alteration was made in New York beause the committee could not obtain the use of Steck Hall and the meeting was held in Frobisher Hall. Such are the facts of the case and I leave your readers to judge of the points at issue.

Having spent money unexpectedly and being in Boston, unable to draw upon my reserve stock which was in Brooklyn and finding the journey through to Chicago would cost me more than I had anticipated, fearing that I might run short. I trespassed upon your kindness so far as to borrow \$5, which you readily loaned me and which I duly returned at an early date with hearty thanks, but I did not anticipate that by availing myself of your kindness I was to be reminded and the whole community apprised of the fact or should have found some other friend.

I have not mentioned the name of my Boston friend, as I have no wish to draw others unnecessarily into this controversy, but give you the name privately to refresh your memory, that you may recollect that you were "called upon."

Yours, for truth and justice. E. W. WALLIS.

Mr. J. H. Tompkins, of Grand Rapids, Michigan, President of the Spiritualist and Liberalist Society of that city, spent an hour broad progressive views and clear conceptions of the needs of the hour. Evidently the wood cut purporting to show what the test friends in Grand Rapids were most wise in a constant desire to rise above the sordid their selection of a leader. Mr. Tompkins drossness of earth, into a purer and more | says Dr. Peebles has been speaking for them made a part of Mr. A. E. Newton's article with good satisfaction. While in our office, Mr. T. met Mrs. Bullene and made a provisional arrangement for her services during September.

> \$100 FOR MRS. HULL.-A prominent citizen, well-known as a devoted Spiritualist. having read Dr. Crowell's proposition to Prof. Kiddle for test scances with Mrs. Hull, authorizes us to say that he will give Mrs. Hull \$100 if she is pronounced by Dr. Crowell to be a genuine medium according to the conditions of the aforesaid proposal. We guarantee payment of said amount when Dr. Crowell shall publicly acknowledge that the medium is genuine.

Mrs. H. S. Stearns can be addressed at Oswego, Kansas, for business engagements until further notice.

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.]

A. B. French lectured last Sunday at Clyde, Ohio.

Mrs. Morse-Baker has an engagement at Cincinnati, Ohio.

J. H. Harter of Auburn, N. Y., will speak in Ashtabula, Ohio, on Sunday July 2nd.

Dr. Dickson is meeting with excellent success as a healer at 266 Wabash Avenue.

Dumont C. Dake, M. D., will treat the sick at his office, No. 8 West 13th St., New York, until July 6th.

G. H. Brooks will visit Prospect Park and Wheaton. Ill., next week, in the interest of Spiritualism. Mr. J. C. R. Porter will lecture for Brook-

lyn Fraternity, at Brooklyn Institute. Subject: "Facts, not Fancies." Dr. Alice B. Stockham is meeting with ex-

cellent success at lecturing in Colorado. She is to visit Leadville and Canon City. Mrs. Shepard, formerly Mrs. Samuels, will

lecture before the Second Society of Spiritualists at Martine's Hall, next Sunday evening. Mr. F. A. Heath, the blind medium, lectures, sings and gives readings of character, which seem to awaken interest wherever he

Mrs. M. C. Friesner, 51 North Sheldon St., is giving good satisfaction as a magnetic healer. She will visit patients when they are unable to go to her.

A letter from Mr. Simmons informs us that Henry Slade will be in Detroit the last week in June, and that he may reach Chicago about the 8th of July.

We regret to learn that E. W. Wallis, of England, has been prostrated with sickness. and was consequently compelled to cancel his engagements for June.

Mrs. C. E. Webster, 289 West Madison St., is spoken of by Hon. George S. Bowen and others as being a very fine magnetic healer. worthy of confidence and patronage.

Wm. R. Sowden, a member of the Board of Trade of Chicago, has generously paid for the JOURNAL one year, for E. C. Culver, of Swede Point, Iowa, our aged friend, whose letter we printed last week.

We commend the report of the Sturgis yearly meeting on the sixth page, to those who write for the press, as a pattern of brevity and completeness of statement. It tells the story as well as though a column in

A private medium wishes a few weeks rest and quiet in a family of Spiritualists within 100 or 200 miles of Brooklyn, where her medial powers would be welcomed. A neighborhood exempt from hay fever preferred. References exchanged. Address with lowest terms, Miss J. D., No. 664 Carroll St., Brooklyn, N.Y.

four days at the Orion Park Camp Meeting habits of birds and animals; fourth, from imand enjoyed it very much. Many able speakers were present, also Charles E. Watkins, the slate-writing medium. She closes by saying: "I like the stand the Journal has taken to protect the true mediums by exposing all humbugs."

Dr. Townsend, the successful Psychologist. has returned to the city, and has located at 457 W. Madison St., where he proposes to give instruction in Psychology, for the purpose of treatment and giving entertainments, and to develop sensitives. His lectures and entertainments here last winter created a widespread interest.

The homeopathists, who were badly persecuted by the allopaths when they were first struggling for an existence, have apparently forgotten their former history and have drawn up a bill to be presented to the next Legislature of Maine, providing a punishment by a fine of \$50 per day, for any magnetic physician who ventures into that State to treat disease.

In last week's issue of the subsidized Bos-

ton organ of fanatics, frauds and free lovers. appears a most "harmonious" and "charitable" illustration of the manner in which the editor of that alleged newspaper, under pressure, possibly, of the psychological control of his cabinet of cranks constituting the "power behind the throne," of which he is the figure head, treats the desire for test conditions and accurate modes of investigation of such people as W. Stainton-Moses, Prof. Wm. Denton, the late Epes Sargent, Hudson Tuttle, Mrs. M. M. King, A. J. Davis. Lyman C. Howe, and hundreds of other widely known Spiritualists as well as other thousands not so generally known but inspired with us last week. He is a gentleman of with equal earnestness and love of truth. The aforesaid illustration is in the shape of a conditions are which the Journal and Denton, Davis and others advocate. The picture is written for and published in the Journal of last week; but which the writer, though an old newspaper man, contrary to newspaper etiquette also sent to his Boston patron without notice to the JOURNAL of his intention. Whether Mr. Newton's communication was thought to be a fitting frame for the picture and used for that purpose with his consent. is unknown at the Journal office. If Messrs. Colby. Newton & Co. can gain the consent of their "band" to their sending the JOURNAL the caricature, we will publish it without comment and they shall be welcome to all the effect it has favorable to their views. mon our readers. In the meantime our only comment is to quietly call the attention of our readers to the platform thus assailed by the Boston organ. It has long been the policy of the Journal and was formulated in its present shape some years since with the aid i tion of a dead mother's love.

of most of those whose names are mentioned as endorsing it. It will be found on the eighth page under the head of Physical Phenomena.

Current Items.

The officers of the Salvation Army were arrested in New York and fined \$5. Salvation's free for you and me, but not for people who make a business of it.

The total number of periodicals and newspapers published throughout the world is estimated at 37,274, with an aggregate circulation of 16,000,000,000.

A new Atlantic Cable Company has been formed, with a capital of \$10,000,000. The general route of the line of telegraph is from New York City to some convenient point on the coast of the United States, and thence to the coast of Portugal, Spain or France.

The suicide epidemic had an extraordinary run at Danville, Ill., where three young girls employed as servants in a boarding house borrowed twenty-five cents of the landlady, purchased arsenic and poisoned themselves. The ages of the girls were 12, 14, and 17, respectively.

About 400 persons, representing every branch of social and literary life in New England, assembled at the residence of Ex-Gov. Classin. near Boston, on Mrs. Harriet Beacher Stowe's seventieth birth-day, June 14th. Poems by Holmes, Elizabeth Stuart Phelps, Whittier,

By a law which passed Nov. 1st, 1881, and became operative May 1st, 1882, it is forbidden throughout Holland to retail spiritous liquors of any kind to any person holding any public appointment, or to any other person not holding a license under the provisions of the statute

The Bishop of St. Albans, England, has admitted four ladies as the first sisters of the newly established community of the Name of Jesus, at Maplestead, in England. The sisters made no vows for life, but only of poverty, chastity and obedience, revocable from time to time. Their primary, but by no means their only work, is in penitentiaries.

The Portland, Oregon, New Northwest speaks hopefully of the new Oregon Legislature, saying: "Known opponents of woman suffrage who have been elected are few in number, and it seems impossible that enough objectors will be found among the uncommitted candidates to prevent the endorsement of the pending amendment. Women have no cause for fears as to the action that will be taken next fall."

Mr. Darwin's home near Orpington, Kent, was a plain, comfortable looking brick house in a few acres of pleasure ground, less than half a mile from the village. A chief feature of the premises was the greenhouse where Mr. Darwin kept the plants on which he experimented. Some of his experiments were extended through a period of thirty or forty years. Patience is more than a virtue; it is a necessity for some of us. - Christian Union.

Vennor, the alleged weather prophet, has stated the grounds of his predictions to be as follows: First, on the principle of recurring periods in the weather at irregular but ascertainable intervals; second, from a close study of charts of the winters of past seasons. embracing a period of fifty years; third, from upward of eighteen years' out of door and Mrs. A. L. Davies writes that she has spent | camp life, and original observations of the pressions intuitively formed and not describ-

> The acquittal of the Rev. A. Burns, D. D. LL. D., by the Wesleyan Methodist Church of Canada, on the charge of heresy, is regarded as a great triumph for the younger and progressive element in the church. The charges were substantially the same as against Dr. Thomas, embracing inspiration, the atonement, and eternal punishment. The occasion of the trial was the letter to Dr. Thomas, first published in the Chicago Tribune, in which Dr. Burns professed sympathy with Dr. Thomas's views on all three points, and encouraged him to stand firm against his assailants. The trial lasted three days, and the excitement ran high, although, according to a letter from Dr. Burns to a friend in this city, not an unkind word was uttered on either side.

> The astronomers who went to Egypt last month to witness the eclipse of the sun, report that the natives were greatly frightened when the mysterious darkness crept over the land and the sun seemed to have been extinguished. A shout of horror and wonder went up from the crowd collected along the Nile and around the station of the astronomers as the last gleam of sunlight disappeared. The excitement of the natives was increased when they saw on the right of the hidden sun the form of a flaming cimeter. It was a new comet, whose existence had not been suspected before. It had been concealed in the sun's rays. Probably a thousand astronomers would not be able to convince the ignorant dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.

> Mrs. Arthur's room in her beautiful New York mansion, in which she died, has never been disturbed; her needle is still threaded and sticking in a bit of delicate embroidery in her work basket, undisturbed, nor will her husband allow any one to change the room in its furniture arrangements. There is the little rocker beside the standard work basket. and the little negligee crotchet slippers. There stands her desk, with the ink dried on her pearl-handled pen, which she had hastily put aside from some interruption, never to use again on earth. Her favorite books are placed in a tiny case, with a marker in one of them, just as she left it. On the table are placed each morning, by orders from the president, a bunch of her favorite flowers. Even her favorite perfumes are in the toilet bottles at her dressing-case, and in the wardrobe hang her dresses. This room is bright and sunny, her former maid keeping it neat, and arranging the flowers in the vase, and attending the canaries in the window, but never altering the place of the furniture, books, etc. This room is a place where the president takes much comfort in reading and meditation, and they who know say that the bit of needle work has been many times wet with tears by the husband.

> MOTHER'S DRESS.—A little fellow from a charitable institution was being taken to a New Jersey farm, "bound" for a term of years. The agent noticed that the boy kept his right hand inside of his jacket, and occasionally would peep in with a tender look. At last he said: "What have you got in there, my little friend?" "Oh, nothing, sir." he replied, "only a bit of mother's dress, which ve sewed in my coat; it was the dress she had on when she died, and now it kind o comforts me to touch it." That boy has no bad start in life with such a tender recollec-

Our Spiritual Exchanges.

The Medium and Daybreak gives the following clairvoyant vision: The Northern Echo states that a strange 'information' was brought the other day to. the Darlington police. A respectable working man, residing at Darlington, called at the police station, and stated that his daughter, who had been 25 weeks an invalid confined to her bed. had in a trance seen two men whom she knew to be the murderers of Lord Frederick Cavendish. The girl is suffering from an injury to her spine, and appears to have spent the last eight weeks of her life in a condition of semiunconsciousness, taking but little food, having brief intervals of wakefulness, during which she speaks with a calm confidence of having visited, in company with her familiar spirit, whom she calls 'Sister Jane,' various strange scenes. It was on Thursday last she paid her first visit to Dublin. There she saw in a house on Thomas Street, a man who had taken part in the murder in Phœnix Park the previous Saturday. He was a man of less than middle age, of fair complexion, very fair, and of hair not exactly red or brown, but between the two, and whiskers lighter than sandy. He was dressed in a gray suit of clothes; but the clothes he had worn on the previous Saturday were laid in a chest of drawers. She also saw another man at Pryce Terrace, dressed in a brown suit. His clothes worn on the previous Saturday were at the moment of her visit laid on the lid of a box in an upper room of the house. She revisited the same two houses on Friday. Both men appeared now to be under the infrom men appeared now to be under the influence of great fear of being discovered. The man in Pryce Terrace was especially frightened, and stayed in the upper room. Indeed there appeared to be no one else in the house. The person making this statement, Eliza Ann Hamilton, is no impostor. She is a child of beneat revents the subject She is a child of honest parents, the subject of severe, possibly fatal, illness, and spends most of her time in singing passages from the hymn-book. Some of those about her re-gard her as a person devinely inspired. No one, whatever other theory is favored, doubts the sincerity and honesty of the patient."

The Herald of Progress has some excellent "Hints for Ladies;" could it not furnish some equally as appropriate for the gentlemen? It says: "In the morning use pure water as a preparatory ablution; after which they must abstain from all sudden gusts of they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. It may seem trifling to speak of temperance, yet this must be attended to, both in eating and drinking, if they would avoid pimples. Instead of rouge let them use moderate exercise, which will raise a natural bloom in their cheeks, inimitable by art. Ingenious candor and unaffected good humar will give an openness to their counterhumor will give an openness to their countenance that will make them universally agreeable. A desire of pleasing will add fire to their eyes, and breathing the air of sunrise will give their lips a vermillion hue. That amiable vivacity which they now possess may be highly hightened and preserved, if they avoid late hours and card-playing, as well as novel reading by candle-light, but not otherwise; for the first gives the face a drowsy disagreeable as correct living; and the man who helps to aspect; the second is the mother of wrinkles make men think aright thereby helps to adand the third is a fruitful source of weak | vance not only intellectual, but moral progeyes and sallow complexion. A white hand is a very desirable ornament; and a hand can piness. He, on the contrary, however unexnever be white unless it be kept clean; nor is ceptionable his conduct and pure his motives, this all, for if a young lady excels her com-panions in this respect, she must keep her hands in constant motion, which will occa-sion the blood to circulate freely, and have a wonderful effect. The motion recommended is working at her needle, brushing up the house, and making herself as useful as possible in the performance of all domestic du-

Light for All has a free circle, at which questions are submitted to the controlling spirit and answers given. A late number contains the following questions and an-

Q.—What is the highest mode of progression?

A.—By always doing right. Q.—Which is the greatest crime—murder

or suicide? A .- Suicide. He who takes his own life endures darkness almost forever. Light can come to him only at intervals, and that is

brought to him by the higher spirits.
Q.—What is meant by "the Day of Judg-

A.—There is no one day of judgment. You are judged every day. One day is no better than another. Some think there is a final day of judgment, and that a life book is kept, and when you pass away you have to be judged all at once.

Q.-When people are about to pass away do they judge their own deeds?

A.—No; but a few do. Many spirits pass from the body in an unconscious state, and do not know anything about their transition, while with others their whole life passes before them like a panorama. Owing to the too free administering of opiates a great many people pass out of the body in a stupefied state. Opiates should not be admin-istered for several hours previous to the passage of the spirit from the body.

Light, of England, says that the following communication has been forwarded on the part of the Council of the British National Association of Spiritualists to the family of the late Professor Zöllner: "I am directed by the Council of this Association to express to you the deep sorrow with which the members have heard of your bereavement. Although for the most part they cannot regard even a premature passage into a higher condition of existence as in itself a calamity, the loss sustained by those who were and are dear to Professor Zöllner-a loss which in a different degree is shared by all who have at heart the enlargement of the boundaries of human knowledge-could not fail to move their regretful sympathy. In the view of no small section of English and English-speaking men and women, Spiritualists and psychologists, the names of Zöllner and Crookes will ever stand apart as those of the strongest and foremost champions of a great truth at a time when it was most misrecognized and contemned. The honor which surrounded Professor Zöllner's reputation is no vain breath of worldly applause, but is that due to labor and self-sacrifice. In this and in continued commune with a lofty intelligence it is our trust that you may find consolation. Begging you to pardon what may possibly be intrusive upon your great grief,—I have the honor to be your most obedient servant,

THOMAS BLYTON. (Signed) Sec., B. N. A. S."

Bellef and Conduct.

From those who have escaped from the intellectual bondage of dogmatic theology, we often hear the remark that it is of no importance what one believes, if his conduct is correct, and in confirmation of this view are rect, and in confirmation of this view are often quoted the words of Pope, who, in contempt for "modes of faith," said, "He can't be wrong whose life is in the right." This sentiment, the natural result of a reaction from the orthodox doctrine that God will torture forever creatures of his power for erroneous theological beliefs, was born of intellectual cloudiness not less than of tenderness of heart and tolerance of spirit. In the ness of heart and tolerance of spirit. In the sense only that a man's life includes his the-ories and thoughts as well as his deeds, is it true that "he can't be wrong whose life is in the right." If one's theories and thoughts are wrong, then an important part of his life is wrong. The acts of an individual are more direct and immediate in their observed influence on society than his beliefs; but the latter are not less real, and are quite as far reaching and often more powerful in their

An individual's acts appeal to the senses. His beliefs, with which his conduct may be glaringly inconsistent, manifest themselves in ways so numerous, subtle, and imperceptible, and frequently blossom forth and ripen into the fruit of action at periods and places so remote from those at which they were expressed that the connection between the beliefs and their legitimate effects generally escapes the ordinary observer. Hence, the popular notion that theoretical beliefs are of but little, if any, significance as factors in human progress, and that a man's influence should be judged chiefly by his character as manifested in his conduct. Yet a belief adopted by one whose conduct is scarcely affected by it, because determined by inherited tendencies, early impressions, or social environment, may through his influence be adopted by those into whose lives, long after he is dead, it shall be incorporated as an active force in the formation of character and the determination of conduct.

A thought, a theory, a discovery, or an invention, whatever be the moral character of the individual who first announces it, may profoundly influence the conduct and modify the conditions of millions through countless generations. A political or social theory originating in the mind of one who is regardless of the conventional standards, and of even the just and reasonable requirements of morality, may prove a great benefaction to the race. Equally true it is that a false theory advocated by a sincere and an enthusiastic philanthropist, and recommended by his own purity of life and nobility of character, may in time poison the social organism, producing possibly a moral cancer which only the surgery of revolution and war can cut out of the system, still leaving perhaps the taint of disease to be combated and overcome in the on-going years. Error incorporated into individual or social character renders harmonious development impossible; and the more deeply it is implanted and the more numerous and firmly established are the false adjustments to which the character is forced in accommodation to the disease, the greater the suffering to be endured before the per-manent conditions of healthy growth can be

reached. Clear thinking then is quite as important who helps to befog, mystify, and confuse the minds of men by his shallow, dreamy thought is quite as much the enemy of moral as of intellectual advancement. Slovenliness in thought is certain in the long run to result in slovenliness in morals. Thought cannot be divorced from conduct, even though the thought, true or erroneous, of one generation, shows itself the most conspiciously in the conduct of succeeding generations. A teacher of error may be sincere, but his sincerity in no way severs the connection between cause and effect, and therefore in no way diminishes the results of the error. Indeed, intellectual error is dangerous and harmful in proportion to the sincerity of its adherents, upon which its growth depends.

The poison lurking in many theories is the more effectually hidden, like the serpent in a bed of roses, by the drapery of language and a false sentimentality, which while they charm often conceal the implications and abaurdity of a belief; but time strips such theories of all that deceived and deluded men, and shows their real results in the moral rottenness as well as the intellectual deformity

which they produce. It is evident that he who, in laying stress on conduct, attaches but little, if any, im-portance to theory or belief, and judges men's influence wholly or mainly by the acts by which they project themselves out upon the field of active labor, ignoring or assigning to a secondary place the influence of philosophers and thinkers, takes a view of life that is narrow, and narrow in its tendency. It is not necessary to say that we in no way depreciate the importance of conduct, or undervalue the efforts of those who appeal directly to a man's moral and philanthropic nature. We ask only that they recognize the not less needed and not less useful work of those who stimulate thought, increase knowledge, and in science and philosophy, as well as in poetry and song, help educate the race in the principles of truth and virtue.-B. F. Underwood, in the Index.

M. Cailletet, the eminent French chemist who has made so much progress in the matter of liquefying gases, has recently added some interesting discoveries to those which have heretofore been connected with his name. He has first liquefied oxygen and ozone at a temperature of 105 degrees C., under great pressure, and then taken away the pressure. The liquefied gas being in a thin glass vessel surrounded by a strong envelope, he has next taken away the envelope and exposed the liquid oxygen and ozone to sight. Under these circumstances evaporation took place slowly, and there was ample time for observation. Ozone in the liquid form is a dark indigo blue in color. Oxygen and ozone mixed are a lighter blue. Just as the last drops of the mixture were evaporating the gas had a distinct blue color.

When the vessel La Provence, which sank in the Bosphorus, was being raised, the telephone was added to the diver's equipment, One of the glasses of the helmet was replaced by a copper plate in which a telephone was inserted so that the diver had only to turn his head slightly in order to receive his instructions and report what he had seen. The adoption of this means of communication in diving operations will, in case of danger or accident, tend to insure safety to

The wonderful immunity from accident and death, and the absolute freedom from danger of either upon the railroads of this country, demonstrate that railroad management here has practically reached perfection. It may be truly said that a passenger whirled through space at the rate of forty miles an hour in one of the coaches of the Chicago & North-WESTERN ROAD is in less hazard and is less liable to accident than he would be in walking the streets of Chicago, and as safe from possible injury as he would be if seated at his own fireside. We are led to these reflections from an intimate acquaintance with the workings of this road, which we consider one of the best managed roads in the United States, whose operations extend from Chicago to the British Possesions on the north and the Pacific coast on the west, and whose branches permeate every considerable point of trafic throughout the Great Northwest.

Unless a man believes in something far higher than himself, something infinitely purer and grander than he can ever become unless he has an instinct of an order beyond his dreams, of law beyond his comprehension, of beauty and good and justice beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail.

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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Business Notices.

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CURES EVERY CASE OF PILES.

The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking on Sunday, July 12, 1882, and will continue until August 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profuble. A pavilion will be erected at once, large enough to accommodate about one hundred couple. A balcony, scating about five hundred people, is also to be added to the pavilion. The pavilion will be two stories; the upper story will be divided into lodging rooms capable of accommodating about fifty persons. The Association will furnish the rains and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible.

Willimantic, Conn. The grounds will be open on and after June 12, 1889. The

Willimantic, Conn. New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritual-1st Camp Meeting Association will be held at Lake Pleasant from July 30th to Sept. 3rd, 1882. MEDIUMS.

MEDITUS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of the kea, Mass., —three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures: Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23rd of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23rd to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. hour in the day. SPEAKERS.

SPEAKERS.

Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrness Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. S. A. Byrnes; Friday, the 4th, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. N. J. Willis, Cambridge-port, Mass.; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, the 8th, Dr. Geo. H. Geer, Detroit, Mich.; Wednesday, the 9th, Prof. J. R. Buchanan; Thursday, the 10th, Gless B. Stebhins, Betroit; Friday, the 11th, Cephas B. Lynn; Saturday, the 12th, Mrs. R. Shepard-Lillie, Brooklyn, N. Y., and Prof. Henry Kiddle, New York City; Tuesday, the 15th, A. B. French, Clyde Ohio; Wednesday, the 16th, Mrs. R. Shepard-Lillie; Thursday, the 17th, Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fletcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, the 20th, J. Wn. Fletcher, and Mrs. Helen L. Palmer, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23nd, Mrs. Helen L. Palmer; Thursday, the 24th, J. Frank Baxter, Chelsea; Friday, the 25th, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, the 25th, Mrs. Fannie Bavis Smith, Brandon, Vt.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler.

Greenfield, Mass. Greenfield, Mass.

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 7:45 P. M. Lecturer, Mrs. Ophelia T. Shepard.

The First Society of Spiritualists meets at 7:45 p. m. each Sunday evening at Fairbank Hall, corner of State and Han-dolph Streets. Mrs. Cora L. v. Richmond, regular speaker,

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

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Consolation of One who Disbelieves.

[The Congregationalist.] In the bitter waves of woe, In the Differ Waves of Woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail;
I know that right is right;
That it is not good to lie: That it is not good to lie; That love is better than spite. And a neighbor than a spy: I know that passion needs The leash of a sober mind; know that generous deeds Some sure reward will find; That the rulers must obey: That the givers shall increase; That Duty lights the way For the beautiful feet of Peace; In the darkest night of the year. When the stars have all gone out, That courage is better than fear;
That caith is truer than doubt;
And flerce though the fiends may fight,
And long though the angels hide,
I know that truth and right Have the universe on their side: And that somewhere beyond the stars, Is a Love that is better than fate: When the night unlocks her bars, I shall see Him—and I will wait. —Washington Gladden.

Experiences.

To the Editor of the Religio-Philosophical Journal: Twenty-two years ago I was at work for a farmer in Northern New York, 16 miles from my home. In a small village, one mile from my father's house, resided my grandfather. On Christmas I went home sided my grantfather. On Christmas I went home and on my way called at my grandfather's and found him sick, with what he called a hard cold. Returning the next day to my work, I again called to see grandfather. He did not seem to be any better, but assured me that he would he all right in a day or two. This was on Wednesday. The following Saturday morning on waking I thought I had been dreaming a long dream; all that I could remember of it was these words: "Grandfather died at 12 o'clock Friday night!" Every word of that message came to me plain and distinct, and proved true in every respect. Who sent me this message and how was it sent?

Last January I went to Dakota. For three weeks I made efforts to accomplish a certain purpose in a business undertaking, but could make no appreciable business undertaking, but could make no appreciable progress. Finally, one Saturday night I retired to my room at 10 o'clock. I went to sleep soon. Suddenly I awoke (which very seldom occurs until morning), and I plainly saw the outlines of three persons in the room. My first thought was, who are they, and how did they get into my room? I knew I bolted my door on retiring. Two of the former were standing at the foot of the bed and the other reclining across my limbs just above my feet, resting her head upon her right elbow. This form I readily recognized as that of my darling sister who had been recognized as that of my darling sister who had been in Spirit-life since July, 1888. As soon as I recognized her I say no more of the other two forms. Sister spoke a few words of the kindness of my wife when she was a youth. Then I found my limbs being relieved of the weight upon them and the form then

After some time had elapsed in wonder at the manifestations and as to who the two forms were in company with sister, I made the attempt to turn on to my right side, but I found that I was entirely helpless, not being able for quite a long time to move a finger, toe, hand, or foot; finally with a great effort I turned on to my side and soon after my pillow was

wet with tears, tears of joy at this unexpected and unexplainable meeting with my darling sister. I have had some experience with spontaneous phenomena, such as a single key of the piano being struck through some unseen agency; the vacant cane-rocker creaking as when some person is sitting in it; end of a nail driven into the wall, and so loud at times that it can be heard in the street when the window is up. Last night, just as I had retired for the night, a fap was given on the lamp shade stand-ing upon the mantel, producing a musical ring. S. S. GARDNER.

What Shall We Do In Heaven?

Our departed mathematical friends are busy with figures yet; no place like heaven for figures; space to be surveyed, worlds to be measured. Metaphysical friends there are still studying the human mind; everlasting metaphysics are there—it wouldn't be much of a heaven for me, though, if it was all meta-physics. Explorers are still exploring a continent at a glance, a planetary system in a day. Students are still studying there with all the volumes of the universe spread before them. They stand face to face with the facts of the universe. Historians still study the history of other worlds; astronomers study astronomy, but not through the dull lens of a worldly observatory, overtaking the swiftest comets in their flight. Chemists, lawyers, physicians, are all busy at their old business in heaven. You cannot understand why that patient got well after the doctors had said he must die. Perhaps some departed physician touched him with supernatural health. Those of the departed who were inclined to sociability are now able to hold brighter conversation. What a place heaven is to visit in where your next-door neighbor is a king or a prince! If they want to know about the first world just go over and ask Adam. If they want to know about that pillar of salt, ask Lot. If they desire to find out about the parting of the waters, in-quire of Moses. If they wish to know the tale of Beth-lehem they have only to ask the seranading angelwho stood that Christmas night on the balconies of heaven, Ministers visit their old congregations. When I get there I will come and see you all.—Dr. Tat-

A Baby That Sees Spirit.

A family by the name of Mack, residing in the north side of town, lost a daughter but a short time ago. She was between 6 and 7 years of age. A baby sister, two and a half years old was the only remaining child. "When Myrtle died," said the mother, "I thought the greatest trial would be when baby should miss her sister, for she was very much attached to her. On returning from the grave I seatshould miss her sister, for she was very much artached to her. On returning from the grave I seated her in the arm chair, and was preparing for my domestic duties, when a clapping of little hands arrested my attention, and an exclamation from baby, "That's Myrtle!" fell upon my ear; and not a day has passed, but she has seen and told us of the presence of our darling. One day she said: "Myrtle and grand-ma!" She had never seen her grandmother, who is now in spirit life. One day I was out in the garden with her, and she said 'There comes Myrtle,' and ran from me as though she was going to meet some one and returned again with no sign of disappointment. Alither movements were as natural as though she had met her sister, and accompanied her to my side. Again she said, holding out her little hands as if to receive something, 'Myrtle brings flowers.' Again she said: 'Johnnie is coming with his baby.' Johnny is a neighbor's little boy. No one knew that this family had lost a babe, and it was so strange that a neighbor went to Johnnie's mother to inquire it it was so, and received an affirmative answer."—Colo-

Mrs. A. B. Arnold, of South Chicago, writes: I cannot afford to do without your paper; each week it grows better, if possible, and I find it taxes my power to keep within halling distance. The spirit truly is willing, but the body is weary, and not always in a condition to digest all the rare beauties of the administration of the columns and we make them so highly that was ways in a continuous to agostia the late scattles of its columns, and we prize them so highly that we want all out friends to know and enjoy them too. A few of us here have begun to try and do something for ourselves and others by having parlor lectures, and so far we are greatly encouraged,

R. Plowright, of New York City, writes: am well pleased with the Journal, and although you seldom hear from me, rest assured that my ap-preciation of that best exponent of Spiritualism is as complete as it well could be.

Brooklyn. (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal: An appreciative audience assembled on Friday evening, dune leth, to hear beacon Cole's lecture upon the "Ministry of Angels," and as usual when he speaks, his lecture abounded with crisp sentences, sound argument and at times a true inspiration. No head to a group so much suivitually as brother among us has grown so much spiritually as has "Our Deacon," and no one can with a keener knife dissect the absurdities of old theology or the credulities which pass as true coin among some Spiritualists. He traced out some of the evidences of this ministry of angels, showing conclusively by the records of past ages and of all nations, that their ministry was accepted and acknowledged, and that these angels were not a different class of beings who had existed unon other planets or who were special had existed upon other planets, or who were special policemen sent to earth from the very throne of God. Among other instances he cited the case of the wife of Manoah, who when the angel appeared to her, it was a man, who brought to her the intelliging gence that the great longing of her soul should be satisfied, and when her husband saw this angel, he "We shall surely die because we have seen

The Hebrews were prone to call all these "angel ministrations," coming direct from God, and when they heard the voice of the spirit, to them it was the voice of God, and when John saw the vision on the Isle of Patmos, he would fall down and worship the ministering angel that came to him, but who forbade him, for he said, "Do it not, for I am one of thy

brethren of the prophets."

The members of the Christian church theoretically claim to helieve in the ministry of angels, but when we ask them to witness these ministrations, they cry. "The devil! The devil!" and reject this blessing Modern Spiritualism has done much to throw light apon this ministry of angels, and to prove conclusively that they are our own loved ones, who are still the same kind, loving friends as they were on earth, and that spirit life consists in doing for others. The speaker argued that our prayers to God could be anspeaker argued that our prayers to God could be answered by these loving messengers sent by the efernal love to all humanity, not perchance as we would desire it to be, but as was best for us, for our highest good, and that every noble thought or true aspiration, somewhere and somehow found an answering response, and that this grand truth, the ministry of angels, demonstrated by their presence among us the continuity of life.

The ministry of angels, who can state it in its fulness? Is one wearied and fainting under hard physical exertion, and with closed eyes and relaxed muscles waits for the new view which rest may give to

cles, waits for the new view which rest may give to his wearied frame, to him the angels come; angel hands are laid on him, tired muscles are soothed, a sweet peace is breathed over him, and he rises refreshed because "the angels of the Lord have en-compassed him about." If one is suffering a great rief, his soul rent as with a death agony, merging into the paralysis of despair, to him the angels come with a soothing influence; these unseen, unheard messengers, these spirits, act upon his spirit, his grief is subdued, lie is calmed, invigorated, made able to carry the burden of life bravely and well, for "angels have appeared and ministered unto him." as it is said they did to Jesus after his fierce temptation. Through weary days and nights one has pondered how to produce certain mechanical results. He knows what he wants to do; is sure that it can be done, but cannot tell how. He walks as in a dream during the day, ever pondering over the inscrutable mystery, and his slumbers are fitful and disturbed. He worries and wearies in vain. At last he dismisses it in despair from his thought, as impossible for him. Just then the angels who could not reach him in the pride of his intellect and strength, but when he is passive, even though it be from exhaustion, they solve the problem for him. He leaps from his bed and, if he does not rush into the streets, as Archime-

and, if he does not rush into the streets, as Archimedes did when he discovered the law of specific gravity, he feels a joy as great even though "his eyes are holden," and he knows not that the guardian angels have helped him as soon as he would let them.

All this they do unseen and unheard. But how much more than this do they do—seen and heard both! Nay, it is asserted by those whom we are hound to believe, that they appear to sight so clothed with matter, that those who have missed loved ones from their side, can see again the living form enfrom their side, can see again the living form en-tombed with so many tears; can hear again the tones that used to thrill their hearts with rapture. As the angels appear, not only do they tell us they are immortal, but persistently teach us that we are also. Over the death bed they hang a cloud of glory; they coronate the brow of the dying. Their song is ever, "Lift up your hearts. We are not dead; we have not ceased to live. The joy that is ours, the vastly unfolded life, the profounder knowledge, the mastery over physical conditions which we exult in shall be yours also." Eternal life is proclaimed in the very presence of seeming death; immortality on the very verge of of seeming death; immortality on the very verge of the grave, and the sad heart rejoices, the weak are strengthened; the unbelief that shivered all hope and trust as with a death chill, is dissipated, and we can smile in the face of death and laugh at the thought that the grave can ever claim us. What the priest would have us believe we know. We, too, could believe a revelation of eternal life, because we

When our friends whom we thought dead, stand before us as they were in life, when they show that they know us, remember what we remember; when our senses are satisfied, we have the best evidence wanted: our intuition, our reason, our senses all agree, and we have the right to say, we know! Surer than word of friend, though he call himself God's messenger; surer than holy writ; surer than all argument, for the extraordinary fact is beyond argument; surer than our human consciousness for we have consciousness confirmed by sense. We know we shall live eternally, and this the angels teach us. What shall we say of those who mock at the deep love which brings the angels, and make counterfeit presentment of materialized forms for gain? Just this: the holier the genuine presentation is, the more accursed the fraud.

"Is this all?" says one. All, do you know what this includes? Eternal life—not eternal dreaming; eternal consciousness, not eternally seeking of tests. Spiritualists should get away from the bondage of words, and grasp the ideas that they represent. Who can once consider what life is here, and not find wonderful incentive in the eternal life? Is sleeping the best representation of life? Is dreaming the best? Is quiesence a fit correspondence to life? No! life is activity, is doing something; life is motion, even as the heart beats while we sleep, because if it stopped we should cease to live on earth. The glory of our life will depend upon our activity. It is the working hours, not the sleeping ones that we

"What shall we work at? What shall we do?"
Our thesis furnishes explanation. What do the angels do? Each does what he can, to help others: that is the brief statement of angel ministry. Brothers and sisters, you who have been instructed, comforted and guided by angels whom you have not seen, and by words you have not heard; have you thought why the angels come. Have you thought whether you would desire to come?

You have pictured the glories of the Summer-land, and you have asked the angels what was the charm of the new life, the cause of the progression they exulted in. They told you it was not the possession of any power, but the power of love; not any wis-dom but the wisdom of love; not of superior knowledge, but the knowledge given by love, and love must manifest itself upon matter. All spirit force must, We can never know spirit except so. Your natural bodies are to be exchanged for other material bodies of fine fibra and of of finer fibre and of more exquisite sensitiveness that you may be more largely able to exert influence for good. You are by the very law of life to be eter-ually doing something. What? Are you to teach the rose how to get a richer color or sweeter perfume? Perhaps, if you are competent for no more than this Perhaps, if you are competent for no more than this, and this may be your duty. You are to study eternally. Do you know what eternity means? To solve all the possible changes of matter? It is a large contract, but eternity is very long, longer than you can possibly conceive. Are you to think forever of abstractions that shall touch no life, that shall the course of uncounted centuries as foolgrow in the course of uncounted centuries, as fool ish an amusement to you as working out the prob lems of permutation of numbers, seeing into how many forms you can put the letters of the alphabet. You must give out, that you may be able to absorb You must give out, that you may be able to absorb; you must help others that you may grow. If you are to be angels, you must even here be "ministering spirits," desiring to progress, aspiring after higher light, truer knowledge and angelic power. Why not seek it here and now? Is there one whom you know, needing consolation of any sort. Even if you can only as one said, "Just sit down and cry," do that. Is there one trembling, doubting to whom you could speak words that would make strong the trembling nerves, re-assure the doubting mind? speak the words. Is there one staggering under the burdens of life, or wearied and despondent, whom you

could support, aid, strengthen or encourage? give your help. These are angel ministries: this their work. Are we learning the trade, finding out how to be angels? For our own sakes, we should seek opportunity for such ministry. Never before in all human history were such aids to true perception, such helps to high achievement, to be found.

God and "the angels that do his bidding," do not cease their work. Their joy is in the work itself.

cease their work. Their joy is in the work itself. His sun shines upon the evil as well as upon the good; his angels come to all who will receive them. If you in the life extending beyond this, "want to be an angel," a messenger of God; if you want to grow in anget," a messenger of God; if you want to grow in increasing vigor, reaching ever toward the highest, cultivate active love, for that is what the angels do. You don't love, you say; are repelled by the coarseness, the selfishness and ingratitude of those you might help! You have no money, no thoughts and no influence to use; can do nothing. My brother and these whose thick there was a long of the coarses. sisters, those who think thus, and so, I confess, I often think, until changed, cannot be angels. We must be the paupers, to whom the angels come with pity; if it were conceivable of them, even with some-what of contempt, for they see what we try to hide by false words; that we are so intent on our own gratifications, that we cannot see, do not know, or even want to know, the needs of those around us. even want to know, the needs of those around us. We say we cannot; meaning, we do not want to help others. But we must; there is no escape from it; it is the law of growth, the cause of all progression, the source of all aspiration. The "power of an endless life" may be terrible as well as glorious. For our own sakes, if no higher motive, can animate us, we should bestir ourselves in this matter.

What shall we do? again I ask. If you would be angelic, do as the angels do. Wherever there is need, there they go. They question not of race, color, rank or sin; of significance or insignificance. Wherever any can receive, they go. They are eagar to give. The spirit that comes to us may speak what seems

The spirit that comes to us may speak what seems to be nonsense, but it is the best the spirit can do under existing conditions; it has grown by the unselfish effort to help others. I call upon you to work in this same way and spirit, and thereby really be-come ministering angels in the life here and now.

(Applause.)

Eloquent addresses were made by Judge A. H.
Dailey, Mrs. Abby W. Burnham, and a spirit controlled Mrs. T. B. Stryker and gave an excellent and practical short address.

S. B. NICHOLS. Brooklyn, N. Y., June 16th, 1882.

Onset Bay Notes.

To the Editor of the Religio-Philosophical Journal:

Opening day for the season of 1882, was duly celebrated on the 15th instant, about 500 being present. President Crockett called the meeting to order at 2 o'clock P. M., and in a few well chosen remarks, bade all a hearty welcome. The regular exercises were opened by our old friend and co-worker, Chas. W. Sullivan of Boston, who led us in a song. The speakers present and taking part in the exercises in their order were as follows: H. B. Storer, Miss M. T. Shehamer and Miss Lizzie Poten, of Boston; Charles Bright, of Australia; John Wetherbee, of Boston, and Dr. J. P. Greenleaf, of Onset Bay Grove. Each speaker spoke in a practical line of thought, urging all to work for the present time. All present had a happy day of recreation, meeting of friends, and a delightful ramble about the grove with a sun bath amid the cool breeze from off Onset and Buzzand's Bays.

Among the audience we noticed everybody's friend, (but not exactly the father of all Spiritualists, being a bachelor of the first water) the editor-in-chief of the Banner of Light, looking hale and hearty. Some seventy cottages are now occupied for the

The association are building a restaurant that will seat 200 people, to be ready for the coming camp-

Among the fine cottages that have been built this oring are two by Mr. John Pierce, of Boston. Building lots are selling well so far this season to urties who intend to build before the season closes. Camp-meeting will commence on Sunday, July 16th, and continue over five Sundays. E. S. Wheeler of Philadelphia, heads the list of speakers, not alto-gether because we considered the brother so much ahead of all others, but because he could be with us at no other time.

E. Gerry Brown of the Bunker Hill *Times*, will occupy his cottage about the 22nd inst.

We are glad to learn that Chicago is to be represented at the Grove during the season, Mrs. Buddock having leased one of Mrs. M. E. Williams's cottages, to be occupied the last of the present month.

Mrs. Emma Cox, of Bridgeport, Ohio, will occupy one of Mrs. Thomas Deans's cottages.

P. L. Cox, of Boston, has leased Mrs. S. C. Brigham's cottage on South Boulevarde for the season.

Mrs. Price, of San Francisco, Cal., has arrived at the Grove and is at the Medium's Home on Prospect

Street.
Sailing and fishing is the order of the day.
Major T. B. Griffith, who furnishes rooms free at the Medium's Home, is finishing off a fine circle room in his new building on Pleasant Avenue. Parties wanting programmes of the Onset Bay Grove Camp-meeting will be supplied by writing to Dr. H. B. Storer, 29 Indiana Place, Boston, Mass. W. W. CURRIER.

Old Pan Cottage, Onset Bay Grove, East Wareham,

Sturgis, Michigan Yearly Meeting.

To the Editor of the Religio-Philosophical Journal:

The twenty-third yearly meeting at the Sturgis Free Church, opened on Friday evening, June 16th, with an address by J. M. Peebles, who could only stop until the next afternoon. It closed on Sunday evening after seven sessions of some two hours each, its interest growing to the close. G. H. Geer, C. B. Lynn, G. B. Stebbins and J. H. Harter were present as speakers and their different style and methods of treating the subjects spoken of gave interesting and instructive variety to the exercises. The aspects and future of Spiritualism, the practical duties of life, fidelity to all true reforms, spiritual culture, personal good conduct and obedience to the laws of life in diet, marriage and parentage, and the growth of natural religion coming with the decay of dogmatic theology, were leading subjects. The conferences were brief, as the preference seemed to be to hear speaking from the platform, J.G. Wait presided with his usual judgment and fairness and the feeling seemed to be one of benefit and enjoymentsocial, mental and spiritual. The attendance was good, filling the house in the later sessions, but not the multitude who sometimes go there. Two-thirds of the largest attendance of some past years would be a fair statement. At the closing session the de-sire for a like gathering next season was so decided as to doubtless insure the June meeting of 1883 The feeling seemed to be that it is good to visit this place, and therefore we will come again.

Honest Mediumship Wanted.

To the Editor of the Religio-Philosophical Journal: Under the heading of "Metropolitan Martial Mu-ic," (dated April 29th) I find an invitation extended sic," (dated April 29th) I find an invitation extended to all who have the good of the cause at heart—to express their views of the situation and their position in regard to methods and policy of the Journal in defence of truth. As regards the situation, I think we are beset by difficulties enough without having fraud to contend with. Regarding methods and policy of the Journal, I cannot too highly commend your efforts to build the temple of Spiritualism upon the sure foundation of integrity. I cannot think it necessary to establish truth by false methods, nor do I think it can be done. If the spirits cannot materialize without placing our mediums in a false position, making them appear to be false if they are really true (as so many claim them to be), then I must say that I am not interested in that phase, nor do I intend to be.

I have too much regard for all true mediums to enable me to have much respect for spirits who would tamper with their feelings in so cruel a manner. I do not believe in doing "evil that good may come," either on the part of spirits or mortals. We have a society of Spiritualists here who are trying to "hold the fort for truth."

Annie Wilson.

Monmouth, Ill.

Henry Marsh, of Richmond, Ill., writes: You can consider me a patron of the Journal so long as you do as well as you are now.

F. H. Shrock, of South Pueblo, writes to us giving his hearty endorsement of the course of the

Dean Clarke Heard From.

He Rises from his Experiences with Anna Eva Fays Carrie Sawyer and "Crindle" to Respond to the Journal's Invitation to Free his Mind.

To the Editor of the Religio-Philosophical Journal:

As you have sounded the tocsin for the faithful to As you have sounded the tocsin for the faithful to rally for a grand charge upon the "fraudulent and the unclean," and as forty dauntless veterans headed by the far-sighted Seer of Orange have already formed the skirmish line, and as San Francisco has sent on a large squad of recruits, under command of the doughty Wm. E. Coleman, and as volunteers from far and wide are rushing to your standard, eager for the fray, I begin to think it is about time for me to put on the "war-paint" and "whoop" a little if nothing more! ng more! Under all ordinary circumstances I am a "man of

Under all ordinary circumstances I am a "man of peace," but as an extraordinary emergency seems to have come when even the Prince of Harmonialism is obliged to doff his "Quaker" and don a "scalping knife," I want to be "respectable" and so I will dig up my little hatchet and use it, and "rush to glory or the grave" in defense of truth, justice and—Persecuted Mediums!! But what does all this marshalling in arms and flourish of trumpets that bray harsh discord signify? Who is the enemy that the gallant forty and their companions in arms are about to tomahawk?" Is the enemy so numerous, so ferocious, so formidable and "quasi-respectable" as to call for all this clanging of gongs and brandishing of war-clubs? Who is it that has so disturbed the equanimity of the "Harmonial Brotherhood," and the many messengers of peace and good will, as to cause them to put on the "war-paint" and to join a crusade against the unholy defilers of sacred things? I am as anxious as any one to be on the right side, to be if possible, enrolled among the saints, to become I am as anxious as any one to be on the right side, to be if possible, enrolled among the saints, to become one of the "elect," and when this cruel war is over, to be plumed and pensioned for gallantry, but if all the trophies and "spoils of war" are to be captured by sudden assaults upon defenceless females in an unconscious condition, the right honorable "F. F. V's." (famous fraud-hunting volunteers) must please wars one for not enlisting in their raphs, but allow excuse me for not enlisting in their ranks, but allow me to be chivalric enough to defend the defenceless at whatever cost of personal reputation, or sacrifice of the good opinion of my quondam friends.

Twenty-five years of honest mediumship and six-

teen years of active public propagandism and zealous defence of our sacred cause, entitle me, I trust, without vanity, to claim to be as faithful and devoted a champion of truth, honesty and fidelity to principle, as any who may class themselves as the "respectable" condemners of fraud and "spiritual wickedness" in general. No one hates real fraud and imposture in any and every shape, and especially the counterfelt-ing of spiritual gifts more than I do, and I have a right to say to those who may impugn my motives or condemn my course, no one has sought more assidu-ously to bring no stain of dishonor or disgrace upon the sacred cause for which I have made every personal sacrifice except, as yet, that of life itself! But, unless I am woefully mistaken, neither self-respect nor the honor of my cause requires me to become a pharisaic casuist, to try the value of a person's mediumship by the standard of personal character, nor to hold mediums responsible for acts over which they have no control. He must be wise indeed, and intuitive above the majority, who presumes to act as accessorable to detail the desired to the standard to the sta censor and judge, to draw the hair line of demarca-tion between medium and spirit, and affix to each just the right degree of credit or culpability. In saying this I neither justify wilful deception, nor seek to shield from deserved condemnation those vile impostors, who with or without mediumship, counterfeit spiritual phenomena wherever they can impose on honest credulity. All such impostors should be exposed as soon as their nefarious practices are positively executions. exposen as soon as their heranous practices are post-tively ascertained. But in the matter of exposure, we need to be absolutely sure of the deception and infallibly sure that the professed medium is person-ally the perpetrator of the fraud before we assume the prerogative of Nemesis. "Hasten slowly" in de-nouncing suspicious appearances as ascertained "franche" are words of contion that many would do "frauds," are words of caution that many would do well to heed before they "rush into print" as cham-pion "fraud exposers." In common law the accused is held as guiltless till both sides are heard, and the accusation is established beyond question. Shall we "reformers" be less charitable and just than stern law-givers who assume delegated authority to judge their fellow sinners?

In your issue containing notes of the "martial music" from the band of forty serenaders, you call, Mr. Editor, upon all mediums and lecturers for an expression of opinion as to the JOURNAL'S course, etc. From time to time you have claimed that "fair play" is your especial purpose and solicitude. Now "fair play" signifies in my lexicon that no one shall be condemned on ex-partice vidence, nor without a proper defence. In this particular, while I have found much to commend in your paper, I cannot approve your course. I think you are too ready to publish posures" on the testimony of some whose prejudices, or hasty observations, or ignorance of occult powers and laws or whose secret malice, inordinate self-righteousness or some other disqualifying condition renders them false accusers and incompetent wit-

Moreover I should be recreant to my duty, to my suffering fellow-mediums, if I were to allow unre-buked the voice or pen calumny to add to the pains incidental to their depressing service, the pangs of mis-representation and false accusation. In my humble opinion we all better "go slow" in forming opinions from uncertain appearances, even when at first view they have a suspicious aspect. There are many things in heaven and earth not dreamed of in our philosophy. Let us be sure we are right before we accuse any "whom God hath cleansed" as being 'common of unclean."

Yours for truth, honesty and justice, "with malice toward none, but with charity for all."

DEAN CLARKE. San Francisco, Cal.,

Manned by an Unseen Crew.

A specimen of boat sailing extraordinary was witnessed down the bay yesterday afternoon by ten or more gentlemen of this city. The cat-rigged boat Wanderer had conveyed a party to Bullock's Point for a shore dinner, and after the party had landed the boat was made fast to the wharf. A strong wind was blowing from the south, and the boat slipped her moorings and went sailing gayly o'er the waves in the direction of Pawtuxet, but running as straight as if steered by a master hand. The craft finally grounded on the shore near Pawtuxet, where she remained about half an hour. Then the former mysterious occurrence was repeated, for, as if controlled by unseen spirits, the boat veered about and camesulling majoritally back over the water lending. sailing majestically back over the water, landing within fifty feet of the place from whence she started. That a boat could sail from one side of the bay to the other, come about and return to almost the identical spot from whence she started, without some guiding power at the helm, seems passing strange, but the story is vouched for by "ten good men and true."—Providence Press.

"An Intelligent Exponent."

The Religio-Philosophical Journal, of this city, is the representative paper of its class in this country. It is an intelligent exponent of the philosophy it teaches, and has the nerve, supplemented by the ability, to attack fraud and unmask base preten-sion. The dignity and candor of its conduct has secured for it the malice and misrepresentation of pre-tended spiritual journals, but it has engrafted itself in the good opinion of the public, even among those who differ in religious thought. Col. John C. Bundy, its editor and proprietor, is a gentleman in the true acceptation of the term—a man of clean life and untarnished business integrity. He wields a trenchant pen, and the dignity pervading his editorial columns has secured for the JOURNAL the respect even of those of opposing beliefs.—Chicago Commercial Traveler.

Truth and Purity.

To the Editor of the Religio-Philosophical Journal: God bless your honest efforts in the direction of

truth and purity. May you have power to unmask all the evils that so long have flourished undenounced and unpunished! Against free love, trickery, deception, fraud, and malevolent persecution of the pure minded, be your forces arrayed, in vindication of a true Spiritualism.

CORA WILBURN.

Lynn, Mass., June 12th, 1882.

J. Buchner, of Hart's Mills, Wis., writes: I cannot think of doing without the Journal.

Notes and Extracts.

If it is truth, what does it matter who says it? Better a diamond with a flaw than a pebble

Wounds of the heart are the only ones that are

healed by opening.

Jealousy is the sentiment of property; but envy is the instinct of theft.

In love, women go the length of folly, and men to the extreme of silliness. The true end of a state is not to live, but to live

Conscious and confessed ignorance is better than fancied knowledge.

Thought is valueless except in so far as it leads to correct knowledge of things.

Be not content with the literature of virtue, but carry the essence of the article.

The wretch whom men execrate, God loves and sees in him a future angel.

Spirit life is to the spirit what material life is to mortal; each lives in his own sphere.

Men of science have learned to believe in justifi-cation—not by faith but by verification.—Huxley. Learn what is true, in order to do what is right, s the summing up of the whole duty of man.

No one ever heard a shadow speak; where there are powers of articulation, there is a substantial

Scientific discoveries and demonstrated principles, contain naught that is contradictory to a rational religious belief.—Isaac Taylor.

Science is mistress of the world. It reigns without even needing to command. The church and the law have to inform themselves of its decrees, and reform themselves according to its teachings.

The devotee of truth contents himself with its exposition; holding it up in contrast with error; well knowing that in the outcome truth will be accepted by, and error banished from every human

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE

NERVOUS SYSTEM AND DIGESTIVE ORGANS.

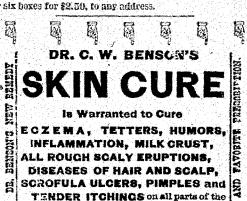
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They have been tested time and time again, and always with satisfactory results. This preparation just meets the necessities of the case. Let me state just what my Pills are made to cure, and what they have cured and will cure: Neuralgia, Nervousness, Sick Headache, Nervous Headache, Dyspentic Headache, Sleeplessness, Paralysis and Dyspensia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despendency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable.

These are some of the symptoms of nervousness; now, to be fully restored to health and happiness is a priceless boon, and yet, for 50 cents, you can satisfy yourself that there is a cure for you, and for \$5, at the very furthest that cure can be fully secured. These Pilis are all they are represented to be, and are guaranteed to give satisfaction if used as directed and telli eure any case.

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The Greatest Medical Discovery Since the Dawn of History. IFIt revives the drooping spirits, invigorates and armonizes the organic functions, gives clasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

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this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will cradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man woman or child. Insist on having it.

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inquiry. Enclose Sct. stamp. Send for pamphlet. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constitution, biliousness, and terpldity of the liver. 25 cents per box.



Letter from E. W. Wallis, in "Light," of England.

Under the head of Spiritualism in America, E. W. Wallis has the following significant lefter in Light of England, written just before his departure from this country: "After having received me very kindly and treated me with the greatest good will, the Banner suddenly alters its policy and insinuates that I am not satisfied with my good treatment here, etc., all because of the account of the fraud I witnessed at the scance I described in your columns. Not only this, but having garbled the account, it refused to publish my letter in reply, and withheld the announcement of my appointments. Such is the justice and fairness a person gets who differs from the Banner, or does not endorse its policy. While in Chicago I called to see the editor of the Religio-Philosophical Journal, and found him to be an affable gentleman and an earnest worker in the cause. His position in fore his departure from this country: "After earnest worker in the cause. His position in regard to Spiritualism is well-known. He believes in scientific verification of the claims of mediums, and takes nothing for granted in the investigation of these curious phenomena. He has seen too much of fraud, and has in his possession too many of the evidences of the duplicity of would-be mediums to be satisfied with the superficial observations that apparently satisfy so many. It was owing to his kindness that I was enabled to see the stock-in-trade that was captured from Mrs. Crindle-Reynolds, in Clyde. I am convinced he is doing a great and a necessary work, for the barefaced manner in which scapegraces the barefaced manner in which scapegraces have been deceiving and defrauding the public was, and is yet, a disgrace to the community. He has of course many enemies and has had to fight hard through a great many difficulties, but the tide of opinion and feeling is turning. Spiritualists are beginning to realize that he is the friend—not the ning to realize that he is the friend—not the foe—of true Spiritualism and honest mediums. Although he is very, and at times apparently unnecessarily, severe, yet as he assured me, he never prints anything against a medium until he has investigated and obtained legal proof for all he says, and if the public at large knew what he is acquainted with, it would not think him one whit too stern in his condemnation of the reprehensible conduct of many of these people. Many persons do not like his style of doing things, and think he might say what he wishes in a better manner; but he prefers to be explicit and to call a spade by its proper name. He at any rate will not try to establish Spiritualism by the aid of deceit, or from fear that Spiritualism will suffer, strive to prudently hide the weak spots, palliate wrong-doing, or for the sake of harmony refrain from telling the truth about the fraud that seeks to cover itself with the the fraud that seeks to cover itself with the broad mantle of Spiritualism and charity. I am no partisan, but I must confess I admire his fearless and independent course and wish him every success in his stand for principles and purity. Last evening I was honored by the privilege of standing on the same platform with the pioneer worker, A. J. Davis, and my guides spoke very acceptably to a large audience assembled in his hall."....

When Ladies are Attractive. *

All ladies know their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

Nay, don't lose heart; small men and mighty nations Have learned a great deal when they practice patience.

(Cleveland Leader,)

Mr. Orlando Weatherbee, says an exchange of ours, proprietor "The Spencer Pharmacy," Spencer, Mass., reports: My customers speak very highly of the great German Remedy, St. Jacobs Oil, it having always given great sat-isfaction. One of them, Mr. Henry Belcher, has been greatly benefited by its use in a case of severe rheumatism, and he refers to it in terms of highest praise.

Do those things which you judge to be beautiful, though in doing them you should be without renown. For the rabble is a bad judge of a good action. Despise, therefore, the reprehension of those whose praise you despise.

A Lady Wants to Know

the latest Parisian style of dress and bonnet; a new way to arrange the hair. Millions are expended for artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, art can be dispensed with. It will overcome those diseases peculiar to females. By druggists.

They who know the truth are not equal to those who love it, and those who love it are not equal to those who find pleasure in the practice of it. He attains to sincerity is he who chooses what is good and firmly holds it

The unhappy wife who suffers from the petulence and ill-humor of a nervous husband, should name the real cause in her complaint to the court, or remove that nervousness by presenting the defendent with Dr. Benson's Celery and Chamomile Pills.

Genius is common enough (I had almost said too common) but nothing is so uncommon as the good sense which gives it its right

BEWARE OF IMITATION. The delicate odor of Floriston Cologne is entirely novel. Signature of Hiscox & Co., New York.

Love, like happiness, to be enjoyed, must

*Thousands of ladies cherish grateful remembrances of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

Many persons who are ashamed to do manual labor themselves, are not ashamed to cheat those who do it for them out of their wages.

Horsford's Acid Phosphate

is beneficial in inebriety and in many diseases where the nervous system is unstrung.

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Dr. Pierce's Extract of Smart-Weed cures diarrhœa, dysentary, cholera, and cramps, and breaks up colds and fevers. By druggists. 50 cents.

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It doesn't do any longer to say that "it never rains in Colorado." However true it might have been in the early history of the country, it has now passed into a joke—particularly in this year of grace. It is a mooted question whether the climate of Colorado and of the "Great American Desert" (as it used to be called) is really changing; but it is a question that can be better decided fifty years from now than at present, after there shall have been more data and more meteorological observations to judge from. It is enough for our purpose to say that the "oldest inhabithas been forced to acknowledge that he has never before experienced so long a season of wet weather in this region as during the spring and early summer of this year. Nights and days of pelting and pattering rain have carried scores of us back in memory to our early Eastern homes; and our favorite Colorado dust has been beaten into a mud that would do credit to the most favored city east of the Mississippi. Out do r avocations have been much interfered with, and rubber coats, boots and umbrellas have been in very good

While walking up and down the streets of Denver during the months past on business of urgency, we have not unfrequently been obliged to take shelter beneath some hospitable roof to escape a drenching shower, and this was especially the case not very long ago, when, if you will believe it, we found ourself in a regular nest of Spiritualists. But we were well treated. What at first we supposed to be but a passing shower turned into a storm which continued for the remainder of the day and night. Our pleasant host and hostess beguiled the first hours of waiting by telling stories of spiritual experiences, nor did they forget to refresh our "inner man," for a sumptuous dinner was provided to which we all did ample justice. Our newly made friends came here from Council Bluffs, and I was much interested in Mr. B—'s re-cital of what he had seen at a certain farm house near there. Spirit faces are seen to appear on the window screens of the said house, and he had repeatedly seen them "with his own eyes." It would be a matter of much interest if some one in that vicinity, cognizant of the affair, would write out a full history of the rise and progress of the strange phenomena for the benefit of the readers of

AN INTERESTING STORY

was told by Mr. B—concerning the medium-ship of the Chief of Police of Council Bluffs Mr. W. J-, which places the later in the first rank of mediums. It seems that the Chief had long been in the habit of holding private scances in his own house. A table will tip for him though he be the only sitter, and he places great reliance upon the messages he receives, for in every instance they have proved to be most reliable. On one occasion when he was sitting, a spirit came and gave his name, saying that he passed to higher life from the State of Maine. He was very unhappy and requested a favor of the medium. Mr. J—, which favor Mr. J— promised to grant if it should be in his power to do so. The spirit went on to say that he had a wife and children in earth life; that when he passed away the children and their mother were together, but afterwards she placed them in the keeping of their grandparents, abandoned them and went West to lead a disreputable life, and was at that moment in Council Bluffs. "The children were in good hands while the grandparents lived." said the spirit, "but they have now passed away and my children have been placed among strangers and are not well treated. I cannot be happy while this state of things continues and I pray you look up the mother of my children and tell her to go to them and look after them as a mother should."

Mr. J-was told where he would find the woman, who was fully described to him, but he was slow about fulfilling his promise and did not attend to it until requested by the spirit a second time. He then hunted her up and asked her if her name was not Mrs. Band she acknowledged that it was. The Chief of Police then gave her the message as he had received it. She was at first angry, but finally agreed that if Mr. J—would tell her how many children she had and their names she would go to them, but the medium chief right then and there could not do it, but promised her that he would do so very soon, and went home to consult his faithful table. The desired information was obtained and communicated to the wretched mother who was so much surprised and wrought upon that true to her word she immediately left for her old home in Maine and is now caring for her offspring. If this story is not correctly reported, let Mr. J— arise and give us a more complete version. It is one of the kind of stories one loves to tell when a captious caviler, though admitting that Spiritualism is true, asks "but cui bono?"

THE SPIRIT DOUBLE.

One of our entertainers on that rainy afternoon was a jovial lady in the afternoon of life, a Mrs. C—. She is one of those peculiar persons who see the spirits of the living as well as those of the dead, and she gave several instances where she had seen the double of persons whom she supposed and afterwards proved to be alive. This is something that we have read of but never have been able to understand. Does the spirit of a living person come to Mrs. C-, or rather does not Mrs. C-'s own spirit go out and away into the presence of living persons? Let those who are proficient in psychological lore enlighten our understanding.

As it was incumbent upon me to do my part toward entertaining the company, I related the following circumstances which I will

SPIRIT TELEGHAPHY.

In the summer of 1877 chance threw in my way a young gentleman of Jewish faith, who was by birth an Austrian. He came with his parents to the United States when he was 12 years old, and settled in Buffalo, New York. At the time we knew him he was about 22 years of age, and was connected with the only theatre in Denver as one of the supports One or two years before he had become badly "stage struck," and left his father's home against the wishes of his friends, who looked upon theatre life as rather low business. His father was in a position to have established him well in life, but he was fascinated by the glare of the footlights and chose the life of a vagabond. His conscience often reproached him when he thought of his grieving parents, but the tinsel of mock grandeur soon smothered it.

In Denver he had a room-mate who pro-fessed to have mediumistic qualities, and he was introduced into the mysteries of spiritual phenomena. After a while it was observed that strange things would happen after the two had retired for the night, and it was soon ascertained that our young the conclusion said:

Austrian was of the two the greater medium. Sittings were held between the two and in a short time a great many phases of medium-ship were developed in him to his own un-bounded astonishment, for it was to him a new and mysterious thing. He found himself able to answer questions unknown to himself, simply by pressing to his forehead or holding in his hand the crumpled paper upon which they were written, but the mo-dus operandi was as inexplicable to him as it was to the wondering propounder. But it is not our purpose to go into full detail of all that transpired in the short experience here; suffice it to say that he appeared to have all the elements requisite for a medium of the most wonderful character. The exigencies of his profession called him to Georgetown on one occasion, whither he was accompanied by his mediumistic friend and they there continued to have frequent sittings together. On one evening they went to attend a circle in one of the families of Georgetown, and while there Mr. W- (for this is the Austrian's initial) received a communication, stating that he would find a message awaiting him in his room on a slate that he had left locked up in one of his drawers. On reaching his apartment late in the evening, he went for the slate, looked it all over and found nothing at first and concluded that he had been deceived; but just as he was about putting it away he perceived close up to the edge of the frame and in diminutive characters, the following signed by the name of a sister whom he knew to have died many years before in Europe. "Dein Vater ist todt!" (thy father is dead.) He was naturally very much startled at this, and knew not what to think, for he had no idea even that his father was ill, as at last accounts he was in his usual health. But the next morning a telegraphic dispatch from Buffalo announcing the sad news of his father's demise, confirmed the spirit telegram he had received the night before and in exactly the same words. To this story I added a little experience of

my own, though of quite a different sort from that above related. It occurred not very long ago-in the fall of 1881-and I have ever since entertained half a notion that I then

AN APPARITION.

I am not prepared to assert that I did see one, and don't know that I ever shall unless it be in the presence of a materializing medium. I have seen what have purported to be materialized spirits, but they were different from that of which I am going to speak. It was a warm, pleasant, bright moonlight night in the year above mentioned, with scarcely enough breeze to stir the leaves upon trees, and I retired rather later than usual leaving the windows open, as also the door leading into the hall. I soon dropped into a pleasant sleep, forgetful of everything around me, without even a dream to listurb my rest. But at about two o'clock in the morning, judging from the moonlight in the room, I opened my eyes—why I do not know—but just in time to see the vapory form of a woman glide away from me as though fearing to be caught, and passed out of the door. It looked like a cloud of steam, but was in the semblance of a woman. I was surprised, but not started, and my first thought was "it must have been a film passing over my eye," when quick as a flash there came two loud knocks upon the door as much as to say, "No, it wasn't!" This added to the mystery, and I said, "Now if I close my eyes again parkers or committee the my eyes again perhaps on opening them sud-denly, I shall see the same thing, or rather a film will pass over my eye." But repeated experiments gave no repetition of the vapory form. "But the knocks—they must have been caused by the door being pressed against the wall by the brease." I then the gainst the wall by the breeze," I thought. I was stirring. And ever since then I have been wondering whether I really did see a spirit or not. But this, I continued, reminds me of a little

GHOST STORY

that a young German related to me something over a year ago. His parents are and have for a good many years been living in the northern part of Michigan; and a few years since, before finally leaving the paternal roof to shift for himself, something occurred that made a very deep impression upon him. It was a warm summer's night and he had retired to his couch in the upper story of the house. It was early and he did not feel sleepy, but lay there resting in the darkness of his chamber and pondering over the day's doings. He had not laid there long when the room suddenly became illuminated, and to his astonishment and alarm he saw a female figure come in apparently at the open window, pass the whole length of the room toward him and brush by his bed through the door into and adjoining apartment. The figure seemed to glide along leisurely rather than walk, and looked neither to the right nor to the left. She was dressed in white apparel, while his mother and sister, the only women in the house, possessed no white garments, as it was their custom to wear calico night dresses. It is needless to say that he was badly scared. Neither his mother nor sister were in the habit of coming into his room at night and yet he had a vague idea that one of them might have done The next morning he told of what he had seen and inquired if either of them had been in his chamber and they assured him they had not. He therefore came to the conclusion that he had seen a ghost, and ever since then he has stoutly closed his eyes at night after retiring for fear that he shall see another.

The mother of this some young man had brothers in the Union army during the war of the rebellion. One day she had been worrying a good deal about them, for a long time had elapsed since she had received any word from them, and not feeling very well she betook herself to the lounge for a short siesta. She had not long been laying there when she was heard to utter a scream; and her husband who happened to be in an adjoining room rushed to her side to ascertain the cause. She told him that she had seen her brother (calling his name) covered with blood proceeding from a ghastly wound he had received in his head. She would not be consoled, for she was sure that her brother was dead. A few days after this a letter was received from the battle-field, written by the hand of a stranger, which fully confirmed the dreadful vision she had seen a short time before. The young man told me of other visions his mother had seen at different times during her life, and I felt justified in telling him that she was a natural clairvoyant and that no doubt he inherited the same faculty from her; and that it was really a spirit that ap-appeared to him at the time he thought he

A CANADA GHOST. A few days ago I was relating snatches of what I have written in the foregoing, to a young Englishman who has been doing some gardening for me. He is an intelligent young fellow and has seen considerable of the world. He listended attentively and at the conclusion said:

"The only strange thing I ever saw was when I was about 16 years of age, and living in the family of one Mrs. Hope, at New Edinborough, Canada, in the autumn of 1877. I hitched up a team one day and took Mrs. Hope and her five children to Ottowa, five miles distant, to do some shopping. Having made her purchases and procured a sewing girl to accompany her home, we made ready for our return. There was some snow on the ground. It was quite late and grew dark so father that we had not proceeded far before we found it quite impossible to see the way. Affound it quite impossible to see the way. After crossing the river there was a long low place that had been filled in, and on top of the embankment thus made was the road. A slight deviation on either side would have precipitated us several feet down into a swamp, but we trusted to the horse's instinct for safety. We had nearly reached a point where another road crossed at right angles, when the horses stopped short, snorted, and could not be persuaded to advance another step. 'What is that?' exclaimed Mrs. H—'there's a man,' and the moment she spoke I, too, saw a man standing close by our horses with two lanterns—or what looked more like two bird cages covered with paper. He said nothing, but fearing that the horses would back over the embankment I jumped out to lead them along, and at the same instant the man disappeared. I started the horses again, jumped into my seat and drove off at a breakneck speed, for we were all dreadfully frightened. The narrow track passed we went like the wind for about three miles, when suddenly the man with his lanterns appeared again, and keeping just ahead of us he seemed to glide along rather than walk. Fearing the horses would be frightened again I jumped out of the buggy to lead them, when the apparition suddenly disappeared again. The light of his lanterns was soft but made him perfectly visible. The same ghost was seen by a man some time before and in the same place. It is possible that its appearance saved us from being tumbled over the embankment. There is no knowing." Thus ends the chapter.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

(The following "hints" and remarks were published in the JOURNAL several years ago. Later experience has fully corroborated their correctness and the sound judg-ment of those who affed us in their preparation or after-wards endorsed them. We deem this a propitious time to again call the attention of our readers to them.—Ed. JOURNAL

1. An honest and consistent medium will in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution: but there are conditions which even darkness does not vittate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are in-telligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenou is of such a charactel listened attentively, but not a breath of air | that it would be unreasonable even for the most unbending skeptic to deny its occur-rence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot be-come a factor in the problem. The experiments of Hare, Varley, Crookes, Zöllner, Bar-kas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fix-

ing absolute conditions. 8. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be a certainty. This is a delusive supposition and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful scance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not

making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in

having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We publish the above suggestions to fa-cilitate accuracy of observation and certainty of genuine manifestations. They have been prepared with much care and thought by some of the most able and experienced Spiritualists, and meet with the general approval. Among those who endorse them, we have only room here to mention the following:

room here to mention the following:
Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. L. Saxon, Hudson Tuttle, W. Stainton-Moses, of London; Lyman C. Howe, Mrs. Maud Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, Mrs. Mary Wilson, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Maria M. King, Mrs. Louie M. Lowe, Mrs. Jennie Potter, Mrs. Hollis-Billing. The last eighteen mentioned are, themselves, among the most highly developed mediums.

the most highly developed mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will be of necessity difference of opinion.

Interesting Exercises in Cleveland Pro-

gressive Lyceum. To the Editor of the Religio-Philosophical Journal:

A notable and exceedingly interesting event has just transpired in the Cleveland Lyceum. During the session of Sunday, the 11th instant, the following letter, inscribed in a delicate lady's hand, was found on the conductor's desk:

"Conductor Progressive Lyceum: Dear Sir:
One who feels deep interest in the success of
your lyceum, and who has kept close note
of the conduct of your scholars, will send to
you next Sunday morning a gift to be presented at the close of the everytees to the bear sented at the close of the exercises, to the best pupil, whose name will be given. From the hands of a friend."

This unexpected aunouncement stirred up quite an excitement amongst both scholars and teachers, and the question, "Who will be the best pupil?" became the one absorbing topic throughout the lyceum, and gave opportunity for the pertinent question, to be answered on the following Sunday: "The possession of what qualities constitute the best

At the appointed time a sharp look out was kept to catch whoever was going to give the present. But just as quiet and unseen as the first letter had come, a second one, attached to a package, was discovered in the Conductor's desk. After a number of varying answers had been given to the question of good scholarship, by both pupils and leaders, a handsome book was unfolded, enclosing the inscription: "Presented to Maud Hall, in token of a friend's appreciation of her good conduct in the Lyceum," tollowed by these words of the second letter. words of the second letter:
"In making this award, I beg every one to

believe that I had no other motive than to incite the dear children to excellence of conduct, and when I add, that in presenting this gift I have passed by one of my own children, you will see that I have not permitted my affections to interfere in the selection. I have entirely left out mere possession of talent, as only diligent application in the improvement of natural abilities can properly be com-mended. The excellence I aim to reward is that of good conduct, to me the best quality and greatest charm in a child. I will acknowledge that I felt a good deal of diffidence, because there are several pupils whose quiet, attentive behavior in their groups is greatly to be commended, and they may feel that they have been slighted. But as these all belong to the older children, I thought it right to decide in favor of the youngest, who, in addition to almost invariably modest bearing, quiet, attentive demeanor, and respectful deference to her leader and elders, has shown marked diligence in recitations; hence I was finally led to the decision that she may be rightfully called, at least one of the very best scholars in the Lyceum."

It was felt that the award had been well made, and yet it was feared by some that this selection of one so marked above the entire school might create feelings of regret and disappointment. But, as if impelled by the good spirits of harmony and love, Mr. Chas. Palmer, our musical director, now stepped forward, announcing that he could not bear to see so many good scholars as these were, passed by, so he had brought some nice books on his own account, to give the children who had been especially prompt in attendance and diligent in their recitations and mottoes. Six pretty books were then given to as many pupils, ranging in years from seven to nine, all well worthy of the gifts, causing the very best of feeling to prevail, and the wish that other good people would give like incitement to good conduct and successs in our dear Lyceum.

W. Whitworth. Cleveland, O., June, 1882.

To the Editor of the Religio-Philosophical Journal

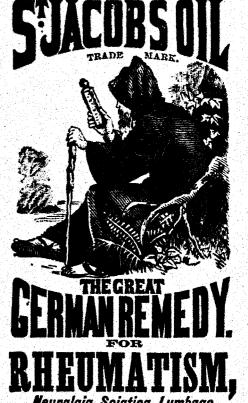
Letter from a Medium coming to this Country.

I and my wife are leaving England this week to visit America, and would feel most happy if you would call attention to the same through your valuable paper, thereby letting my many friends know that I shall be with them almost as soon as this letter reaches you. The friends of Philadelphia, and Trenton and Bordentown, New Jersey, will remember my work in 1875 and 1876 as a clairvoyant and healing medium. Since my stay in England, it has been my duty to the angel world to bear testimony of the fact of spirit communion before the Cambridge University; also many learned men of our land, both of Church and State. As you also know I have suffered the fate of three months' imprisonment, which could have been avoided upon conditions that I would sink my belief in spirit return and leave the town. I would not, and since then I have met them, my accusers, and lived it down, and have been called upon more than before to exercise my powers before those who would have delighted to create a prosecution. I shall be glad of engagements in all parts of the country, and if friends would kindly direct their letters to the following address to wait my arrival, I will answer them, stating my terms, etc. F.O. MATTHEWS,

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