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

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

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The Egotism of Our Age.

Abstract of a Discourse Delivered by A. B. French, at Union Park Hall, Sunday Morning, April 23rd, 1882.

(Reported for the Religio-Philosophical Journal.) When misfortunes were falling rapidly up-on Job, he is reported to have said as he look-ed over his ruined fortune, and felt the withering blight of disease in his body, "What is man that thou shouldest magnify him?" Whoever Job may have been, whether a real person or an ideal one framed in the mind of the Idumean poet, he could not have expressed more clearly a thought which must impress the patient student of human life in every age. Egotism seems to be a chronic disease in this world, and when the tonic of some great calamity abates it, we largely reduce our estimate of individual importance. A marked feature in the career of men, nations and races, is that all in their own day indulge the vain thought that they are the most important and intelligent beings in the world. In our time this thought is very prominent. We fancy ourselves the chosen people of the earth. There has been no time like our time: no race like our race, and in all that makes a great people, we are the light and glory of the earth. This egotism touches all departments of thought, and is especially manifest in modern society. Our modern orator sees a savage or a brute just beyond his great grandfather, and then indulges in rare flights of eloquence over his hair-clad ancestor. The pulpit struggles to keep alive the old tradi-tions, and in many rural districts still insists in narrowing men's career on this earth to about six thousand years, and also claims with no ordinary assurance to have the only true religion vouchsafed by God to man. Progress is quite as fruitful a theme on the

spiritualistic rostrum as in sophomore debating clubs, and is generally talked about with as little sense in the one as in the other. It is not difficult to convince the modern Spiritualist that the windows of heaven are opened especially to and for him. Indeed, we hear repeatedly of modern oracles who have revelations and manifestations no where else to be obtained. Moreover they have become in many instances more dogmatic than an antique Calvanist. You must take what you get, pay as you go, and believe all you see and hear, on pain of a spiritualistic curse as arrogant as the curse of pope or priest. They have neither toleration nor charity for those who cannot feast on barren platitudes, and diluted moonshine; yet such is the digestive apparatus of the average citizen, that some practical nourishment is required or we soon

reach spiritual starvation.

The great fact of human progress cannot be controverted; but we must remember the law of progress is ethnical and local rather than universal and absolute. We cannot avoid the conclusion that whatever progress may appear, is in a very large degree relative, It is impossible under the limitation of our thought to add anything to the infinite and absolute. There can be neither less nor more matter and force from age to age. A larger power here upon our earth would force us to concede a less in some other part of the universe. In so far às we are capable of forming an opinion, the eternal balance must be kept. Therefore when we talk of progress. let us not forget we cannot add to the infinite; but we must seek it in the circle of the limited and finite. Moreover I protest againstthe extravagant claims made for human

nor shall we reach them in the near future. Old questions still remain unsettled, and we are facing the same great problems of life and destiny that have pressed upon man's thought for solution in every age. Let us try to divest ourselves of this spirit of personal egotism and glance at man in the three great phases of his life:

1. Man as he is revealed to us in history and traditions.

and traditions. 2. Man in his relation to this universe.
3. Man in his hopes and aspirations as the omen of his destiny.

omen of his destiny.

When we turn our eyes backward over the path human feet have trod, no one fact more seriously impresses us than the brevity of human history. We can scarcely find a great ancient nation, dynasty or empire, where the written history of each does not begin in a period of its greatest glory or in its decline and decay. The cradle of the world's great civilizations is wrapped in a cloud of traditions. A mantle of night hangs over man's morning, and the archæologist and philman's morning, and the archæologist and philologist are laboring with zeal to part it, and only partial success has as yet crowned their efforts. Moreover the farther we extend our researches into the past, the more marvelous becomes man's career upon this earth. Arabia Africa, Egypt, Asia, Europe and America are alike graveyards filled with the ashes of the prehistoric dead. We do not know in which place to look for the remains of the first man or the first empire. Some writers tell us that in the land of Arabia where the hot simoon sweeps over the burning sand, in that little narrow peninsula extending from the Dead Sea to the Indian Ocean there was a great civilization in the last stages of its life. When Abraham was an infant and before the birth of the Pharaohs; that this old civilization nursed the first dreams of empire into the

we look beyond the dusky savage who made | by immeasurable littleness, and also by imthis Northern wilderness echo with his wild war-whoop, we see the remains of a great civilization that built cities now gone to decay-great highways the tooth of time has nearly destroyed, and many evidences of a marvelous civilization of which we are largely ignorant. The Chinese claim an authentic story of over four thousand years, but nearly all our so-called modern improvements precede all authentic history.

In science we are not so much in advance of the past as we may imagine. The same stars upon which we delight to look were observed by the old Arabian, Egyptian and Chaldean away back when history fades into traditions. The arts of printing, writing, and the knowledge of sculpture and architecture, are all prehistoric. The old mound builders had art and worked in metals. Our magnetic needle and even telescopes were the play-things of past ages. I suppose I should of-fend my audience this morning if I should assert that Chicago was not the great metropolis of the world, and yet I would kindly suggest that in past ages the world had Ninevah, Babylon, and several other large towns which would at least have made respectable suburbs to a city like yours. The oldest traditions of man find him a civilized being with a country he loved, laws he obeyed and a nationality in which he indulged all the patriotic pride we possess. Does our race today exhibit marked signs of growth? Other races have experienced the same and gone out in darkness ages ago. The Semetic race is running its cycle. The Mongolian of a thousand years is the same being to-day. The black man has carried his sable skin from beyond the dawn of history. Look at man in his history, in his traditions, in the ruins which mark his path, and he reveals to us one humanity. There are souls born into this world who scorn all hereditary laws and assert themselves in spite of all environment. There is to me no evidence the growth and evolution of man in one age becomes in any large degree the property of man in the next age. I do not believe in that progress which claims for knowledge so large a degree of inherit-ance. The most brilliant periods in history are not unfrequently followed by mental enervation and darkness. The law of degeneracy is as universal as the law of progress Think of Arabia and Egypt of the past, and then see them to-day. Why did not the pros-perity of Israel continue? Why was philoso-phic and cultured Greece blotted out? Why was not the best age of Roman culture per-

petuated? When you have named the causes do not forget to define the law. While it is true that some are born more highly gifted than others, and while nations and races may differ by comparison, yet another fact is also true: Every life has to travel the stony path of experience, which no other being can do for it. "What is any given man that thou shouldest magnify I am much inclined to doubt the al most universally conceded fact that talent and virtue are in any large degree transmis-sible. There is no doubt a phase in which parents transmit their virtues and vices, or certain physical environment to their children, but I also think there is much egotism as well as fanaticism in our modern claims for heredity. Man is not altogether his parprogress. We are not yet at the door of the world's millennium. The vices and follies of the past still linger in the world. We have model fashioned or even marked out the career not resched the ideal government or large. not reached the ideal government or home, of the old Napoleon? Here is a case where

the soul scorned the environment of ancestry. After he had begun his career and they had forced him into retirement through jealousy, his eagle eye was on Asia, wherever there was an army to defeat or a battle to win, yet was an army to defeat or a battle to win, yet he walked the streets of Paris poor as any boot-black in the city. When at last they gave him the poor, starved, and shivering army at the foot of the Alps, his voice was like the scream of the eagle to her young, the very thrill of victory. When he had conquered the Alps he made the pyramids tremble with the clash of his steel, and crossed with wing-cold fact the desort and stormed Jaffa and laid the clash of his steel, and crossed with wing-ed feet the desert and stormed Jaffa and laid siege to Acre. But he found the ill-fated Water-loo, and died in the paroxysms of a storm at Helena. From whom did Napoleon inherit his genius? Do you tell me his mother rode to battle? I suggest some of our modern disciples of heredity repeat the experiment and report the results.

and report the results. Whence did Shakespeare derive his genius? Did it come from Mary Arden and John Shakespeare who never rose above an alderman in his native village? If a stream comes from a single fountain how much higher will it rise than the fountain? Where the fountain whence Shakespeare derived a mind which rose like a lordly sun over the satellites of his time? Yet what is Napoleon or Shakespeare, or any man or race of men that we should magnify them? Their lives were local. They have lent their genius to the world, but others cannot make the treasures they have borrowed their own. Thus we see man in his history and traditions travel the same road from age to age. Whatever men and nations borrow they can only absorb in the hard school of experience. When we look over this field, we can only assert, man in the future as in the past, will rise and fall in race and government, and the babe of to-day

measurable greatness. What a vast world the microscope brings to our dull sight? The wonders of life in its diminutive forms amaze and startle the thoughtful. The drop of nestling like a lover on the beautiful face of the flower, that in a moment will be driven away by the beams of the sun, is itself a world. Life is there, and in this small dew drop such life finds its world and that world is its universe. How quickly would the animalcule in a drop of water resent the insult should some impudent mate intimate animalcules were not the greatest beings in this universe? I took up a book the other day and thought I would study some of the wonders of the ocean, and when I learned that in the deeps of the Atlantic where no ray of light can penetrate, where the pressure of the sea is so great no instrument can resist it, there exist millions of creatures who live and die in that ocean world, whose eyes never saw our sun, who never tasted our fruits, or inhaled the perfumed breath of our flowers. said to myself, how vain is human egotism? We have already learned that in acids, which would instantly kill bird, fish or beast, there exists life adapted to its conditions. There is every evidence that the burning bowels of the volcano are a theater of life. Let us think of life in the dancing sunbeam, and then remember that in all our experiments we are only coasting head-land along the unmapped ocean of life in its littleness and what a rebuke to our pride and vanity

How much more impressive the lesson when we look at life in its greatness? We live in a great world, a world so extensive life is too short to fully encompass it. No one life can fully fathom the geography, climate, geology and history of this earth. Thousands have attempted and died before they had learned its alphabet. But what is this little world where we are born and live and love and die? If we would know the greatness of life, we must leave it at once and go out into the great depths of space. Look up at the moon cold and dead, with her mountains, and what a lesson there Her sad smiles are in keeping with her cold dead face. But the moon is only a play ball. Let us go on! We gaze at fair Venus, the Goddess of Love. Her seasons, astronomers tell us, are even more mild than ours. Her day and year is shorter, her size smaller. What of life there? Do men and women live on that fair planet, and do they grow intoxicated with their own egotism and think their country, their church, and their knowl edge fills the measure of the universe? Another step and we are on fiery Mars. He has summer and winter. His seas have been drawn and our scientists do not hesitate to tell us men and women live on that ruddy planet. What of their history and traditions Have they, too, their buried cities? Do they fancy they have all of history, life and truth Are there little sects there who claim to hold the only through checks to heaven? Suppose we go on to Jupiter, that stately prince of the solar system with his attendant satellites, eleven times larger than earth. We see no great change in his seasons as he sweeps around the sun in his long year. What of life on Jupiter? Is this planet also the birthplace of men and women and the home of nations? If so, what a field for thought, and what volumes of history? How many millions now live on that noble planet? How many have lived, loved and died there? Yet

what is Jupiter when we look out at the

worlds now crowding thick and fast upon us? See Saturn, that mighty planet millions of miles from the sun and making his journey in little less than thirty years. Is life there also? Does some dreamy poet wake to a consciousness of the weakness of human egotism, and with a heavy sigh exclaim, "What is man that thou shouldest magnify him?" Look further on and see Neptune, and strange Urapus carrying on his blazing. and strange Uranus carrying on his blazing brow the unread story of his life. Now contemplate the Sun. Think of that mighty orb that heralds to the sleepy world the new born day. Think how he holds a whole retinue of worlds by the chain of an irresistible attraction. attraction. Every pimple on his mighty face challenges the deepest thought of the scientist. Wonderful Sun! We bask in thy life-giving beams and thank thee for the golden flood tide of thy blessings poured with a bounteous hand upon the earth! How diminutive our lives? How dependent upon the Sun? But our Sun is after all only a poor floating sea weed on the shoreless ocean of space. Scientists now tell us all the fixed stars are in motion, and that they are, no doubt, suns leading their retinue of worlds over this great sea of space. Many of these worlds are so distant it would take their light thirty millions of years to reach us. Now let us try to think of the worlds that have been the home of life and then paled, dimmed and died away, not even leaving to us a record of their existence, or the races that have lived and died upon them, and the plaintive sigh of the Idumean poet breaks from our trembling lips, "What is man that thou shouldst magnify him?"

Have I now subdued your pride? Have you seen the emptiness of human vanity? Has and tells us we are superior to all our environments. The conscious revelation in each soul is that it is neither Semetic, Mongolian or Caucasian. In his inner self-consciousness man knows no race. His hopes and aspirations spurn the limitation of ancestry. The law of career belongs to matter but it does not touch this inner empire of the soul. What we call time or this universal record of motion may to the outward eye, mark our birth and our death. But in its deepest illumination and hope the soul spurns time. In its backward march it walks over all the petty confines of a cradle into the unmeasured deeps of the infinite. In its forward journey it steps over the narrow limit of a coffin and a grave and walks on into the eternal. History is a phase of human experience, but it is only a single phase. It is a mark made by a race on some sandy beach in the morning walk of its childhood, and no more. The play mark of the child may be washed away by the ever advancing and retreating waves, but the child goes forward on the path of life. Human souls are not beyinded by life doth or nationality. not bounded by life, death or nationality. Hope will not feed on the sad lesson of our environment. It refuses to linger among tombs and ruined cities and dead empires. and it points with scornful finger at the cked caravans which lie along the path of civilization.

What cares hope for ethnical relations? When souls revel in its clear sunshine they forget the color of their skin. They forge the peculiarities of the language in which a loving mother may have taught their infant lips to pray. They forget even the fields in which fate has doomed their tired hands to toil, and hold communion with the Eternal and Infinite. Human souls aspire when their race is fading away. When the Celt or Saxon shall find his language corrupted and dying, he will coin a new language and pour forth his aspiration in song and prayers. Had the unfortunate Job turned his eye inward rather than outward; could he have looked at his own soul in it's hopes and aspirations rather than his putrid body and blasted wealth, he would not have cried with a long drawn sigh in that hour of troubles, "What is man that thou shouldest magnify him?" He would have seen beneath his leprous skin the secret power of his heavy sigh. On the clear mirror of this inward sea he could have beheld the streaming sails of Hope's fairy bark moving with tireless speed over that ocean where the waves roll on forever. Beautiful sea! As we float on thy glassy bosom we can look beyond the bow of life's mysterious ship as it gently parts thy crystal waters, and see ever before us the arched brow of the low bending horizon radiant with the splendors of the infinite

Rev. Phillips Brooks, at the last monthly dinner of the Social Temperance Union at Boston, portrayed Scriptural total abstinence in a light which Gail Hamilton will do well to consider. He said: "We are to take the teachings of the New Testament as applicable to this age, to this climate and people. I do not think that we recognize the nobility of those who voluntarily abstain from strong drink, which is not dangerous to themselves, for the good of others. I know of nothing which corresponds to this in the previous history of the world-nothing in any other religion. A man sacrificing what he does not believe to be wrong or in itself injurious, that his neighbor may not be tempted! Where structed under the General's country to the country of the selected, and that his neighbor may not be tempted! Where

can we find a counterpart of the picture except in the life of that great man of sacrifices, Jesus Christ, our Savior?" This is not the language of an extremist or fanatic, and yet it embodies the whole argument which our brilliant Gail Hamilton seeks to demolish as unworthy a Christian freeman's thought and practice.

A Tourist Among the Rockies.

To the Editor of the Religio-Philosophical Journal:

If one is limited for time and desires to see great deal of the mountains, let him take the trip from Colorado Springs to Seven Lakes and from thence to Pike's Peak. No where in the world can be see a greater diversity and grander scenery in one day. A good road, an easy coach, a careful, experienced mountain driver, at the end of eight hours you have ridden only 17 miles, but you hours you have ridden only 17 miles, but you have seen and lived so much you will think it 50. At the terminus of the route you will find yourself 11,000 feet above the level of the sea—snow upon the adjacent hill tops, but at your feet a cluster of beautiful lakes surrounded by mountains fed by bubbling springs, the highest water in the world. The largest is one mile in circumference and 80 feet deep. The over-taxed business man, the wearied housewife, the careworn mother, the student and professional man, as well as the student and professional man, as well as the invalid, will find rest, recreation and health in this marvelous spot. Here are in-exhaustible treasures for geologist and florist. The spruce, cedar and pine give off their healing balsamic odors. The air is laden with invigorating ozone, the pure soft water and the protecting shadows of the surroundthe limitations of your lives grown smaller ing mountain peaks all combine to give while the universe has expanded before you? strength to the weak and rest to the weary. nursed the first dreams of empire into the warm blood of the then infant Egypt and built the eradle for the coming Chaldea of history. Others tell us we may yet look to affice for older antiquities, while the valley of the Nile still seems to be rich in the treasures of early man. Others point us to the floor of the Indian Ocean as the probable birth place of the human race.

In our own country we find all about us the monuments of prehistoric man. When in the tree is little to encourage egotism on the monuments of prehistoric man. When in the tree and government, and the babe of to-day and the poung stranger who shall wake to conciousness in this strange world athousand years hence, must both begin life with a simple conciousness and travel with their thought the man in another phase conciousness, in this strange world athousand years hence, must both begin life with a simple conciousness and travel with their own feet, perhaps at times torn and bleeding over the stony road of experience.

When we look at man in his relation to his universe there is little to encourage egotism or stimulate our vanity. There is a universe behave used to the deathless stay of hope shines over him. A voice continually the monuments of prehistoric man. When strength to the weak and rest to the weary. nis neart made glad by the goon beas and abundance of wholesome food. The ice, eggs, poultry, goat's milk, butter and mutton are

> The Spiritualist, however, has double cause of rejoicing to find in mine host a veteran brother and a healing medium of marvelous character. The sick are cured in his presence without his or their volition. The Doctor's wife, too, is a physician, but neither charge for services rendered, which so long as they reside in a material world, seems unjust to themselves. The Doctor has been a great traveler and an omniverous reader. With a remarkably retentive memory and an actor's ability to tell a story, his guests are daily en-tertained and instructed. One can never forget his low melodious voice, his magnetic touch, and his ever recurring plea for justice and truth.

home products.

Colorado Springs and surroundings has many attractions for the tourists, but none are greater than Seven Lakes, and especially to Spiritualists. It is the best route also to Pike's Peak. The summit of the latter is only four miles beyond, and after a refreshing night's rest, with a guide and a burro, one can make this unusually difficult and tiresome journey with comforting ease. Our party encountered in the gulches mire from three to ten feet, which the June sun will soon remove, but never so long as time lasts will we forget the transcendental exaltation produced when after hours of scrambling, climbing and crawling through snow and over rocks, we were conscious that for once we were "on the hights." Here one could realize that he was finite, as with naked eye 150 miles away he could see the snowy caps of the Sierras and still more felt his incapacity to realize his position, when with a field glass he could see Kansas, Utah, Wyoming and the Indian Territory. He was, however, readily brought back to terrestrial realization when mine hosts of the Signal Service, W. R. Boynton and L. M. Dey, announced that lunch was ready. Was coffee ever more de-licious? Were corn cakes ever lighter and sweeter?

The glo wing warmth of the pine wood fire was very grateful and the cozy rude cabin seemed a palace to tired travelers. It was not alone that I was the "second lady of the season," that these gentlementy officials were so cordial and attentive, for they have large hearts and all visitors are recipients of kind-

Colorado Springs has among her people many Spiritualists, among them prominent citizens. An attempt is being made to effect an organization and have regular speaking. I have had rest such as earth seldom affords in the house of Mr. and Mrs. Julius Way, formerly of Anawan, III. They are old friends of the cause, and they lead such beautiful spirit lives that none can sojourn with them without feeling new impulses to walk in the way of truth and right.

ALICE B. STOCKHAM. June 20th, 1882.

Garibaldi had made preparations at Caprera for his own cremation. A correspondent of the London Times, writing from there after the decision not to cremate the body, said: 'I have just been to look at the pyre prepared for cremation. It is in a rocky corner. overhung with stunted trees. Bars of iron rest on roughly built pilasters of syenite, constructed under the General's own eye; and the wood which he selected, and is said to have

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING. (Copyright.) CONTINUED.

By the human economy it is so arranged that the tendency of an individual's character can be changed in a degree, by spiritualization, as has been shown in a former connection. Were it not thus, where would be the possibility of reformation and civilization of the criminal and savage? Spiritualization is a process that, to be radical, must begin at the foundations of the being itself; it must get at the root of the deformities, the degradation, it is intended to remove. To this end, in case of a subject for mediumistic development which is to be thorough, the radical process is instituted that removes magnetic elements of a gross order from the brain structure and every other part of the system, and replaces them by a higher order, the process being repeated again and again, indefinitely, for the purpose of continually raising the status of the mediumship. This is radical regeneration, and a type of what that must be which is a real new birth into high spirituality, on earth or in spirit-life, where the process goes on to infinity, or until the man is born into the complete "image of God." Mediumship is progressive, by this law. It would be in vain to attempt to accomplish this radical regeneration with one who should incessantly stimulate his forces by the very elements that are in the way of it. There are not lacking subjects who do this, and hence the low status of mediumship of a certain class that

Individuals are differently made up; and, hence, the requirements in respect to dietary rules are different went on, by means as strange and new to me as all the with different subjects; and there is no one rule that will apply to all, except this: that gross elements and a too stimulating diet, are to be eschewed. Here comes in the principle that mediums, like others, can adapt themselves to circumstances, in respect to diet. Their spirituality serves them in this respect, conferring the power upon the system of being selective in regard to elements to be appropriated or rejected. The poisons that would kill ordinary persons, mediums, in a certain | effected by impelling me to walk over stone pavements state, can take without harm. The bite of the deadly scorpion did not injure Paul, --not for any reason outside of natural law, but because his system rejected the so insensible to pain, that a burn from steam that blispoison—repelled it from the vital circulation, through | tered and left its scar for a long time, was not in the its developed selective power, and the assistance of his guardians in spirit at the critical moment. The latter could have been of little use had Paul been gross, or unsusceptible to their influence. "These signs shall follow those that believe," etc.—those who believe enough | tion as before; these were for the purpose of relieving to prompt them to a course of life that shall bring about | my stomach of substances that were not wanted in my such results by the aid of spirits.

The first stage of development was now fairly past, and I found myself a new creature in respect to power of endurance, and ability to resist the ills that flesh is heir to. I did not know sickness or debility henceforth for years, or until, on the downhill grade of life, my nature yielded to the inevitable. For years, it seemed to me, that no task could be imposed upon my strength so severe that it could not be endured; for though I would tire as one not over strong physically, there was created, I could not make copious draughts on the founa recuperative power altogether new with me, and which | tain of healing forces, like the "born healers," who are stood me in hand, not as a giant's strength, but as a physically sensitive in a peculiar degree, and adapted never-failing fountain of energy, which served me in to draw on magnetic currents in the atmosphere withmany trying emergencies, when the mother's or wife's out that exhaustion of their own forces that attended strength needs to be many times multiplied, to answer | my efforts at healing. I gave more than I could spare, the demands upon it. Had I not reason, for this cause, to bless the power that had piloted me thus far on this | natural resources. journey, as I had been told for encouragement, long before, that I should? Nor was this all. I was a healer; and in a few months began to exercise my power upon my children to cure them of a hereditary disease that was growing alarming. I succeeded in this, to my great joy, and grateful was I that heaven had vouchsafed to me such a choice blessing. I healed others: but soon relinquished the practice, as I was not qualified physically to continue it, save in my own family, without detriment to my own health; and for the further reason, that other work was laid out for me.

I am a little in advance of my story at this point. The regeneration I had undergone had accomplished all this and more, for me. I was a new creature in respect to susceptibility to spirit influence. I could then say with one of old: "Once I was blind, now I see." Once I was insensible to the spirit's influence, now it is my second nature. I seemed as sensible of it as of my physical surroundings. I was altogether myself in appearance while under the most complete control; never having been for a moment entranced, nor at any time subject to convulsive movements of the body when coming under control, which indicate an effort on the part of the spirit to get control of the forces of the organism. My forces had been subjected by the ordeal I had undergone; and now I scarcely felt a thrill from the magnetic tide when it surged through my being, save its pulsations, which were like heart beats, making themselves felt to the extremities of the system.

What a birth was this! I rejoiced in it as though I had attained to the mountain top of my mediumistic capabilities. But, novice that I was, I was unaware that I was still near its foot, having, as yet, only scaled a single eminence that lay in the direct way to the summit. I had not, as yet, dreamed of the difficulties that beset this ascending pathway-of the steeps I had to climb, the dreadful lions I had to dare in the way, and the sombre shades that overhung it at intervals, shutting out the sunshine, and making it appear as though the very "valley of the shadow of death" were near. As was represented to me in vision about this time, blindfolded and bearing in my arms the precious burden of my development—a work to do represented by an infant-I was climbing a spiral way, my leader in full of truth!" was in my heart. I was to find what truth I could by dint of labor, that simulates that of the student who qualifies himself by mental discipline

for finding out the secrets of Nature. The first stage of development had completed the work of creating that perfect susceptibility to the influence of him who was the controlling spirit in all this work and who was to be my teacher and prompter in my future labors, which was indispensable to his further purposes with me. It was but the preparatory process that inducted into the more thorough unfoldment of mental power by the disciplinary process that was to continue indefinitely. Mental susceptibility, as it then existed, consisted in the power to appreciate and respond to the teacher's slightest mental impulse; yet. my mentality was too far removed from his to be a good exponent of his thought, until it should be wrought over and over, as my bodily forces had been, to eradicate therefrom the ethers which befogged it, made it insensible to the finer influences of truth, which exalted minds imbibe from all Nature in their contact with it, as

naturally as the breath. Development, in its truest signification, means this regeneration of the mentality, which is most surely wrought by means of the elevation of the spirituality, by the preparatory method heretofore described, or similar ones, which work similar results. It corresponds to the educational process whereby, by the gradual growth and unfoldment of mentality, one truth after another finds place therein. Expansion of intellect can be but by this one method. Spirituality brings the subject en rapport with the superior means Nature affords for regenerating intellect, discovering and unfolding its latent powers, which, with the majority of mankind, slumber folded in the mists of materiality until the birth into the higher state shall have cleared this away sufficiently so that the work of true regeneration can begin. Mediumship, as already stated, sets the subject in advance, where enlightenment on the spiritual plane of knowledge can begin. Severity of discipline, in this case, pushes the subject along more rapidly than the common mode; therefore, let none imagine that this road to the elysian fields is a flowery

My education as a medium was begun experimentally, on my first starting out; and was continued by this mode and the added one of verbal instruction. I rested on this first breathing place with my armor on, ready for renewed conflict with the impediments that beset my path to the desired goal. I could now sleep in peace, unmolested by the whispers of attending spirits, who were, without doubt, needful of this respite from what had been for them severe labor long continued. However, the psychological influence was continued, and l was strangely swayed by it, from time to time, for various purposes. With my perfect susceptibility to spiritual influences, there was not yet that thorough regeneration of the physical system that could be wrought by the spiritual forces at work with it, and so the work other processes had been. I was treated as a patient would be by a physician, to remove from the system foul matter. Without medicine other than was administered in doses of magnetic ethers, I was thoroughly salivated. I knew by experience what salivation by calomel meant; and, under the treatment in progress, I underwent the same several times, but not every time with the same severity. I was also blistered; but this was until large blisters were raised on both feet. These gave me no trouble, healing in a very brief time. I was least painful. Emetics were also administered to me on two occasions, doses of magnetic substances, without a moment's warning, and with instantaneous effect, which, over, I was as free from any disagreeable sensasystem; and, as I believe, to show me the spirit's power over me, under all circumstances. "If ye shall eat any deadly thing," was whispered to me on one of these oceasions, "it shall not hurt you."

I was prepared as a healer at this stage, as soon as 1 was strong enough physically to begin this laborious work. By Nature, I was not calculated for this calling. Although my forces were of the quality to make me an effective healer now that this sensitiveness had been

I was impelled to this labor as a means of reducing my system, and thus preparing the way for higher spirituality; and it served me well, as the reader has been informed. I was indefatigable in labors imposed upon me, making no reservation, but yielding body and soul to the demands of my new calling. I would work with a patient-a severe case, for weeks or months, perhaps, until a cure was effected, when I would find myself more or less exhausted, and requiring rest. I discontinued the practice, outside of my own family, after as much had been effected by it as could be for my advantage.

The exercise of training my susceptibility, referred to in a previous connection, was carried on with increased rigor on the new plane. I was trained in every conceivable way to catch the exact word or thought, sentiment or sensation, sought to be conveyed by the teacher. Compromise with inefficiency any farther than was inevitable, was not his method, as was proved during the many months in which he toiled with me as faithfully as teacher, father, friend, ever labored with pupil or child. While he tantalized me by causing me to linger over my lessons, and tried me in numerous ways that would have seemed heartless, had the motive not been as apparent as the infliction, I yet trusted and confided in him; as, how could I do otherwise, with the revelations of his character I was all the time receiving, and which were, at times, such as gave me the irresistable impression that he was a superior spirit, a sage, one whose authority to command me as he did was that of a benefactor, who, in God's name, by the supreme authority of Wisdom and Beneficence, was seeking to do me good, and through me, others,-perhaps.

It was during these months that I received that remarkable revelation of superior spiritual influence that I have before alluded to in published articles,—that manifestation which revealed to me so forcibly the identity of my early Christian with these later spiritual experiences. It was as though my guide would reveal to me, humble as I was, the glory of the Divine Presence, before whose majesty I must have been struck dead,—as it seemed to me-and veiled there behind his own presence, so that I could catch but a single gleam, which was all I could bear. I saw nothing, heard naught but the words spoken to my spirit-"My daughter, my advance piloting me on, steadying my faltering steps, charge." The overwhelming tide, which was the imwhile the song of triumph, "Glory to God! the world is | pression of unutterable love, purity, and holiness, rushed into my being with these words, arousing the answering impulses of reverence, love, a holy rapture, and humility, all utterly inexpressible in words, I could only bow as before a Divine Presence, and weep. The prominent feeling responsive to this glimpse of glory was abasement, humility. The angels "veil their faces," it is written, and it was given me then to know why.

"He shall take of the things of the Father and show them unto you," is the scripture sentiment that coincides with the truth revealed in this rare, precious experience. My guide transmitted with his own pure, exalted influence, a gleam of that glory beyond and above him, which was accessible to him by virtue of the exaltation of his character, and to me, in a small degree, because within me there was an answering spark of Divinity reaching out after high spiritual influence. Prayer, or reverent aspiration after high spirituality, brings to the earnest. reverent soul such glimpses of heaven, of glory ineffable, by the law of intermediate agencies. (See "The Principles of Nature," Vol. III. p. 223.) I recognized my "Saviour" of the times when, as a devout Christian, I

had had similar experiences, though less ecstatic, as the Holy Spiritual Influences which had come to me through the efforts of this guide, teacher, who was leading me by degrees to know more and more, experimentally, of the things of the Spirit. He was a saviour in that sense. In a fuller sense, the Brooding Spiritual Influences, that are as universal as the Spirit of God, and which wait on individual souls as the air waits on breathing man, as the diffused moisture of the atmosphere waits on conditions that shall permit the descending rain and dew to bless the thirsty earth, were my saviour, as they are of all humanity.

These minute details are only of consequence for the lessons they convey. An important anology to be drawn from this latter one is, that spirituality, cultivated by devotion to a worthy purpose and by the aid of spiritual beings, brings the subject nearer the sources of Divine aid, and creates a heaven within in proportion as t is Godlike-founded in wisdom and by the co-operation of just principles; which is the only means whereby man can attain this goal of his most ardent hopes.

I was approaching the stage on which I was to begin writing my first work, Vol. I., "The Principles of Nature." Dimly foreshadowed in my mind, for many months, was the idea that I was preparing to do some writing for the press, but what, I was not informed, until the time came when I was about to begin it. I did much preliminary work, such as talking occasionally to small companies of Spiritualists, and giving a few public lectures, besides

doing much writing. My husband, by being constantly with me and in contact with the influences at work, had become prepared to sit as my scribe, and to aid in the generation of force to impel the writing. Special effort had been expended on him for this purpose and for the improvement of his health. This susceptibility was equal to everything required of him, and he has ever been my efficient assistant. Without the encouragement and help he has extended to me in my peculiar work, I could not have stemmed the tide of difficulties that has beset my way. He has been an invaluable critic of my writings, having with me reviewed and re-reviewed everything that we at first jointly produced, and that I have since written independently of a scribe. Hand in hand, we thus grappled with this first great task.

It has often occurred to me that it may seem strange to others that this profoundly intricate work should have been that first given me to do. Why not reserve it for the time when my powers as an inspired writer would be more fully matured?—has often been the query with me. But reflection, with my knowledge of the necessary course pursued with me, dispels the doubt as to why. There were several reasons for this. The most important were the two following; viz., first, the profundity of the work was what constituted it the best possible agency to develop my brain powers, and bring them on a plane where power of mental perception and conception should be equal to the task of continuing my work with a better preparation than was possible without preliminary severe and thorough mental discipline. There must, of necessity, be an ordeal to try to the utmost my brain powers; and this leads to the second reason, which was this: I was then in my prime, and could not be allowed to linger until my physical forces should begin to wane; and as this time was not far off. I was pressed into the severe service which should stand me in hand as long as any ability to labor remained.

TO BE CONTINUED.

Letter from Grand Rapids, Mich.

Hearing, Seeing and Believing.

To the Editor of the Religio-Philosophical Journal

It has been the fortune of Grand Rapids to have a good old-fashioned revival. In an opportune moment many truth seekers have come forward, and every one, includ ing the skeptics, have received evidence more or less tangible. Beside the two existing societies, Mrs. Maud Lord of your city has been here, and by her scances has awakened an interest never before known in this place Some of the best speakers are being engaged, and crowdd houses have been the result.

But, Mr. Editor, in a place like this, the true theory of belief is plainly discernible. We have it proven to us that belief is like a plant—grown, not forced, forged, or suddenly shapened. To believe, the most intelligent mind cannot, until it has been fully prepared for the transition. I do not write this to complain of those who beholding these things, still deny the truth, but to point out the differences in the development of individuals. Even when Lazarus arose from the dead, at Christ' command, many of the Jews believed, but some of them went their way to the Pharisees, etc. Produce a proof of spirit intelligence, of spirit presence, ever so convincing, and with undisturbed confidence the unbeliever will tell you it is an "optical or mental delusion." Thus they do to-day, and have ever done.

Now a word on the subject of development. eem to believe readily; others are perverse. We all remember the story of Pat, who, impressed with the elder emarks, said: "Ouch, mon, if it's thrue, I'll b'lave, but if it's false, put me down for a skayptic." Pat, you see ignored the error, but making his belief conditional here was wisdom in that which may not be at first apparent. There is another individual who talks his theor es as fast as they enter his mind, until he is pronounced a bore by his intelligent listeners. He is full of conscientious scruples, which vary with his stage of development. He is never emotional, but largely argumenta tive, while the fellow scarcely realizes that he is drifting into the faith through these same bubbling theories with which he has been running over for years. That is his way of doing, and he has worked out his salvation after his own pattern.

Some awake suddenly to the truth, and the reformer ejoices thereat. But carefully trace back the lives of these same persons, and you will invariably find that they have been slowly prepared for the change, by peculiar experiences, through which they have been developed in spite of their skepticism. When the bud is full-grown it bursts its leafy walls, becomes a beautiful flower, and never before has life seemed so lovely. Though the change seems sudden, the development to that belief might have been in progress for years. So it is that you troubled one, seeth not the light that others see. Nor can you see it until the time comes. You are being prepared for it. Sorrow may have weighed heavily upon you, death may have robbed you of your treasures, or ickness bowed your spirit to a state of spiritual refinement; but however startling the proof, you are still unable to believe. We honer you in this, for theories are often misleading. They who have believed theoretically have been compelled to retract, and the spirit has cried out in anguish and doubt. This is an earnest world and the earnest seeker has a right to demand ever available proof. A solid foundation for every true faith can be found by waiting, patiently seeking, and believing not until you have "tried the spirits," and the proof seems reasonable and uncontradictory.

So far as the churches are concerned, their work I believed by good and provides allowed by the seed and the seed allowed by the seed allowed by the seed and the seed allowed by the seed allowed by the seed and the seed allowed by the seed and the seed allowed by the s

lieve to be good, and provides a line of thought the church goer can not do without. People must think, and to me it matters not how that thought is awakened. Every thought, however advanced, produces so much growth, and as the world can not go backward, all thoughts have their advancing tendency. Liberal minds should give up their antagonism to the churches, for these very assemblies are full of Spiritualism, only sanctified by another name. We should not quarrel over terms, for they are mere shades in the garb of truth. In a few years sectarian doctrines will be so intermingled with radical

thought, that we can all discover both truth and error within ourselves, as a kind creator has willed it should be. None of us will be right.

Grand Rapids, unlike many cities of its size, is ripe for a full harvest, for superstition is becoming unpopular and stale. Many have developed to a point of faith, but are waiting to be taught. With these the greatest work can be done. At the same time a word dropped to the unprepared mind produces a thought, if no more; and must finally yield its abundance. Thus it would seem that by the law of demand, the supply is forthcoming, and great are the results in our midst.

C. M. LOOMIS.

Vaccination-Medical Practice.

To the Editor of the Religio-Philosophical Journal:

In the Journal of May 27th, a medical correspondent speaks of the "intolerance of the Journal regarding vaccination and the Doctor's-Grip-laws generally. It is quite natural a doctor, with his business protected by those laws, should characterize the JOURNAL'S most reasonable opposition to them as being "rabid." Probably the gentleman, had he been an office-holder under George the third, would have felt and expressed the same opinion of the Declaration of Independence and its signers. Those men waged a war against Great Britain r a less, far less, encroachment on their civil rights than that which is embodied in the compulsory vaccination of children of unwilling parents.

Yet this compulsory vaccination is but a part of the assaults on our civil liberties made by these hated "Doctor's laws." I know medically-educated men and women, who declare they would resist with deadly weapons any such outrage upon their children. Are they rabid, or is that the condition of these advocates who call the Journal so? Again, your Doctor-correspondent justly says "that it is acknowledged on all hands that there is a risk in Again, your Doctor-correspondent justly says "that vaccination," but he terms us rabid when we protest and declare that it is a monstrous crime that the people should not be left free, each for himself, to determine which of the two risks he will take, for the life of himself and his children; the remote chance and risk of small-pox contagion, or, the perhaps worse risk of in-noculating their blood with animal nature through bovine virus and human corruption through human virus. I know there is at least one physician in Illinois who refuses to take the responsibility of vaccinating any infant unless urged persistently, by its parents to do so. Why should other physicians besiege the legislature till they get a law making it compulsory on citizens to hire them to vaccinate unwilling subjects. What is their motive? Zeal for the public? I know a young physician in this city who was failing to support his family until he was appointed on the Police staff; and low makes, he says, \$1,500 per year vaccinating at one dollar per head under police orders. He naturally favors "Doctor's laws." On the other hand, Dr. R. A. Gunn, Dean of U. S. Medical college, Drs. Wilder and Buchanan, and many others, oppose them as well as all vaccination.

These men though physicians, are active in thwarting the enroachments of the medical society upon our liberties. They think, justly, such laws should, if at all, originate with the people themselves and that it is neither modest nor becoming in physicians who are to profit by them, to advocate them before the legislatures. They say, and justly, that the pretense that these laws are in the interest of a higher education for medical men is but a pretense, since, if the medical societies desire bet-ter educated physicians, they will seek it in the medical colleges, by inducing them to improve their courses of study. Harvard has done this, has improved her curriculum and so has the United States Medical College in New York. As a consequence a better class of graduates enter professional life from each. It is about to suppose, or to say, that medical education is elevated by prohibiting a homeopath, an eclectic or a magnetic practitioner being employed, unless he has a diploma from an Old School College. Yet such has been and still is the argument with which these old school doctors have bamboozled the legislatures into enacting laws which deprive the people, when sick, of the power to secure medical attendants, according to their own choice, with a diploma or without one.

It is absurd for delegates from medical societies, to badger the legislatures into the idea that the citizen can't tell quite as well as the legislature, what one among all his neighboring practitioners is the most successful healer of disease. It is equally absurd to suppose that this class of legislative enactments can override or take the place of individual judgment and responsibility. "Protection to the people" is one of these men's arguments to befog the legislatures with. Why the legislature of no state can pass a law which will "protect" the people from suicide, even, much less from stupidity in the selection of physicians. So long as there is a choice in the qualifications of doctors who hold diplomas, so long the sick man must exercise his discretion and judgment in selecting from among them. Until the legislature is able to designate by law what particular physician with a diploma shall attend each particular citizen in sickness, there should be no legal restriction in the premises. Spiritualism and experience proclaim that man must stand or fall by the use of his own powers. No legislation can take their place. A blind reliance upon diplomas would entail more injury than freedom can in any department of life.

The Journal, then, is unjustly characterized by your correspondent as intolerant or rabid until it has been demonstrated that the revolutionary fathers were "intolerant and rabid" in their resistance to tyranny and until "the survival of the fittest" ceases to be recognized as a law of nature in all things.

Your correspondent errs when he says no man can enter on the legal profession except by passing an examination, etc. It is the fact that an attorney must pass such an examination before he can practice before the courts. That is to save the time of the courts. But anyone can and many do without it, give legal advice, and prepare legal papers (office work) more or less well, and there is no law to prohibit their selling their services to whomsoever will hire them. It is desirable to use judgment and discriminate in all such comparisons as well as in matters medicinal.

New York, June, 1882. BRONSON MURRAY. The Journal does not object to such a law as shall truly protect the people, but it opposes laws intended to benefit a class and that class, one of empirics. The JOURNAL must decline in advance to open its columns to further discussion of vaccination at present. Were it permitted, there would be no room for other matter and the paper is not an organ for any special class. Personally the editor does not approve of vaccination, but he recognizes the fact that the question is still an open one in the minds of a majority and that each side has able advocates and strong arguments. The Journal has never expressed an opinion upon the moot question of vaccination, but has allowed to a limited extent a discussion of the subject in its columns, though not deeming it strictly within the scope of its work. The JOURNAL while uncompromisingly opposed to quackery and charlatinism, has steadily fought the attempts of the "Doctors" to fasten their grip upon the people by legislative enactments. And to the efforts of the JOURNAL and the data supplied from its office aided by the efforts of Spiritualists generally, may be accredited the honor of de-

Selfishness mars the loveliest actions; it stains the fairest beauty; it dims the brightest lustre; it blotches the most munificent charity.

feating these rapacious doctors in several States.

Do not defer to another time what should be done to-day. You will find greater difficulties in your way tomorrow than you do now.

It seems as if them as aren't wanted here are the only folks as aren't wanted in the other world.—George Eliot.

Nothing overcomes passion more than silence. No one is fatigued after the exercise of the performance. Ignorance is the curse of God. Knowledge the wing wherewith we fly to heaven.—Shakespeare.

Woman and the Household.

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

SONG OF THE SPRINCTIDE.

Every tiny blade of grass is climbing sunward, Every singing leaf is shaking music downward, And the song to which the grass is upward leaping, Flutters softly down and lulls it into sleeping.

Every flower lifts up its forehead to the sunlight, Comes the dew, with cool, moist kisses in the wan

Every heauty which the flow'r is yearning after, Broods in sunsmiles and the raindrop's crystal

To the soul that yearneth up into the spaces, After silent songs and dear remembered faces, Till the great desire seems winging it to fly thence-Comes the touches and the kisses in the silence.

Every song that bubbles up in liquid beauty; Every thought that blossoms outward into duty; Round the singer and the thinker builds a palace, Where true greatness sparkles, wine-like, in its chalice. Every yearning after wisdom makes us wiser, Every selfish hoarding robs the grasping miser, Every opening of the lattice of the spirit— Soul and sunshine mingle mutually near it.

MISCELLANEOUS.

-Rubini

In discussing the subject of the higher education of women, an eminent educator says: "Let me not be misunderstood when I say that laboratory work, rightly carried out makes women better housekeepers, better cooks, better wives, and mothers more fitted to care for the versatile American youth, to whom knowledge is the chief divinity to be

Queen Elizabeth of Roumania, is a poet and a philosopher. Among the maxims inscribed in her diary are these: "Quand on vent affirmer-quelque chose, on appelle tonjours Dieu a temoin, parcequ'il ne contredit jamais." "To be witty you must be surrounded by wits. A nightingale says nothing to a barn door fowl." "The woman who is 'not understood,' is generally a woman who does not understand others." A volume of the Oneen's poems is being translated into of the Queen's poems is being translated into

Ada Ballin and her brother are young English people who have just published an excellent Hebrew grammar with exercises. The pair are still in their teens. Miss Ballin has already distinguished herself at University College as the winner of the prize in the senior Hebrew class in 1879, and of the Hollier Scholarship in Hebrew in 1880, and also of the Fielding Scholarship.

The Woman's Silk Culture Association have a piece of black dress silk on show, at Lord & Taylor's, New York, which has been presented to Mrs. Gardeld, as a piece of purely American manufacture. The cocoons were reared in ten States, and the silk woven in Paterson, N. J. There are 36,000 threads in the warp, and 2,500 needles were used in the Jacquard loom. As finished the silk is of extraordinary weight and thickness, but soft and dexible, with a dead black surface. The pattern is a combination of trefoil and Irish

The late Rosina, Dowager Countess of Lytton, was the widow of the eminent novelist Bulwer Lytton, and the mother of the present Lord Lytton, the poet, author of Lucille, and other works. The Countess was also an author, having published ten novels of varying excellence, the last being "Shells from the Sands of Time." She has lately passed away, a calmer and more charitable woman than when in her prime. Her unhappy marriage, followed by separation, was embalmed in a novel which had great sale in England.

A writer of short stories in the Atlantic and other magazines, has attracted much attention and query has been raised in regard to the authorship. Under the initials S. A. L. E. M., powerful scenes have been described, notably one called Hester's Dower, in the Atlantic for last December. This, illustrating the injustice of laws regarding widows, is founded on fact. The writer's name is now revealed as that of Mrs. John C. Wyman of Chace of Providence, R. I. Mrs. Chace is a noble, philanthropic woman, devoted to the cause of equal rights and reform. She is much esteemed by all who have any sympathy with movements in which women are interested, including prison reform. The daughter is a worthy descendant of one so strong, well-balanced and benignant.

Women are particularly happy in correspondence, generally chatting easily on paper. And such letters, when they contain historical or personal allusions, become of great value in after years. The "Correspondence of Caroline Fox," published a short time ago, is full of entertaining accounts of a host of people about whom all have read, and is, in fact, history, illustrated by personal memoirs. HIGHER EDUCATION OF WOMEN.-CONTINUED.

When woman has had opportunity, or when she has possessed sufficient strength of body and mind to make opportunity, and take her place among leaders of thought, she has had her due proportion of success. We claim and desire no more than this. Neither superiority nor inferiority should be expected, but that she may be free to rise to her own level what ever that may be. What she most needs is the means of obtaining a thorough and practical education, to develop and unfold according to her own inherent law of growth.

We do not need to point out examples; what has been accomplished is but a beginning of what shall be. And of the sweetest and best, the truest and rarest, the world at large knows nothing. They are those loved and revered by a small circle, whose lives are hallowed by consecration to duty, by sentiments exalted to sublime convictions, by acceptance of responsibilities nobly undertaken, and by religious aspirations which make of this system a school whereby to learn of that other everlasting life, toward which we are all journeying. On that journey valuable instruction may be of the greatest help. Let all the doors of learning, then, be thrown open to women as well as men.

At the present season schools and colleges are going through their closing exercises, and their name is legion. One of the best of

those centrally situated is SWARTHMORE COLLEGE,

under the care of the members of the Society of Friends. The main building, destroyed by fire last fall, is now rebuilt. The instruction is thorough, and what is equally necessa-

ry, the oversight of pupils of both sexes is parental, being both strict and kindly.
Schools for young women alone, Mount Holyoke Seminary, at South Hadley, Mass., stands pre-eminently among those particularstrong hold of Congregationalism, and the | heaping up treasures, not knowing but he

headquarters of the foreign missionary fever. There is a spirit of consecration to religious work at Mount Holyoke which, broadened and enlightened, would be most admirable.

The celebrated Miss Lyon was principal here for many years, and held an immense sway over the young women of New England. Under the theological surface of her beliefs existed noble aims; her large, sweet nature rose superior to her tenets. From this college the chief missionary stations of the East have been largely supplied. It has a four years' course, and the advantages of laboratories, cabinets, and an art gallery, and a library of 10,000 volumes. The young women library of 10,000 volumes. The young women of women are arrested every year in Glasgow do most of the household work, by this means bringing board and tuition within two hunding the manufacturing districts of England. red dollars yearly.

WELLS COLLEGE,

at Aurora, Cayuga Lake, N. Y., was built and endowed by Henry Wells, of Wells and Far-go's Express, for the education of young wo-men. During his life Mr. Wells took the greatest interest in the college, visiting it almost daily. It is beautifully situated, the buildings are spacious and well equipped; the museums finely filled, and the course of instruction does not differ from that generally in vogue. The Hon. Edwin Morgan endowed it with gifts during life and by will, with nearly \$200.000. ly \$200,000.

Rutgers Female College and Packer Institute are among the oldest and best known schools for young ladies in New York City and Brooklyn, respectively, though there are others fully as worthy of support. Schools so situated, have their excellent features as well as their superficial ones. They are especial favorites of so-called "society" people.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL. 1

SIX INTERVIEWS WITH ROBERT INGERSOLL ON SIX SERMONS, by Rev. T. De Witt Taimage, D. D., to which is added a Taimagian Catechism. Washington, D. C., C. P. Farrell, publisher. Price, cloth, §2; paper, §1.

In many respects Robert G. Ingersoll is one of the most remarkable men of this age. He is intensely individualized; he is strong in his convictions and unswerving in his support of what he conceives to be the truth. With not the least taint of aristocracy in his nature, ever aspiring to know and comprehend the right, and with a determination that is continuous and unfaltering, he has worked his way to the front as an author, orator, statesman and not the least recognition of his stalwart nature is his tender philanthropic spirit. He lives, moves, and acts in a men-tal sphere of his own, drawing thereon for resources, enabling him to be successful as an iconoclast, the thoughts of other being merely illustrations to cement together his basic and original ideas, making them so telling Forty; Through One Administration; A Sumin their effects when woven together as a lecture. The oloquence of Demosthenes in exposing the bold treachery of Aschines, finds an excellent companion-piece in the fervid eloquence and logic of Ingersoll in presenting to the world the exceeding weakness and un-tenableness of a Talmage. If John Howard, ever animated with a divine love for unfortuever animated with a divine love for unfortunate humanity, visited the penal institutions of England, France and Germany, that he might devise methods to ameliorate the unhappy condition of the inmates thereof, Col. Ingersoll led a poor, forlorn, young girl—a hunchback—into the presence of President Garfield, and solicited a position for her. Both were actuated by honorable motives, that shine forth resplendently in their lives. If Archinedes as he thought, could move the If Archimedes, as he thought, could move the world with a suitable leverage, Ingersoll has actually moved the world of mind by his irresistible eloquence and logic. Everything must yield to his convictions of right. Between him and truth there must be no obstructions. With him it is better to be right than President. The home circle is his kingdom; there he is enthroned in the generous hearts of wife and children. It is well that such a man embodies his thoughts in book form, especially in relation to the leading theological light of the present day, Dr. Talmage. The book is just what it purports to be-"Six Interviews with Robert G. Ingersoll New York, a daughter of Mrs. Elizabeth C. on Six Sermons of Rev. T. De Witt Talmage." In an answer to the questions, "Do you suppose that we will care nothing in the next world for those we loved in this? Is it worse in a man than in an angel, to care

nothing for his mother?" Col. Ingersoll quaintly said: "According to Mr. Talmage, a man can be perfectly happy in heaven, with his mother in hell. He will be so entranced with the society of Christ, that he will not even inquire what has become of his wife. The Holy Ghost will keep him in such a state of happy wonder, of ecstatic joy, that the names, even of his children will never invade his memory. It may be that I am lacking in filial affection, but I would much rather be in hell, with my parents in heaven, than be in heaven with my parents in hell. I think a thousand times more of my parents than I do of Christ. They knew me, they worked for me, they loved me, and I can imagine no heaven, no state of perfect bliss for me, in which they have no share. If God hates me because I love them, I cannot love him.

"Q.—Mr. Talmage charges you with having said that the scriptures are a collection of

polluted writings?

"A .- I have never said such a thing. I have said, and I still say, that there are passages in the bible unfit to be read-passages that never should have been written-passages, whether inspired or uninspired, that can by no possibility do any human being any good. I have always admitted that there are good passages in the bible—many good, wise and just laws-many things calculated to make men better-many things calculated to make men worse. I admit that the bible is a mixture of good and bad, of truth and falsehood, of history and fiction, of sense and nonsense, of virture and vice, of aspiration and revenge, of liberty and tyranny.

"I have never said anything against Solo-mon's Song. I like it better than I do any book that precedes it, because it touches upon the human. In the desert of murder, wars of extermination, polygamy, concubináge and slavery, it is an oasis where the trees grow, where the birds sing, and where human love blossoms and fills the air with perfume. I do not regard that book as obscene. There are many things in it that are beautiful and

tender, and it is calculated to do good rather

than harm. "Neither have I any objection to the book of Ecclesiastes—except a few interpolations in it. That book was written by a freethinker, by a philosopher. There is not the slightest mention of God in it, nor of another state of existence. All portions in which God is mentioned are interpolations. With some of this stands pre-eminently among those particular-ly under denominational supervision, which greatly restricts its usefulness. Here is the

who will spend them is to be an idiot. I believe it is far better to be happy with your wife and child now, than to be miserable here, with angelic expectations in some other world.

"Mr. Talmage is mistaken when he supposes that all bible believers have good homes, that all bible readers are kind in their families. As a matter of fact, nearly all the wife-whip-pers of the United States are orthodox. Ninetenths of the people in the penitentiaries are believers. Scotland is one of the most orthodox countries in the world, and one of the most intemperate. Hundreds and hundreds Talk with the beaters of children and whippers of wives, and you will find them believers. Go into what is known as the 'Black Country,' and you will have an idea of the Christian civilization of England."

Col. Ingersoll is equally as fascinating in this book, as when in the rostrum. His personality is manifested in every sentence, and the grand truths conveyed there will prove of great value to the world. With him an honest God is the noblest work of truly intellectual persons. man. He deals with this life in a practical way, to make human beings more comfortable and happy, and to enlighten the world with reference to the providence of

Magazines for July Continued.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Plant-Cells and their Contents, by T. H. McBride; The Jews in Europe, by Dr. J. von Döllinger; Porcelain and the Art of its Production, by Charles Lauth; The Physiology of Exercise, by Emile du Bois-Reymond; A Curious Burmese Tribe, by Lieutenant G. Kreitler; Problems of Property, by George Hes; The Ethics of Vivisec-tion, by Dr. Samuel Wilks; Borax in America, by Dr. W. O. Ayres; Protoplasm, by Frances Emily White, M. D.; The Mechanics of Inter-mittent Springs, by Dr. Otto Walterhöfer; A Premature Discussion, by Mrs. Z. D. Under-hill; The Relation of Music to Mental Progress, by S. Austen Pearce, Mus. Doc., Oxon; Dr. Gunther on the Study of Fishes; The Development of Cities, by M. Badoureau; Sketch of Professor S. S. Haldeman; Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Ralph Waldo Emerson; Among the Thlinkits in Alaska; Christiana's Wedding Dress; A Colorado Cavern; The Punishment; The Evolution of the American Yacht; Henry D. Thoreau; The Heart of the Year; The Horse in Motion; The Bee-Pastures of California; To mer Song: Emerson's Personality; Topics of the Time; Literature; Home and Society; The Worlds Work; Bric-a-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: A Word about America; Charles Lamb and his Friends; Aeross the Yellow Sea; The Sun as a Perpetual Machine; Wagner's "Libelung" and the Siegfried Tale; Adrift; The Lady Maud; James and John Stuart Mill; The Last King of Tahiti; Oiling the Waves; What is there Left for Me to Say? Three Great Dictionaries; The Story of a Block of Coal Advanced Magnetic Three Property of the Story erary Notes; Science and Art; Miscellany.

WIDE AWAKE. (D. Lothrop & Co., Boston) Contents: Frontispiece; The Pipers; The Assistant; The Water-Bloom; The Dancing Lesson; Did Ethel See the Queen? The Fairy Flag; The Trojan War; How Jared Saw the Elephant; "No, He'll Get All Wet!" "Ding Dong Bell!" The Scarecrow; A Summer Evening's Entertainment; "Paimam Qui Meruit Ferat;" Lost among Savages; Short Stories from the Dictionary; A Visit to a Camphor Refinery; A Summer School of Natural History; No Questions Asked; Wild Flower Papers; C. Y. F. R. U. Supplement.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Robert Browning; The Transcendentalists of Brook Farm; Phrenology and Pestalozzianism; Phineas L. Buell; Scottish Shepherd Dogs; A Moral Mix; The Work of Culture in the Face; Whistling Girls; Self Culture; Girl and Empress; Warm vs. Cold Bathing; Quackery within the Profession; Rescue Work; Kitchen Leafiets; Notes in Science and Agriculture; Editorial Items; Poetry; Answers to Correspondents; Personal: Library.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; Inside a Fish-net; Tinkey; The Conscientious Correggio Carothers; The Yellow Pane; An Early American Rebellion; Tag's 'Coon; The Sultan of the East; The Extra Train; The Queen of Prussia's Ride; Working by the Day; Swords; The Asthetic Young Lady; The Boy who Lost the Fourth of July; A Famous Sea-fight; Amateur Newspapers; July; Donald and Dorothy; For Very Little Folk; Jack-in-the-Pulpit; The Let-ter-box; The Agassiz Association; The Riddle-

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents: Remarks on Hotz's Operation for Entropion and Trichiasis; Syphilitic Ulceration of the Eye-Lid in the Infant; Cases in Practice; Grape Sugar and Glucose; Remarks on Intestinal Parasites; The Treatment of Diptheria; The Duties of Practitioners; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

PEACEMAKER. (Universal Peace Union, Philadelphia.) A new monthly, of which this is the first number, advocating the establishment of peace on the broad principles of justice and right.

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CHICAGO, ILL., Saturday, July 3, 1882.

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What Shall the Clergy do about Spiritualism2—Doctors of Divinity, Phelps and

This is a revised version of the old question: "Who shall decide when doctors disagree?" That question was asked of physicians who attended to our poor sinful bodies, but now it is not merely doctors of medicine but of divinity who are at odds-holy men School of clerical orthodoxy, says: "Let the pulpit fight it." Rev. Mr. Buckley, D. D., editor of The Christian Advocate, the great New York Methodist organ, says: "Fight it shy." Not that these grave and reverend gentlemen use such brief and common words; their language is far more ponderous and circuitous, but that is the meaning of it in short and plain phrase. Dr. Phelps has written articles in The Congregationalist and elsewhere, and Dr. Buckley replies and criticises in his Christian Advocate. Some extracts from both will show how these eminent expounders of orthodox theology look at this great matter.

Dr. Phelps thinks the pulpit should not ignore Spiritualism, for "it is an extensive that should give new strength to every Spirerror. The seductive error of to-day is often | reverence for the marriage relation." truth in the clearer light of to-morrow. He

continues as follows: The popular faith in the supernaturalism of the Bible is passing through a transition which exposes t to special peril from such a type of error.... failure of natural science to give a prompt and thorough solution of the mysteries of Spiritualism lays a special responsibility on the pulpit....That the Scriptures are not silent on the subject of necro mancy is a fact of some significance to the pulpitMay not still more be accomplished by a thorough rediscussion of Bible teachings on ancient magic?

Speaking of Salem witchcraft, he says: We have denied facts supported by human testi mony of such weight that it would send the best o us to the scaffold, if arrayed against us in a trial fo

He says we should-

Acknowledge the mistake, then go back to the ible methods of treating necromancy. The Script-Bible methods of treating necromancy. The Script ures treat it as a fact in human history....The practice of it the Mosaic law punished as a capital crime. All down the ages, from Moses to St. Paul, the Bible thunders with denunciations of it as a form of devil-worship..... May we not wisely advance our mine still farther

and deeper under the foundations of the delusion bresuscitating the popular faith in the biblical de

He then deplores the loss of the faith of the Church in the personality of Satan and of evil spirits, and of a satanic kingdom. But when he comes to apply these remarks to

Spiritualism, he says: What is the effect of the change on the history of Spiritualism? Just this: We have lost faith—an operative, living faith, I mean—in the only thing which can at present explain this modern necro-mancy. Biblically and philosophically, it finds us all

The orthodox idea of Bible "supernaturalism." or infallibility, is smitten more sorely by revised versions of an infallible book in which the revisers find thousands of errors, than by all the blows of so-called infidels; but a multitude of good people begin to see, in the light of Spiritualism, the real meaning and significance of angel visitants and

spiritual experience, natural and beautiful and not fancies, or marvelous myths too absurd to be of any use. The admission of "the failure of natural science" to solveor explain spiritual facts is frank. From the "toe joint" theory of certain pompous M.D.'s, in Buffalo, to Carpenter's "unconscious cerebration," that failure has been, and is, total and ignominious. Dr. Phelps has a hope-faint and forlorn it must be-that science may help in future; but he thinks the pulpit must assume its "special responsibility," which is to bring people back to "faith in the personality of Satan" and "the Bible methods of treating necromancy?" When the reverend Doctor finishes his little job of rolling the earth back some two thousand years, it is to be hoped he will mention it in The Congregationalist.

Let us see what the Methodist editor says in favor of his fight-it-shy policy. Of course he agrees with Professor Phelps that the thing is evil, but differs in his mode of meet-

ing it, and criticises his brother as follows: His articles seem to us the well-meaning speculations of a closet student who has never studied the phenomena of Spiritualism, (or if so, has been con-fused in his perceptions,) never acquainted himself thoroughly with the investigations of others, nor en gaged in a hand-to-hand conflict with Spiritualists. The futile manner in which Joseph Cook treated the Spiritualists making more capital out of what he said than they had done out of all that Profs, Huggins and De Morgan and Sergeant Cox in Europe, or Robert Hare and Epes Sargent had written in this country—is still a warning to those who at tempt to handle what their modes of thought and peculiar temperaments unfit them for.

He claims a knowledge of Spiritualism from eight years reading and investigation, and says:

Spiritualism is a dangerous subject to investigate and difficult to discuss. Those who begin to investigate it with the preconceived opinion that all the phenomena alleged are false, are likely to be deceived into believing in Spiritualism; for they will soon see something which they cannot explain, which perhap no one accessible to them can explain satisfactorily. Men of what is called sound common sense are often easily deceived of all classes when common sense fails to account for magic, ventriloquism, or

any supposed supernatural phenomena.. Chose who begin with the conviction that Spirit soever weighs testimony concerning Spiritualism by dinary rules, judging the competency of witnesses by the possession of common sense, opportunity, and integrity, will be swamped very soon

Mysterious sexual affinities are also interwoven with these things. In Christianity, when illicit fasbetween persons they are antagonized by the plain letter of the Gospel. But the sexual affinities of Spiritualism are par and parcel of the system; for a striking instance of which see Andrew Jackson Davis's "Autobiography and Magic Staff."

Men of the greatest wisdom in worldly matters of genius in literature, and of piety in Church, have shown the most astonishing intellectual and moral weaknesses in connection with Spiritualism.

Most ministers of the Gospel, converted in child-hood or youth, trained in Theological Schools or iterary institutions, or entering on the ministry early in life, are not qualified to investigate this subjec with its peculiar moral and social surroundings. set them to doing so would ruin many of them as ministers, perhaps as Christians.

Joseph Cook gets just the kind of pay he earned by being honest and courageous for a brief time, and then trying to beg his way with a dignified title, preëminently fit, as back to orthodox reputation by falsehood and the evangelical churches think, "to minister abuse of Spiritualists. Let all double dealers was proceeding to the apparent satisfaction of all to souls diseased." The vexed question is: take warning from his fate. But what start-"What shall we do about Spiritualism?" Rev. ling admissions our Methodist doctor of di-Austin Phelps, D. D., ex-Professor at Andover | vinity makes. "Dangerous to investigate" Theological Seminary, the New England and "difficult to discuss;" deceptive to "sound common sense" men; swamping those who judge witnesses of "common sense, opportunity and integrity as competent;" taking in men of the greatest wisdom, genius and piety; and even "most ministers" would be ruined by efforts to investigate it, is his verdict as to Spiritualism. He grants that science has failed, he holds most of the clergy unfit. What is to be done? It would seem that Spiritualism must move on, with none seriously to molest or make afraid. What hard work it is for an orthodox clergyman, especially a D. D., to write on what he holds heresy without flinging mud. Dr. Buckley must refer to Andrew Jackson Davis to show that "sexual affinities are part and parcel" of Spiritualism. In his "Penetralia," page and still growing delusion"—an admission 49, Mr. Davis has the following: "What are the sacraments of true religion? First, peritualist. He calls it a seductive form of sonal cleanliness and chastity;.....fourth,

> Had Dr. Buckley's eight years study of Spiritualism led him to know anything of one of its leading papers, the Religio-Philo-SOPHICAL JOURNAL, he would know that it always repudiated such affinities as no part of the divine philosophy and pure religion it aimed to teach. He is either ignorant or a false witness on this matter. He talks of the "plain letter of the Gospel" antagonizing "illicit fascinations." No doubt the spiritual teachings of the New Testament do, but what of King Solomon, extolled for wisdom, with his three hundred wives and seven hundred concubines, and other old Hebrews needless to name? His mud only flies back into this Methodist's face.

> The idea of Dr. Phelps that Hebrew necromancy was supernatural is held a mistake. and Dr. Buckley would remand it to the region of trickery and deceit. Much else, from both these writers is worthy of note, and we may again refer to them, but space now forbids. Dr. Buckly closes his two long articles as follows:

> The fundamental questions, whether much good can be accomplished, and whether much evil will not be caused by taking up this topic for specific dis-cussion in the Christian pulpits of the United States, Prof. Phelps has never directly raised, much les definitely settled. We do not question the wisdom or necessity of the discussion of the subject in the right way and place, and at the proper time; nor do we deny that in some situations it may be wise to consider it in the pulpit; but maintain that these

words. Where Spiritualism has little or no hold, or where it is declining in a community, it is, in our judgment, wise to say nothing about it in the pulpit, but to preach the Gospel in much assurance, and in the demonstration of the Holy Ghost; where it has a strong hold, and is gaining ground, so far as pulpit discussion is concerned we would point out and prove its immoral tendency, and would prove beyond all doubt that it is a source of mental and trances and visions in the Testaments, and to know that these may be facts in man's there abundant evidence on these points is at hand; there it can easily be shown to be nothing but infi-

delity united with a belief in ghosts. It is not necessary to affirm that all Spiritualists are corrupt, or that all are blasphemers, or that all are haters of the Bible; but in any community where it is prevalent, there let it be attacked with the facts which can be authenticated on the spot. When the church has the moral power which it can always attain in the direct prosecution of its work, Spiritualism can be reduced in the public estimate to one of the forms of opposition to the Gospel of Christ

Meanwhile ministers and Christians should not be low to grapple and expose the delusion in debate in the press, and in private circles; to keep a knowledge of the persons liable to be led astray, and bring to bear upon them such influences as are most likey to deliver them.

Rev. Eliakim Phelps, the father of Prof. Phelps, who passed away at an advanced age had the "Stratford noises" at his Connecticut house some thirty-five years ago, and really thought them of spiritual origin. Elizabeth Stuart Phelps, the gifted daughter of the Professor, weaves into one of her books, "Men, Women and Ghosts," the strange experience of her grandfather's Stratford days, and is liberal and spiritual minded. Her father seems firm in the faith of a personal devil and biblical demonology, and a little sore about the matter. Let the D. D.'s dispute, and let the Spiritualists move on and up.

The "Dark or Evil Spirit Intervention" Theory.

The Psychological Review (London, June, 1882), in its "Monthly Summary of Contemporary Spiritual Opinion," refers to Mr. A. E. Newton's account of a scance with Mrs. "Crindle"-Reynolds, published in our Boston contemporary as follows:

Mr. A. E. Newton, late editor of The Two Worlds, publishes a remarkable narrative that ought to have considerable influence on the settlement of opinion as to fraudulent manifestations. We are surprised that it has not attracted more attention. Briefly it narrates how, after a thorough examination of me-dium and cabinet, "a bundle of white tarlatan, about three yards in length," was introduced into the cab-inet by "dark or evil spirits" and left there. If the facts are correctly recorded, they point to the inter vention of a malicious or antagonistic influence. This is a matter of so much importance that we could wish the issue narrowed down directly to the one point:—Is there irrefragable evidence that material which could be used for purposes of fraud can be, and has been introduced into a cabinet by agencies demonstrably not referable to any person present? If so, many of us will pause before we charge fraud It unwise, unfair, and unjust to place a medium in such an equivocal position.

In summarising from the Religio-Philo-SOPHICAL JOURNAL, The Review further says: . . The JOURNAL, which has been foremost in the which has done inestimable service in making im-

posture difficult, and the preying on credulous gapers a risky business, does not touch this question raised by A. E. Newton. We look with anxiety for the view taken by a paper that has fearlessly and ably handled the question. If the introduction material objects is proved, and if those objects be fraudulently employed by the invisible agencies at work, we confidently expect the aid of the Journal in abelishing all conditions of sitting that can expose a medium to such fearful risk. Such indeed is the

The following extract from Mr. Newton's communication furnishes the text for The Review's comments:

But I pass to what seemed the most singular and present, Judge Cross remarked that it would be a very convincing thing if now, under the strict test-conditions that existed (the medium and cabinet ous spirits should bring in some masks and paraphernalia such as had been found at the Brooklyn and Clyde exposures. This would demonstrate power to do so. The child's voice from the cabinet responded to the effect that it would be a good thing The Judge then asked "Effie" if she would not go and "bring in some of the bad spirits." She answer-ed favorably, when instantly the "Gruff" voice interfered and said it must not be done gerous. Nothing more was heard of the child for some time. At length a figure appeared at the open ing, very heavily draped, so that I could see no face Judge Cross said he could perceive the outlines of a dark face, and others remarked that they thought i was heard to exclaim, "Oh, my God!" when she in-stantly appeared at the opening, apparently pushing aside this veiled figure, and swinging her arms abou her head as if fighting off a swarm of hornets. She was dressed as she had entered the cabinet, and ap eared to have her eyes closed as if in a trance. The "Gruff" voice was heard to exclaim, "The devils are at their work!" In a moment or two Mrs. R. disapared behind the curtains, when a lively scuffle wa heard in the cabinet. The noise of feet shuffling on the floor and siriking against a tin-trumpet which had observed within the enclosure, were very plain, and continued for some moments. While we were wondering what all this could mean, a white object was seen to rise above the curtain (about ten feet nigh), and, pausing an instant at the top, fall over to the floor. On examination this proved to be a oundle of white tarlatan, about three yards in length "Mr. Gruff" assured us that it had been brought in by the evil spirits, and he had gotten it away from them. "They had a mask, too," he added, "and tried to get that, but they got away with it."
"Did they materialize these things?" was asked.

"No: they brought them from outside. The cloth as you can see, was not materialized; else it would dissolve in your hands."

I secured a portion of this fabric, which was apparently woven in a material loom, and from its new appearance may have been taken directly from some

Judge Cross then asked "Effie" if she had brought those bad spirits in? "No," she replied in half-frightened tones, as if conscious that she had done mischief and was alarmed at the consequences: "I saw hem standing round, and I just went and spoke to them, and they came right along. There was a man and a woman. I did'nt bring them, they came themselves,"

The circumstances and conditions of the seance are set forth by Mr. Newton in the

commencement of his account, as follows: On the evening of February 20th, ten days after the late "exposure," Mrs. Newton and myself were invited by Judge Nelson Cross, of New York, to attend a scance given by Mrs. Reynolds at 959 Sixth avenue in that city. We found assembled fourteen or fifteen ladies and gentlemen, of whom only Judge Cross and Mr. Prall were known to us. At the outset, Mrs. Reynolds insisted on being thoroughly examined by a committee of ladies before entering the cabinet, declaring that, for her own protection, she would not again sit for phenomena unless this was done. Mrs. Newton was asked to be one of this committee, and consented. While the examination was going on, I, with others, made a thorough in-spection of the corner of the room before which a curtain was hung to serve as a cabinet. It is need less to say that no paraphernalia, nor place of possible concealment for any, was found; there was no pass age into another room, nor trap-door through the floor; and the ladies reported that they had made most thorough work in their investigation, with a like result. Of course Mrs. Reynolds was carefully watched until she went behind the curtain, to pre-

vent her obtaining anything from confederates. The Review expresses surprise that Mr. Newton's evidence as to the intervention of "dark or evil spirits." has not attracted more attention and looks with anxiety for the view taken of it by the Journal. To allay this anxiety on the part of our able English contemporary and others who may feel in-

terested, we will give our view of the case, otherwise we should pass it by in silence, owing to the utter worthlessness of the evidence.

Mrs. Reynolds who for several years prior to her divorce and subsequent marriage had been before the public under the assumed name of Crindle, was caught in her tricks at Clyde, Ohio, and the paraphernalia, consisting of masks, rubber tube, blue satin waist with cross and necklace of glass diamonds, several yards of white tarleton and two wigs taken from her. Later on she was again detected in Brooklyn. The customary defense in such cases has been either that the sitters brought in the stuff and were in a conspiracy to disgrace the medium, or, that the whole exposure was without foundation. Both the Clyde and Brooklyn exposures having been made by Spiritualists of the highest standing as citizens, and coming so near together, one supplementing and corroborating the other, deprived the swindler and the chronic apologists of tricky mediums of their usual defense and a new one had to be offered. In this emergency Mr. Nelson Cross, a lawyer came to the front with a theory materialized from the teachings of Orthodoxy, which most admirably suited "Crindle" and her defenders. His plea as put before the readers of our Boston contemporary, was to the effect that the paraphernalia might have been brought into the scance room by spirits, and though he with professional shrewdness. avoids positive and direct assertion that such was the case, yet no other inference can be drawn from his argument if accepted. Of course, it naturally followed that "Crindle" would desire to strengthen Judge Cross's theory, hence the scance of February 20th above mentioned. The attorney for the defense in his printed brief, argued that the character of the manifestations at a scance is largely governed by the attendants. "The banquet is spread by the guests and the medium," says the lawyer, "and may be such as to induce the presence of evil-disposed spirits in overpowering numbers;" a plausible statement unfairly used, and having no application whatever in so far as the case in hand is concerned, except as to the "medium." And if the character of the attendants is all potent, as asserted by this pleader, then at Clyde and Brooklyn the good motives of the observers should have overpowered the bad character of the medium and insured good and honest manifestations. "If the circle be made up of skeptics or

unbelievers," says Judge Cross, "the manifestations are likely to be weak and unsatisfactory....It is a question of affinity or complete harmony of conditions." Upon this theory Judge Cross evidently acted in selecting his jury, before whom Mrs. "Crindle"-Reynolds was expected to demonstrate what those supposed to be largely in sympathy appear bulky, thus avoiding the suspicion that i with "Crindle" and the "mischievous spirit | had anything concealed under his clothing. intervention" theory were accepted as jurors. Every thing being ready, "Crindle" demanded a committee to examine her. Mrs. A. E. Newton and, we believe, two other ladies were selected, who reported (as a matter of course) they had "made most thorough work of their investigation," and we have no manner of doubt the good souls thought they had. But what are the facts? Let us see. Here is a disreputable, vile, shrewd woman who for years has been perfecting herself in deception, and three honest, amiable ladies with no experience in such work and consequently wholly incompetent for it, are put forward to cope with her arts; and this, too, in the face of the facts so well known (1) that ladies employed by Custom House authorities do not become experts except after months of careful training and frequent failures; (2) that any ordinary conjurer will appear to allow strict examination of his person and cabinet before giving to a theatre full of people a better show of what he calls 'form-materialization" than Crindle ever did with all the conditions attending her performances. As an illustration of the worthlessness of such examinations by non-experts, we condense from the JOURNAL of April 27th. 1878, the case of a pseudo-medium calling himself L. E. Jennings. We are personally acquainted with two of the committee who examined him and know them to be keen observers, not likely to be deceived in any of the ordinary transactions of life and more competent for the work they attempted than most men:

.... According to his own story, he has been gi ing materializing scances on the Pacific coast, and in Europe, which many looked upon as wonderful in the extreme. Thinking himself sufficient for the ordeal, he called early upon Mr. Jackson, who so re-cently exposed the frauds of Witheford and Huntoon, to arrange for a sitting; a scance at Mr. Jackson's, at 8 P. M., was arranged for; about a dozer persons assembled. Jennings made a speech to hi audience in which he boldly mapped out what he would do, and appealed to those present to observe the "conditions," as the physical safety of the medium depended upon the non-violation. He was to submit to extraordinary tests and to unusual precautions against fraud. These latter were none other than to be stripped to a state of nudity, put on such attire as the committee might give him, proceed to the cabinet and there produce his thrilling manifestations. After some delay the medium was taken to an adjoining room and subjected to an examination There seemed to be nothing about his clothing or his person that smacked of fraud. A pair of panta-loons and a shirt, provided for the occasion, were given him, and after stripping himself in the pres-ence of the committee, he put them on. To all appearance the medium went into the cabinet totally nprepared for deceiving the spectators.

The cabinet is one corner of a large sitting room partitioned off by a slight frame work covered with dark green oll-cloth. It is about eight feet by ten in limensions, is carpeted and is completely closed by a door swung on hinges. The medium was to sit with closed door in almost utter darkness, and the door was to open when the manifestations began. Out-side there was a subdued, mellow light, brilliant enough to distinguish forms, but hardly strong enough to trace the outlines of features. One of the inexplicable performances was to be the production of music without instruments. There were none in the cabinet, and the medium promised that the

angels would come and play upon their own harps. This part of the programme was looked for with great anxiety, as it would be a startling test of the mediumistic power, and a feat hitherto unaccom-plished by the most perfect medium. A few songs were sung by the audience to harmonize the throng and to enable the medium to more easily pass into the trance state, and be controlled by his spirit guardian, one E. P. Montague. Presently, soft, mu-sical sounds proceeded from the cabinet and floated through the room. The notes were as gentle as if a scraph were touching the magic strings of a celes-tial harp. "That is perfectly lovely," whispered a tial harp. "That is perfectly lovely," whispered a lady present. "I never heard such music before," said another. "It is the finest I ever heard at any fance," said an old and enraptured believer.

The musical performance, if lacking in artistic exellence and great range of note, was indeed mysterious and thoroughly inexplicable to every one, as every one present was willing to swear that there was no musical instrument in the cabinet. After the notes had ceased the door of the cabinet opened and a figure emerged from the darkness within out into the sombre light that prevailed in the room. It was the figure of a tall and elegant man, the distinctness of whose figure was somewhat marred by a profu-sion of white drapery that seemed to hang about it. Some one among the spectators spoke to the apparition, who, much to the surprise of everybody, re-turned the salutation in a clear, resonant and earthlike voice. The weird form was not recognized by any one, but as it indicated a willingness several took it by the hand and gave a friendly grasp. This materialization was very satisfactory. Subsequently a young lady came to the doorway, only a part of here form was visible, but she exhibited upon her wrist a beautiful gold bracelet that glistened in the faint rays of light. This was a manifestation which the medium had promised, and it was presented satisfactorily to all present. There could be no doubt that it was the spirit form of a woman, and it seemed bsurd to question the reality of the gold bracelet Other forms appeared and conversed in audible tones, but the most surprising manifestations of the evening took place last. The form of a man appeared at the doorway and the medium said: "This is the materialized spirit of E. P. Montague, my control, and, see, he holds a little girl by the hand? Sure enough, when the palpable apparition extended its hand, it appeared to be leading a little girl not over seven years of age. Though the features of the little thing were not discernible, the outline of the form was, one person present even going so far as to almost name the spirit-girl by its peculiar manner of movement. The larger spirit form leaned over and stretched its arm at great length in the endeavor to lead the little girl as near as possible to the spectators. "This is as far as she can get now; the mag-netic cord will bear no further strain," said the control. But there the little girl stood, within four feet of the company, leaning sweetly upon the hand of the control. The little girl was more ethereal than the control and had a wavy motion that well becomes the fragile forms of juvenile spirits. After one or two minutes these thrilling apparitions slowly vanished into the cabinet, and in a few moments it was announced from within, that, the medium being exhausted, the scene was closed.

The performance was an entire success. But there was to be a sequel which was to cast a gloom over the career of medium Jennings in St. Louis. As soon as it was announced that the scance was over Mr. Jackson turned on a full light. The medium, or as it assumed to be, his "control," called out that the medium was in a trance and that the strong light must be turned down, as it endangered him. Mr. Jackson declined to lower the light, and entering the cabinet politely told the medium that though his manifestations appeared to be genuine the company desired another examination. The medium de-murred and said his nervous condition was such that he would take cold if he were to undress in the cab-inet. "Never mind the cold," said Jackson, "we'll take chances on that, and we must examine you After considerable protestation Jennings doffed his pants.

"Now pull off your shirt," said Jackson. To this the medium positively objected in language to show that he was much offended. He even went so far as to intimate that he would fight before the investigation should be further prosecuted.

Mr. Jackson, seeing that there was no other way of settling the matter, suddenly seized him by the the foreman, Mr. A. E. Newton, believed to be the "intervention of evil or mischievous snirits." It is fair to presume that only spirits." It is fair to presume that only waist was a roll of white musin gauze, wrapped closely to the skin, and in such a manner as not to as Jennings saw he was exposed, he said, "Well, you have caught me good, and I own up." When the gauze was unrolled it was found to be a new piece about seven feet long and four wide. With it were wrapped two pieces of red mosquito bar, and a small French harp. It was with the latter that the medium had produced such divine music. There was also a tinsel gilt band, such as comes as strips on bolts of muslin. With this he produced the gold bracelet on the "young lady's" arm. All these things, Jennings said, were bought in St. Louis yesterday after the scance was arranged. In making a clean breast of it the medium said that the trick consisted in having these things on him when he was taken to one side to be examined by a committee; while changing pants he managed to dexterously slip the gauze from the pair he was pulling off to those he was putting on. If the committee should desire to examine the pants last put on, he slipped the bundle from his pants under his shirt, in this way baffling the search of the committee.

The spirit girl trick he performed by simply ap-pearing at the cabinet door, with one end of the gauze so arranged with a piece of red gauze and pendent from his hand as to appear to the eye of the excited spectator like the misty form of a girl. It was the second time, he said, he had ever been caught, but never before so completely as now.

Mr. Jennings, after dressing himself, was permitted to depart in peace, and, it is supposed, is now careering eastward.

The pivotal point on which rests the verdict of Judge Cross's jury as written out by foreman Newton, is the competency of the committee which examined Crindle's person and clothing. That said committee was thoroughly incompetent we believe must be apparent to The Review. We unhesitatingly assert and stand prepared to prove out of the mouths of members of the several examining committees appointed in New York, that Crindle was never thoroughly examined, and this we assert remembering the oath taken by the committee in one case; taken by truthful ladies, too, who told their opinions truthfully and whose veracity we disclaim all intention of even throwing a shadow of doubt upon. There can be no reasonable doubt with any judically minded person familiar with the evidence in this case and the methods of tricky mediums, that Crindle had the tarlatan concealed on her person; and with this admitted, the remainder of Mr. Newton's report as to the evidence of the intervention of malicious or mischievous spirits, melts away into the same vapory nothing as does Judge Cross's theory of de-

We do not dony the possibility of the claims set up by Messrs Newton, Roberts, Cross and others to account for the frauds committed by placing the offense upon "dark or evil," or "malicious or mischievous" spirits. What we do assert is that their claim is not substantiated by evidence entitled to any weight.

We warn The Review and all foreign readers of American Spiritualist journals that it is unsafe to generalize from such data as is usually supplied by ex-parte accounts similar to that furnished by Mr. Newton. In every instance where we have had occasion to sift the matter, and we have done it in most of the important cases, however strong has been the prima facie evidence it has

broken down. It is unsafe to predicate any theory advocated by that class of investigators, upon the evidence they proffer, for the simple reason that the data is not all in, and in the nature of things can seldom be had. If the advocates of the "malicious and mischievous spirit intervention" theory desire to have the matter settled, they can find a better way of doing it than convening a company who already accept it and then publishing as proof of their claim, such accounts as that supplied by Mr. Newton. It rests with them to prove their assertions and not for others to disprove.

We have been obliged in order to put the matter clearly, to give more space than we wished to our answer to The Review, but as this case is a type of the whole class of cases on which the intervention scapegoat theory is posited, it will answer for them all.

Amos T. Hall.

Hon. Amos T. Hall, widely known in Chicago and the West, passed on to the higher life from his residence in this city last Monday night. Although in delicate health for some years his final departure was unexpectedly sudden. He had suffered severely for years with asthma, but of late had been feeling better; about noon on Monday, June 26th, however, his physician discovered he was rapidly failing, and in a few hours his spirit escaped from the mortal body and went to join the host of relatives and friends awaiting his arrival in a world with which he was already familiar and toward which for many years he had looked with pleasure. Mr. Hall was born at Fairfax, Vermont, October 7th. 1814. When a mere boy of 15 he came west to Detroit, where he rapidly made friends and while very young held positions of trust in that city. He came to Chicago in 1853 and at once became interested in railroad building and lived to see the city become the greatest railroad center in the world. He helped to build the Michigan Central road into Chicago and assisted in making the survey to the Mississippi River for the Chicago, Burlington & Quincy. On the completion of the road he was made Superintendent, and soon after was appointed Secretary and Treasurer. Later on the duties of Treasurer absorbed his whole attention, as some twenty millions of dollars passed through his hands annually. About a year ago his failing health made his duties too onerous and he resigned as Treasurer and was appointed Secretary; thus for twenty-seven years he occupied positions of great trust with fidelity and marked ability. At the time of his departure from earth, in addition to his connection with the C. B. & Q. R. R., he was Vice President of the Pullman Palace Car Company, Treasurer of the Fort Dodge Coal Company, and Treasurer of the Chicago, Wilmington and Vermillion Coal Company.

His family consists of his wife, three sons and two daughters in this life and we believe six children who having gone before were waiting him on the other side of the grave. Mr. Hall was one of the finest specimens of what true spiritual culture can effect. Many years ago he became familiar with Swedenborg's writings and absorbed from them all their better portions. Later he was drawn to the investigation of spirit phenomena and through his attention thereto, he acquired a vast amount of knowledge and happiness. We have often sat with him during these manifestations and felt at these times how closely he was in rapport with the Spiritworld. He was the friend of the poor and suffering everywhere, but the especial friend of mediums and those interested in the promulgation of Spiritualism. We never knew of an applicant to appeal to him in vain, and his generous nature often caused him to be imposed upon no doubt, but he took it all philosophically and amid all the trials and cares of life he maintained that calm, sweet serenity as beautiful as rare. No man, so far as we know, ever passed from earth to the spirit life, better prepared than was Amos T. Hall. His memory will be cherished by thousands and his good deeds will never be forgotten. Most of the members of his family have the consolation which comes from absolute knowledge, that the devoted husband and loving father has gone before to a world more beautiful than this, there to await a reunion with them as one by one they shall join him.

The funeral was held on Thursday the 27th ult., at his late residence. Rev. L. P. Mercer, Swedenborgian, made the opening address after which the services were continued according to the Knight Templars ritual, Mr. Hall having been a member of Apollo Commandery. The floral display was magnificent, among the rest were two pieces each representing "The Gates Ajar," which were most appropriate, as to the noble spirit in whose honor they were given, the gates had long been ajar and through the half open way hundreds of angelic messages had been wafted to him. The mortal remains were taken to Detroit, Mich.

Mrs. Bullene left the city last week for a brief stay in Minnesota. She will return in time to speak for the Society again on next Sunday, morning and evening. During her two weeks stay in Chicago she gave two delightful parlor meetings, one at Mrs. Walker's on Lake Avenue, and another at Mr. Free's on Warren Avenue. Those in attendance were greatly pleased and profited. It is to be hoped that on Mrs. Bullene's return those interested in the study of the spiritual philosophy will avail themselves of the opportunity to secure the assistance of this gifted spiritual teacher for week evening parlor lectures. Arrangements therefor can | July 25th at Madison, Ohio. He is open for be made at the JOURNAL office.

Accompanying a communication for publication, which will appear next week, Hon. Nelson Cross, of New York city, writes us a letter in which occurs the following para-

"I would like to write you at length on materialization. You cannot put down the fact. nor should you wish to."

Judge Cross's assumption, implied and direct, that we do not believe in materialization and seek to "put down the fact," is the assumption of ignorance. His language plainly shows that instead of seeking the evidence as to the position of the JOURNAL on this subject by reading the paper, he prefers to gain his information through the circuitous means of second hand evidence, furnished him from Boston and Philadelphia. As a lawyer he knows better than to do this and hence his ignorance is inexcusable. If he will turn to the files of the Journal he will find repeated statements affirming our belief in and actual personal knowledge of the truth of materialization.

We expect to be misrepresented by some and misunderstood by others, but we had a right to expect that a trained lawyer, an exjudge, would look for the evidence on which to base his judgment, to the only source obtainable, rather than to seek it from those who are opposing the Journal's demand for scientific methods of investigation and verification. As Mr. Cross accompanies his letter with a dollar and a request to place his name on the subscription list, we are not without hope that he will in due time become better informed.

Eugene Schuyler, who has been connected with the United States diplomatic service in Europe for many years, has returned to America. Speaking of the Jewish immigration to America, he says: "The wealthy Jews do not come to America, and those who do come expect to be cared for. If they would only colonize in the west and become farmers, they might be of service to the country, but that is precisely what they will not do. They will all settle in New York and the other large cities, and they will add a very undesirable element to our population. Last winter a gentleman came to me who had a scheme for settling the Russian Jews who came here along a western railroad. I told him the plan would result in an absolute failure; for. even if he could induce them to go by giving them a free passage and land after they reached their destination, they would only stay there long enough to earn sufficient money to get back to New York. I consider them far more undesirable than the Chinese,". The Jewish philanthropists in New York who philanthropic.

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,]

Wm. Denton drew large audiences at Dunedin. New Zealand.

Mr. Charles Bright gave an address at Parker Memorial Hall, June 25th, and at Paine Hall July 2nd.

Mrs. Addie P. M. Davis, inspirational medium, formerly of Boston, passed to spirit life in Birmingham, Ala., June 16th.

Charles Bright lectured in Paine Hall, Boston, last Sunday evening, his subject being, "What Civilization has done for Christianity."

Dr. Alex Wilder writes: "I wish to correct the statement in Mrs. Poole's article. Mrs. Antoinette B. Blackwell graduated from Oberlin College, and never attended Anti-

Dr. Anna M. Twiss will lecture at Keene, N. H.. July 9th: at the Niantic camp meeting, July 21st: and at Neshaminy Falls camp meeting, Aug. 11th, 12th, 13th, 15th and 17th

Mrs. R. W. Stevens will spend the autumn months in Colorado. She is a trance, clairvoyant and test medium. She will answer calls to lecture. It is her intention to be in Cheyenne the first of August.

The spirit band controlling Mrs. Striker will give the opening address at Fraternity conference meeting, Brooklyn Institute. Friday evening, July 14th. Subject: "Mediumship, its Perils, Responsibilities and Bless

Dr. Paul Collins, a magnetic healer, of Denver, Col., was lately arrested for failure to comply with the statute of 1881, which requires each medical practitioner to have a "proper medical certificate." The jury failed to agree as to whether a magnetic healer was a medical practitioner in the eyes of the

A Spiritual-Liberal camp meeting to continue such number of days as may be hereafter announced, but to close on August 6th, 1882, will be held on the Fair Ground at Ionia, under authority of the committee on district work, of the State Association of Spiritualists and Liberalists.

G. H. Geer spoke at the June meeting at Sturgis, Mich., 17th and 18th; at Cresco and Lime Springs, Ioa., 24th, 25th and 26th; at Leroy, Minn., 28th June. He will spend a few weeks in Minnesota, then return East. July 23rd he will lecture for the Independent Christian Church Society of Alliance, Ohio. fall engagements.

Next Sunday, Mrs. Bullene will lecture again, at Martine's Hall, morning and even-

Jesse Shepard has been giving musical soances at Leadville, Col., and met with excellent success.

John H. McFarran, a devoted Spiritualist. passed to spirit life, June 6th. He lived at 18 Ogden Avenue. Memorial services will be held for him at Martine's Hall, July 16th. Mrs. J. S. Kelly, of Leadville, Col., a test and business medium, is stopping in the city for a few days and may be found at \$67 West Lake Street. She is well spoken of by those acquainted with her, both as a lady and medium.

Mrs. Shepard-Lillie, accompanied by her husband, will start for the West September 1st, and would like to make engagements with the friends for lectures. They may be addressed at No. 3,222 Haverford St., Philadelphia, Pa.

Mrs. Maud E. Lord requests us to state that she will be most happy to receive subscriptions for the Journal during her summer travels, and hopes that her friends will show their appreciation of a paper which is doing so much to elevate and ennoble the profession of mediumship. We accede to Mrs. Lord's request with pleasure, and trust she may be able to send us a long list before the summer

Geo. A. Fuller of Dover, Mass, having just finished a very successful month's engagement for the society at Morrisville, Vt., will attend the mass convention at the American House, Hyde Park, Vt., June 30th, July 1st and 2nd. Mr. Fuller will lecture at Duxbury, Mass., July 9th; at Princeton, Mass., July 16th; at Leominster, Mass, July 23rd, and at Onset Bay camp meeting, July 27th, He would like to make engagements in the West for the coming fall and winter. For engagements he may be addressed at his home, Dovver. Mass.

According to previous announcement, Mrs. Ophelia T. Shepard addressed the Second Society of this city last Sunday evening. Though worn down with the long continued care of an invalid husband, she was able to place herself in a receptive condition for inspiration from her spirit friends and gave a good lecture. While graphically depicting postage 8 cents. For sale at this office, shadows of modern Spiritualism, foremost among which were placed fraudulent materializations, she showed that the lights were in the ascendant and would eventually dissipate every shadow.

Capt. H. H. Brown was greeted with good audiences at New Haven, Conn., June 25th. he giving the closing addresses of the season for the society there. He was at Willow have interested themselves to aid their breth- Brook. N. Y., July 2nd, giving in that vicinity ren, find themselves beset with difficulties | three lectures. On July 3rd, 4th, and 5th, he touched upon by Mr. Schuyler. It often hap- spoke at New Boston and Montville, Mass.. pens that those most needing help are the and will be at a Grove meeting at Port Henry, side, leaving only stern duty to impel the ings, from July 16th to August 27th inclu- Mass sive. He requests his correspondents to address him after July 11th at Spiritualist Camp, Oakford, Bucks Co., Pena.; until July 11th, at 256 Fifth Avenue, Brooklyn, N. Y.

> Dr. Henry Slade has an engagement to lecture in Detroit, Mich., July 9th; at Ynsilanti, the 10th. He writes as follows: "I am happy to see men are beginning to realize that there may be oracles more divine and truthful than the records of the past ages: that there is a higher philosophy to be revealed than that which the old schools have taught; that there is a broader and more substantial system of truth to be established. than that which rests on the basis of antiquated authority. A gross materiality has been allowed to stifle the whisperings of Reason and Intuition; and a dark and fearful skepticism has existed on this subject of Spiritualism.

> On Wednesday evening of last week Mr. and Mrs. A. H. Williams of 594 West Lake Street, the foster-parents of Mrs. Maud E. Lord, gave a farewell reception to the gifted medium on the eve of her departure for Colorado. The affair was one of quiet enjoyment. a real spiritual feast. "Father Williams," as Mrs. Lord delights to call him, spoke feelingly of his long acquaintance and deep interest in his protegé. The editor of the Journ-AL commended her for the readiness she had always exhibited to accede to every condition suggested by him for the accurate observation of the phenomena occurring in her presence and also for her benevolence and earnestness. Mrs. Jackson of Hyde Park with her son Ernest enlivened the evening with beautiful music. Among the mediums present were Mrs. De Wolf, Mrs. Suydam-Townsend, Mrs. Porter, and Mrs. D. A. Davis, all of whom contributed to the pleasure of the evening and united in kindly expressions of regard for Mrs. Lord.

"Psychography," by M. A. (Oxon) is to be issued in cheap form. It has been revised and corrected to date by the author, who has also included the recent experiments of Zöllner and Sargent, besides a valuable introductory chapter for those to whom the subject will be introduced for the first time by this book. This will make it specially valuable for broadcast distribution. This cheap edition is to be published by John S. Farmer, editor of The Psychological Review, 4 New Bridge Street, Ludgate Circus, E. C., London, England.

If you are going to the farming regions around Moorhead, Glyndon or Crookston, Minn., or to Fargo, Grand Forks or Bismarck, Dak., do not forget that the best route from Chicago for you to take to reach that country is the Chicago & North-Western. This line offers every inducement in the way of low rates, Pullman Palace Cars, through coaches, and its celebrated "North-Western" Dining Cars.

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This excellent exhibition will be at the Lake Front for one week, commencing July 3rd. The mere announcement that the managers have engaged the services of the most marvelous human being that ever existed, Millie Christine, the two-headed lady, ought to attract thousands to witness the exhibition. Both heads speak German, French. Italian and English. The attractions are numerous and varied. Among them we notice the following: William Showles, the champion hurricane hurdle rider; Miss Ella Stokes, the most daring, dashing, beautiful and incomparable bareback rider; Abelardo Lowanda, the picturesque somersault rider: Mile. Etta, the premier lady confortionist; the three royal Russian athletes, Fredericks, Gloss and La Van, the undisputed champions of the world; the Great Nelton, Egyptian boyjuggler; the Milo Brothers, classic acrobats; Prince Satsuma's troupe of Japanese Jugglers, etc.; Mile. La Favre, whose perilous feats in the flying rings stamp her as an artiste of rare merit: J. Showles, the matchless equestrian juggler; Prof. D. J. Wingfield's school of educated dogs; 5 great clowns, led by Mr. John Patterson, the famous Irish humorist and rambler from (lare; and a legion of leapers, tumblers, acrobats and athletes. Admission 50 cents, children under nine, 25 cents. Reserved chairs, 75 cents.

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

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Found her kneeling by a chair—
Bottomless, or holey centred—
There engaged in earnest prayer.
Small canes deftly interweaving,
Filling up the vacant space—
Higher thoughts her mind receiving.
While thus working at the base.

Still engaged in conversation, Soothing sorrow by her side— Weeping brother's consolation, Husband's refuge, children's pride— Every movement was a prayer, In her earnest visage read: Through the bottom of the chair, She was praying for her bread.

Thus Earth's noblest souls are treated, While so journing here below: Only are their merits meted, When to higher homes they go. Then are monuments erected Then is howed the reverent head, Over those erewhile neglected, In their plaintive prayers for bread.

When will mankind be consistent— Cease to stave what they adore? Lengthened prayers, still persistent— Lazarus still outside the door. He has earned the prize, and won it, Who has set the sufferer free, "As to least of these ye've done it, So ye've done it unto me."

EXCELSIOR. Trenton, N. J.

Letter Koman Aged Veteran.

To the Editor of the Religio-Philosophical Journal:

I wish to say that I most heartily and cordially aprove the course you have taken with regard to keeping pure and uncontaminated the cause of Spiritualism. Had it not been for the persevering efforts of the JOURNAL, in ferreting out the france, expenses the second secon posing and denouncing the disreputable and per-nicious conduct of those guilty, wherever found, what would now be the condition of Spiritualism? Not very prosperous, I presume; and, perhaps, truly

The important question now seems to be whether this course of the Journal shall be approved and continued, or shall it be abandoned, and the cause of Spiritualism left to fall under the control of those who will not oppose, but persistently uphold and sustain deception, fraud and trickery? Let all, therefore, make up their minds as to which policy they will choose to sustain, and take their positions accordingly. We decidedly prefer the former, and there we ly. We decidedly prefer the former, and there we stand! Under the practical operations of the latter policy, hase and fraudulent practices have sprung up, the work of reckless and spurious mediums, to such an extent that Spiritualism has undoubtedly received more injury from this one evil than from all other causes combined. The miserable subterfuge of laying all blame for frauds practiced by deceitful mediums (even to that of procuring for special use, a good supply of toggery), to the spirits, is too ridiculous to receive a moment's attention. Why do not those who are so often led astray by bad spirits, follow the example set by one of the greatest spirits, follow the example set by one of the greatest

spirits, follow the example set by one of the greatest and best mediums that ever lived on earth, and whenever tempted to do anything that is wrong, sharply reply, "Get thee hence, Satan." When all mediums become purified and subject to the control of good spirits only, the millennium will not be far away.

I am greatly rejoiced to learn that so many of the best, most intelligent and reliable Spiritualists are coming out manfally, and in thrilling tones, denouncing all this deception and fraud, holding those who practice them to be responsible, and as mediums, not entitled to the confidence of the passible. In contrast with this unurlineibled set of base meniums, not entitled to the confidence of the pro-ple. In contrast with this unprincipled set of base and willy tricksters, who have so scandalously imposed upon and defrauded the people, how excellent and lovely appear those mediums, who are honest, faith-ful and true! Their merits will be appreciated, and their society sought and enjoyed by the wise and the good. Rich meets of honor will be awarded them, and their names will long live in happy and grateful remembrance. I have been a Spiritualist for 35 years (am now 81 years of age) and though raised and educated an orthodox (a Hestorationist for over sixty years) I now hold on all the important points of the ology almost precisely similar views to those now entertained by the most enlightened Spiritualists. In the early days of Christianity, all its members were believers in its principles, and why should they not be, seeing almost daily manifestations and paipable evidences of its truth? But the great mass of socalled Christians in these days have sadly and widely departed from its primitive faith.

La Crosse, Wis.

J. E. Dalton.

The Importance of Organization. To the Editor of the Religio-Philosophical Journal:

I inclose a postal from Mrs. Dr. Somerby, which expresses my own views in relation to the importance of organization, the reasons for the same, and the measures through which it may be accomplished. I would ask those opposed to making an effort in this direction, especially Mr. Woods, who has so completely misunderstood and misrepresented me and my ideas in his letter, to read this; also carefully read A. B. French's letter on the subject, "Our Rostrum;" Dr. Crowell's article on "Fraudulent Me-diums," and mine on "Constructive and Destructive Spiritualism," then say if they can, has the hour not come for action.

Mrs. Dr. Somerby's Views of Dr. Spinneys Proposal.

Dear Six: I heartily endorse the call for a National Convention and your ideas of organization. I would be happy to be at the convention, and will be if pos-sible. There is no way to conserve the good of Spiritualism, but by the thorough co-operation of al true Spiritualists, and that can only be done by or ganization, in no other way can our mediums truly be represented and protected, as well as all our true workers in the cause. To decry organization at this hour, is to injure our cause, although many are doing this, perhaps through a lack of having in-telligently considered it. I believe with the right kind of an organization, we shall be able to keep out the elements of chicanery and deceit that are now so greatly hindering us, and we shall cease having to carry all the fanaticism and foolishness of those who are zealous without either wisdom or knowledge Through organization we can become a power and make ourselves and our pure religion felt as it never has been done before. I do not fear we shall run into superstitions or bigotry. The light of free thought and our principles can never again be obscured. Leadville, Col. SARAH E. SOMERBY, M. D.

Medical Laws.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journat:

Does not your correspondent, (Dr. Ormsby) take too perverted a view of things that exist? In his general views he sets aside the Esculapian maxim: "cito, tuto, et jucundo"—quickly, safely and sweetly. He overlooks this fact that vaccinated persons have indifferently the discrete, confluent and malignant small-pox; and that one of the first patients vaccinated by Jenner had confluent variola. Sanitation and vaccination have mitigated the pest.

I will speak what I know respecting "Doctors' laws," They are partisan and anti-republican. When they are most genuine, they are directed against everything not Old-School. When they cannot be so proscriptive then they let in Homeopathists. In other places they also indulge Eclectics. But every where they are bloodthirsty against clairvoyant, magnetic, and such like practice, because such practitioners have no friends.

fitioners have no friends, As a remedy or check against quackery, these enactments are futile and frivolous. They protect favored ignorance, but are designed solely on purpose to proscribe what a certain School does not sanction, and set it forth as unscientific. The animus is precisely the same as that which impels the Catholic Church to declare itself infallible, having done this to burn the heretio.

A. W.

Necessity of Reliable Mediumship.

To the Editor of the Religio-Philosophical Journal:

I hoped that when the battle over the "free love" question was settled, and the moral leprosy had been driven from Spiritualism as one of its constituent dectrines, that the work of keeping Spiritualism free from any principal error had been accomplished, for it did not seem possible that there could arise another question that would so deeply affect its purity as did that; but there seems to be something that requires to be looked after; something to be cleared away before the class of minds can be reached that alone can give permanency to the great central ideas embodied in Spiritualism. We know the proneness of too many to make merchandise of any thing, no matter how dear it may be to the human mind, or how necessary it may be to comfort the desponding, to restrain the victous, or to bridge the chasm that has intervened between man of to-day, and man as he shall be in the future. We halled the advent of Spiritualism as giving assurance of what we are to be, because it told us what we are, and that continuous existence is a necessity because mind is existing and always has been.

To those who were in the shadow, and to whom I hoped that when the battle over the "free love"

To those who were in the shadow, and to whom no ray, however faint, beamed upon them from the beyond, the first rap that to them was the voice of an intelligence from the further shore, was as the anthem of praise ascending from the depths of dark-ness, so luminous in its path that all fear and doubt nees, so immous in its pain that an leaf and doubt-ied away, and the gladdened soul with joyous tears in its ecstasy, cried out, "Oh! Father, thanksgiving and honor be to thee, inasmuch as thou hast per-mitted this great truth to be demonstrated that de-clares we shall one day join the beloved, and that new we can hold communion with those who once

were as we are, clothed in the flesh." It would seem that the dawning of this truth upon the human mind, and its expansion into the full glow of a demonstrated truth, should be of itself sufficient to raise one above all desire to practice desufficient to raise one above all desire to practice de-ception, and that it should drive every base feeling from the human mind. What, then, can we think of those who, for a little cheap notoriety, can thus trifle with the fondest hopes of man, and dash by their deceptions the rock of his faith into a thousand pieces, never to be gathered together again, until the dark future shall become the irradiated present. It seems to me there is no word that can express the derith of abburrages, that every hopest mind the depth of abhorrence that every honest mind should feel, and so far as possible express, in his condemnation of such as these. They dash the hopes of trembling millions to the dust, and compel them to grope on, cheerless and hopeless, when light is shining around them, only as it is obscured by the darkness of the shadow cast upon it.

Such have brought distrust upon nearly all those who have been used as instruments to still further unfold this great truth, and in consequence there is a disposition to doubt and to deny the spiritual origin of the phenomena; and who can blame any-one for denying their origin as being spiritual, when there is the most palpable evidence of fraud. We know it has been urged that the love of gain has prompted the commission of fraud, inasmuch as the prompted the commission of fraud, inasmuch as the dollar must be had by the professional medium, and when the manifestations could not be produced by spirit influences, the ingenuity of the medium did the work; certainly a better excuse than that a low class of undeveloped spirits get up these deceptive manifestations that they may gratify a disposition to do injury to the people of earth. If this be the case, as has been forcibly said by another, the idea of progression is a falsity, and retrogression a fact. Much as we may blame those who prostitute themselves to as we may blame those who prostitute themselves to these base uses, what can we say to those who tell us we must not make an effort to separate the true from the false, to find the grain of truth that may lie hidden in the measure of chaff; who tell us that spirits play all sorts of imaginable tricks, some of which are very questionable; who must make the medium appear in the physical form among the members of the circle, clad in filmsy robes, yet is very flesh and blood, in order to demonstrate spirit materialization, and who when the trickster is caught in the very act and the machinery captured, denounce those who have been instrumental in the exposure, and heap every opprobrious epithet our language contains on their heads, and who do not fall to charge those with perjury who have detected the villainty? These have not the excuse of gain. Then why do they so act? Is it for love of notoriety? Weak, indeed, is that mind which desires such notoriety as this. Are they so sure of the truth of their position that they feel themselves competent to deside in the nexter and forever storthe authorized of cide in the matter, and forever stop the utterance of others? Does it not rather indicate a confiding weakness in the honesty of the medium, when sup-port and fancied fame are at stake, and a weak moral force exists to hold these strong motives in check, rather than an ability to investigate, and a hardness of mind that when such momentous interests are at stake, can pronounce a most emphatic sentence of

condemnation where it is so righly merited? While honoring genuine mediumship as something deserving of almost reverential consideration, I yet must feel safe that the manifestations presented are what they purport to be, the real effect of the con-trol of the departed over the medium, and would at once remand to the region of doubt—it may be disbelief—every thing that appears questionable. Better rest on one fact clearly established, than to have an encyclopedia of doubtful occurrences, with which to convince a thinking skeptic.

Carleton, Neb.

S. F. DEANE, M. D. A Criticism from a Southern State.

To the Editor of the Religio-Philosophical Journal:

I have been reading the JOURNAL and hoped to receive some light and information that would portend to good; but, alas! I was disappointed. Oh, that mortal men would wrest the divine teachings of Christ to suit their own peculiar views; their own base and infinite minds, and endeavor to teach others the same. What a preposterous idea, that man while asleep can be seen at the abode of another, and that in a tangible form, while his natural (physical) body is still in the place where he had fallen asleep. Such is the statement made by F. Haslam in the JOURNAL of May 6th. I read closely the statement made by Albert D. Hager. I will now tell you my opinion in regard to all this: It is all an hallucination of mind. It emanates from a diseased brain, and is used by vil-minded men to serve their hellish designs in thwarting the purpose of true Christianity, but, thanks be to God, they cannot overthrow it.

Now, Mr. Editor, you know full well that you and and all your cohorts are a designing class of persons, and are fabricating that which is untrue. You do not believe the word of God as given to us by the apostles. You virtually deny the power of Christ and delegate the power of salvation unto man. You hoof and scoff at true religion, and ridicule true Christianity. Verily you and your sect are the emissaries of the devil, but then the scriptures must needs be fulfilled: "False teachers shall arise and lead away unstabled minds, and would deceive if it were possible the very elect."

Now. Mr. Editor, I know you will not like this

Now, Mr. Editor, I know you will not like this communication, but I can't help it, it is the honest S. C. FRENCH. conviction of · Navarro Mills, Texas.

In Memoriam.

At a meeting of the American Spiritualist Alliance, held in the city of New York, on the evening of June 12th, the following resolutions were adopted: WHEREAS, Since the last meeting of this Alliance, two of its valued and highly esteemed members have passed to spirit life, Resolved, That we, one and all, bear in grateful

remembrance, our late brother and sister, Job F. Howland and Helen M. Slocum, whose wisdom in counsel, zeal for the living truth, and generous solicitude for all of human kind, made their lives conspicuous within and without this society; and that while we deaply regret the loss of their rigible true. while we deeply regret the loss of their visible presence among us, we are firm in the faith that they will still be with us in spirit, to aid and encourage our united efforts to spread abroad a knowledge of

those eternal laws which govern the temporal and eternal well-being of every human soul.

Resolved, That while deeply sympathizing with the relatives and friends of our late fellow-members, in the temporary loss which they in common with us, have sustained, we are not unmindful that the reward which waits many a wall growt life is clearly ward which waits upon a well spent. Infe, is already theirs, believing as we do that the sum and measure

of our lives here, furnish the criterion of our immediate future in the life to come.

Resolved, That the secretary be instructed to transmit a copy of these resolutions to the immediate rel-atives of the deceased, and the Spiritualist press, for publication. Henry Kiddle, Pres't.

H. F. KIDDLE, Secretary.

Eastern Michigan Camp Meeting at Orion Lake.

To the Editor of the Religio Philosophical Journal:

One of the most successful meetings ever held in Michigan closed on Sunday last at Orion. It was a six day's camp meeting, beginning on Tuesday, June 13th. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the state. The lake covers some 1,600 acres of land and encloses several islands. One gentleman who is familiar with Lake Pleasant declared Orion to far excel in natural beauty, that famous rallying ground of the spiritual and liberal forces. Owing to the backwardness of the season and the great demonstration at the soldier's reunion in Detroit the same week the numbers in attendance were not large, but yet the meeting

in attendance were not large, but yet the meeting met all its financial obligations and was in every other feature a gratifying success. There were representatives from nearly every section of the State, and some from other States. Among the latter may be mentioned A. J. Pope, of Indianapolis, Ind., a most faithful and earnest worker in any line to which he is called.

which he is called.

The more substantial result of the meeting was the organization of the "Fourth District Spiritual Liberal Association," comprising the counties of Oakland, Macomb, St. Clair and Lapeer. Last summer a committee was appointed by the Executive Board of the State Association of Spiritualists and Liberalists to divide the State into districts as a basis for district work. The division comprehends twenty districts and the new Fourth District Association is the first substantial step in this new departure, which it is hoped may be speedily followed by others. The association will hold its first annual meeting at Orion in connection with a two days' grove meeting the in connection with a two days' grove meeting the last Saturday and Sunday of August. The provis-ional officers to hold until that time are: President, Israel C. Smith, Metamora, Lapeer Co.; Secretary and Treasurer, Mrs. Frances M. Odell, Farmer's Creek Lapeer Co.; Directors, W. B. Barron, St. Clair, St. Clair Co.; Charles S. Hutchins, Mt. Clemens, Macomb Co.; Allen S. Pearsall, Shelby, Macomb County. Owing to the simple accident that no representative from Oakland County was present at the time the formal organization was made, no one aptime the list from that county but this will be pears in the list from that county, but this will be

remedied at the annual meeting.

Our spiritual and liberal friends in Eastern Michi-Our spiritual and liberal friends in Eastern Michigan took an especial interest in this meeting as the inst of the kind held in that part of the State, and this interest insured for it a gratifying measure of success. The utmost harmony prevailed throughout and the meeting dispersed with no britations, heart burnings or jeatousies. The principal speakers in attendance from Michigan were J. H. Burnham, Mrs. L. A. Pearsall and Mrs. Sarah Graves, and from abroad the popular spiritual speaker, Cephas B. Lynn and H. L. Green, liberal. Our Michigan friends were most happy to greet this well known organizer and secretary of the New York Free Thinker's Association, and it is to be hoped that many of them will renew his acquamtance at the coming annual gathering of that influential and efficient agency of progress and free thought.

A notable fact of the meeting was an address on

A notable fact of the meeting was an address on Sunday evening by Mr. Choate, Principal of the village schools, in which he placed himself squarely on the liberal platform. This for a young man whose position in all likelihood will depend upon men subservient to church influences is an act of more position in an incention will depend upon men sub-servient to church influences, is an act of moral courage that is well worthy of imitation. Mr. Prid-more, an old and leading citizen of the place, may also be named among the leading liberals. The con-ference meetings were presided over with dignity and tact by Mrs. Graves. Charles E. Watkins, the well known test and slate-writing medium was present during the entire meeting and gave the most per-fect satisfaction to all who held interviews with fect satisfaction to all who held interviews with him. The Laper Spiritual Choir, led by N. P. Wadsworth, with Mrs. Odell as organist, rendered exceldent music and Miss Palmer, of Romeo, gave some fine vocal improvisations. Copies of most of the leading Spiritual and Liberal papers were present and were announced from the rostram and placed in the hands of Mrs. Lucie E. Owen, of Laper, as general arout. Among the literary contributions to general agent. Among the literary contributions to the occasion were two very prefty poetical efforts, the first a "Welcome" by Mrs. Owen, last named, and the other, "Destiny," by Mrs. S. C. Allen of Flint. Detroit, June 21, 1882. S. B. McCrackes.

Dr. Peebles and the Cincinnati Resolutions.

To the Editor of the Religio-Philosophical Journal: Most heartily do I endorse your past and present position, as enunciated in the last RELIGIO-PHILO-SOPRICAL JOURNAL, June 24th, relative to not publishing series of resolutions endorsing this, or commending the work of that speaker, and I sought to make your position practical in the good Queen City.

That the matter may be rightly understood, allow me to say, that having warm personal friends in Cincinnati, and the andiences rapidly increasing from the commencement to the close of my engagement, Dr. Babbitt and the Hon. Mr. Green (the president) in the kindness and generosity of their souls, drew each a set of resolutions to be passed at the conclusion of the last meeting.

It is scarcely necessary for me to say that the preparation of these or any resolutions, were not sug-gested by me, neither did I see them, or know a word of their nature till they were read from the platform. And, after they were read and unaniinously passed with the request for their publication in the Spiritualist journals, I immediately arose, and while expressing appreciation of the motives that prompted the writing of these commendatory resolutions, and the audience for manifesting their kindness in passing them, I, as positively as publicly, requested that they be not forwarded for publication in any of our newspapers, assigning as the principal reason that our Spiritualist journals could be filled with matters of more vital interest.

It is to be hoped that there are no lecturers in the field at the present time, and few mediums weak enough to "wire-pull," or sufficiently vain to even suggest the "drafting" of resolutions relating to self-merit (for publication) to the exclusion of interest-ing and valuable matter of general interest.

And as apropos to the above a well-meaning Cin-cinnati Spiritualist has written to one of our eastern papers that both my week-day lectures upon travel and the oriental religions, as well as the Sunday dis-courses, "gave excellent satisfaction to the Spiritual-ists." So far as the Sunday discourses are concerned the above statement is not correct. For, a portion of the Spiritualists, how many Tamnot able to say, were quite dissatisfied with some of my lectures, saying they were too orthodox"—he "had to ring in Jesus and he closed "one of his prayers" with the old hack nevel phrase, "for Christ's sake." The last statement unqualifiedly, and I believe maliciously false! I did and frequently do close the invocation with the words: "All of which we ask in the calm, sweet spirit of Christ." But it matters little. I have become so accustomed to misrepresentations, that I peacefully, restfully slumber under all such thorny blankets! And really, I am sufficiently Darwinian to believe that such thorns are by some mental chemistry transformed into roses. The wise seek roses rather than thorns as they walk the pathway of life.

It is pretty well understood, that just so far as any form of belligerent speculative Spiritualism ignores God—the "Our Father" of all mortal and immortal intelligencies—just so far as it is scoffing irreligious and madly anti-Christian, I have not a particle of sympathy with if The years made is a mismortal intelligencies. sympathy with it. The very name is a misnomer. It is not Spiritualism, but rank materialism, with just enough of the physical phenomena sandwiched in to give it the semblance of the genuine. It is constantly becoming clearer to me that all that is good and pure, all that is heavenly and holy in Christianity is spiritual, and all that is beautiful, uplifting and divinely ennobling in Spiritualism is Christian—understanding Christian, of course, in its legitimate certains and any other than in any legitimate, catholic and spiritual rather than in any

sectarian sense.

I have just closed my engagement with the Liberal-Spiritualist Society of Grand Rapids. The society is united and prosperous.

J. M. PEEBLES.
Grand Rapids, Mich.

H. M. Caukin, of Edmore, Michigan writes: I feel like addressing you as a dear friend. You are such to me though nothing but strict business has been our intercourse. The manner of your conduct of the JOURNAL makes you a friend to every thinking mind who values truth above everything else. I am more than gratified with the vigorous setting forth of the fraud question by our California brothers and sisters in a late issue of the Journal. It seems to me that this question will be the great question among Spiritualists until the distinction between fraud and honesty will be as plain and palpable as it is in financial matters. If that comes to pass, it will be a long stride in advance.

Appreciation of the Journal-Jesus.

To the Editor of the Religio-Philosophical Journal:

The Religio-Philosophical Journal:

The Religio-Philosophical Journal, under date of June 3rd, came duly to hand by yesterday's mail, and I can truly say its contents afforded a rich repast to my hungering and thirsting spirit in its present social isolation. When I read the communication from S. S. Jones, I thought I realized his personal presence, and felt the soothing influence of his magnetism, as in times gone by when I was a regular reader of his editorials in the Journal. This was the first intelligence I had seen from him since he left the earthly sphere. I am glad to know I shall soon have the pleasure of renewing our former acquaintance and friendship in that happy land of unchanging peace, harmony and love.

acquaintance and friendship in that happy land of unchanging peace, harmony and love.

I cannot find language sufficiently expressive of my approval of the essay on the second page of yesterday's JOURNAL from the pen of Mr. Thomas Barlow. Those of your readers who are familiar with my correspondence published in the JOURNAL in the days of its former editor, will perceive that Bro. Barlow has arrived at the same conclusion concerning Jesus of Nazareth and modern orthodox theology so freely and forcibly expressed in my estheology so freely and forcibly expressed in my es-says on the same subject. I respectfully call the at-tention of your readers to the following paragraph

in Bro. Barlow's article.
"Allow me to say that the nature, character and teachings of Jesus are far from being seen and un-derstood by the world. They are far ahead of the world in depth, purity and wisdom. The orthodox world and the church are as far from an understand-ing of him and truthful teaching of him, as the cloud ing of him and truthful teaching of him, as the cloud of midnight, floating in the heavens, is in displaying the glories of the earth that the noonday sun brings forth to our eyes and minds. Inflated by a superstitious view of him, he is blown up and distended to a mythical, nondescriptive deity, dissipated and destroyed of everything practical, useful and humane."

Now it is to be regretted that, notwithstanding the true character and teaching of Jesus, are grossly misrepresented by the "orthodox" churches, yet all the absurdities of their creeds are communeded in the

absurdities of their creeds are comprehended in the popular use of the word "Christianity," and by this means the true character of Jesus and his teaching means the true character of Jesus and his teaching is misrepresented and kept out of sight. The orthodox creeds represent him as omniscient, omnipotent, co-existent, and as the very and eternal God, whereas he always disclaimed all these deific attributes in his public teachings, and declared his entire dependence on God for all the gifts he possessed. He publicly proclaimed, "My Father is greater than I." The orthodox creeds teach that he was "coequal" with the Father, and brand as heretics all who helieve the above declaration of Jesus. (See John 14:28.) Speaking of a prophetic event to come to pass 14:28.) Speaking of a prophetic event to come to pass in the future, Jesus said to his disciples, "Of that day

and hour knoweth no man, nor the angels, nor the son, but my Father only." (Mark 13:22.) He thus disclaims omniscience. As to his omnipotence, this disciains offiniscience. As to his offinity that he says: "I can of my own self do nothing." (John 5:30.) We are assured that God cannot be tempted of evil;" but Jesus "was tempted in all points as we are." Heb. 4:15. In the above scripture texts, we have, according to the infallible logic of syllogistic reasoning, a perfect demonstration of the fallacy of the orthodox doctrine of the divinity of Jesus. Jesus. In conclusion, I wish to express my sincere appro-

bation of the policy of the Religio-Philosophical Journal, in reference to the impostors and false pre-tenders to mediumship and their defenders. You are doing a necessary work, if the true angelic ministry of primitive times is ever to be restored. May God give you success in this laudable work. I will send you some further thoughts in future. D. WINDER

Carthage, O.

Tests of Spirit Power in the Presence of Slade.

To the Editor of the Religio-Philosophical Journal:

Since the publication in an Oswego paper by its city editor, of a night's experience with Dr. Slade during his recent visit in that city, it has occurred to me that a parration of some of the manifestations witnessed by myself under similar circumstances might interest some of the readers of the Journal.

In the month of March, 1866, Dr. Slade and myself want to Louisville Ky, and cforced of the Louisville. went to Louisville, Ky., and stopped at the Louisville

Hotel, occupying a large square room in which was the usual furniture, with the addition of some extra chairs brought in for the accommodation of our guests.

On the evening of the occurrence to be described, several gentlemen had a sitting with the Doctor, after which they remained engaged in general conversation for some time and then all left together. Soon after their departure we retired for the night

A coal fire burning in the grate afforded sufficient light to clearly see all the objects in the room, after the gas had been turned off.

Occupying the front side of the bed in which we both slept, my attention was first attracted to a chair that glided across the carpet toward the fireplace where it took up a position on the side close up to the marble mantel. Immediately another chair

started from another part of the room, deliberately arranged itself by the side of the first one, facing the One by one the others followed until all the chairs in the room were closely arranged in a semicircle in front of the open grate fire, where they remained un-I went to sleep, not to awake until the full light f day was streaming in at the windows on the Tollowing morning. Then my first impulse was to look at the chairs which were still in the position I

last saw them the night before.

While looking at them and thinking over the strangeness of the affair, the chair standing in the centre, or directly in front of the grate, moved back until it was clearly in the rear of the others, when it suddenly leaped into the air and turning over and over rapidly, it fell upon the bed where we were ly-

ing. 221 West 22nd Street, N. Y.

there is no earthly hope.

Notes and Extracts.

Nothing overcomes passion more than silence. The wretch whom men execrate, God loves and ees in him a future angel.

Humanity, past, present, and future are all one grand brother and sisterhood.

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

Money is of more consequence to a deluded reigious people, than belief or good works.

The same love that shines in the smile of a mother ourns in the seraph and glows in the soul of the Eternal One.

How can mortal man presume to absolute knowledge of the Divine mind, when he is unable to understand his own mind?

Depravity and misery are of brief duration, but joy and bliss grow and augment through the endless cycles of the soul's immortal existence. The miserly victim of avarice may have become inextricably entangled in the meshes of selfishness, so that for him, as for the far-gone opium-eater,

It was a favorite saying of Confucius when discoursing on the virtue of industry: "You cannot polish rotten wood;" meaning thereby to enforce the precept that the idle man cannot become worthy of esteem.

Jesus himself described the process of spiritual evolution and reformation, according to the divine and natural method, by likening it to the working of leaven in meal and the development of fruit by trees and vines.

You do not make a sentence pious in proportion to the number of times you use the word God in it, nor do you in the slightest degree affect eternity by what you believe, you can affect your future only by the way you live to-day.

Any new social order, or higher civilization than the present, must conform to the divine plan, or it must fail to realize its purpose. Every ingredient of error will be like an unfit stone in a temple, an ele-ment of weakness and cause of premature decay.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep, it cannot be accumulated; nor need we go out ourselves, nor into remote places, to gather it, since it has rained down from heaven, at our very doors, or rather within them.

The finer the nature, the more flaws will it show through the clearness of it. The best things are seldomest seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to a bitterer blight.—Rusķin.

Warned by a Spirit.

An engineer while riding on his engine in front of An engineer while riding on his engine in front of a train down the mountain steeps of the Clearfield Branch the other day, after testing the quantity of water in his boiler by using the two upper gauges, which indicated that all was right, heard a voice, "Try the lower gauge." The voice was loud and distinct, and he says was the voice of his father, who has been dead for some years. After looking around to see him he opened the lower gauge, and found no water. The boiler was foaming, and the engineer says but for his timely warning all would have been blown up in ten minutes.—Williamsport Sun.

John M. Louderback, of Woodard's Landing writes: In the Journal of April 29th, I see a declaration entitled, "Metropolitan Martial Music," which I can conscientiously endorse, as there is no frauds so detestable as fraudulent mediums. If Spiritualism cannot stand without fraud, let it go down. All the Spiritualists of this neighborhood are of this same opinion. Keep the old Journal straight as it has ever been, even if it has to go down. Let it die, if it must, in the right.

The Journal will not die while it has so many strong supporters. It was never more alive than to-

C. R. Way, of Wilmington, Delaware, writes: I cannot do without the Journal, as it comes so near my estimate of what a true and independent

A Subscriber in renewing his subscription for the Journal writes: I shall not stop the paper as long as I can read it, for it has made a man of me. I no longer chew or smoke tobacco or drink whiskey.

The Christian finds the ground for his religion in the Bible; the Spiritualist has his fresh from heaven every day; his records never grow musty with age; the Spiritualist can not give to man any creed or articles of faith, but they can and do give principles upon which men may build with safety.

[From the Toledo Blade.]

SURPRISING EFFECTS

OF EXTRACT OF CELERY AND CHAMOMILE UPON THE

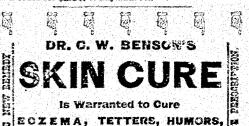
NERVOUS SYSTEM AND DIGESTIVE ORGANS.

AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S CELERY AND CHAMOMILE PILLS.

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, Dyspeptic Headache, Siceplessness, Paralysis and Dyspepsia. These diseases are all nervous diseases. Nervousness embraces nervous weakness, irritation, despondency, 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 curv for you, and for \$5, at the very furthest that cure can be fully secured. These Pills are all they are represented to be, and are guaranteed to give satisfaction if used as directed and will cure any case.

Sold by all druggists. Price, 50 cents a box. Depot, 100 North Entaw St., Baltimore, Md. By mail, two loses for \$1. or six boxes for \$2.50, to any address,



ALL ROUGH SCALY ERUPTIONS. DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and FENDER ITCHINGS on all parts of the hody. It makes the skin white, soft and smooth removes tan and freekles, and is the BEST toile: dressing in The WORLD. Elegantly put up, two bottles in one package, consisting of both interns.

INFLAMMATION, MILK CRUST,

ınd external treatment All first class druggists have it. Frice\$1.perpackage 1

C. N. Crittentone Sole Wholesale Agent for Dr. C. W

A NOTED BUT UNTITLED WOMAN.



Messrs. Editors :-The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," assome of her correspondents leve to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this. On account of its proven merits, it is recommended

and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrheea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law

that governs the female system. It costs only \$1, per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply,

at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimentals show. "Hrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Billousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity.

All must respect her as an Angel of Morey whose some ambition is to dogood to others. (2)

Philadelphia, Pa. 81 4 33 8

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Science and Art.

Henceforth the telegraph offices of France are to record in detail all thunder-storms which may be observed.

The electric light will effect the colors of clothes, as well as paintings, in the same way but not so quickly as sunlight.

It has been computed that the power of the steam engines of England would suffice to raise from the quarries and place in position all the stones of the Great Pyramid in 18 hours.

Dr. Miguel Faragas ascribes the aroma of roasted coffee to a peculiar substance called cafeone, which is developed during the process of roasting. Its action on the heart is opposed to that of caffeine, as it increases the force and frequency of its pulsations.

The rapidity of motion of the wings of some insects is almost incredible. It has been estimated that the common house-fly moves its wings 330 times in a second, or 19,-800 times per minute; while the butterfly's wings move nine times per second, or 540 times per minute.

Prof. Kalischer, who has been making an extensive series of researches on the structure of metals, concludes that most of the metals are naturally crystalline and that when the crystalline structure has been lost by mechanical treatment, it can in most cases be restored by the action of heat.

In determining the amount of moisture in milk, Herr Marpmann proposes to place it upon cotton-wood (thoroughly freed from grease) in a chloride of calcium tube and draw warm air over it. The moisture is expelled in from ten to fifteen minutes, and the fat may be extracted from the dry residue by means of benzol.

Summing up his investigations regarding the magnetic properties of iron and steel, Mr. Louis M. Chessman says: "Iron in a mechanically hard condition can receive more magnetism than in a soft condition. The magnetic moment of a steel magnet in a mechanically hard condition is greater or less than in a soft condition according as the ratio of its diameter to its length is greater or less than a certain limit."

A New York inventor claims to have secured by purchase of adjoining property the right to tap Niagara for 2,(80),000 horse-power, and with this motor he is going to light pretty much all of the North American continent. The inventor says: "I de-cline to describe our process of generating electricity by the unlimited hydraulic force, but can simply say we will conduct that elec-tricity through properly insulated cables under ground to sixty-five prominent American cities and towns between Boston and Chicago. Just as good and foreible an electric current can be conducted five hundred miles by my process, and can be utilized within an area of one mile. We also contemplate domestic light attachments to the main cables, and will just as surely be able to transmit limited electric power for operating machinery, and for heating purposes ulti-mately. There will be about ten thousand miles of the cable altogether, with corresponding machinery for industrial purposes. Well, what next?

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.

The Germans have largely outgrown their old religious beliefs; and their theological sense, as Karl Hillebrand phrases it. is atrophied. This writer says that the middle and lower classes of Germany, following the line of the intellectual classes, have become quite indifferent to religious forms. They neither accept nor reject theological creeds. They have no unkindness for the old religions, whether Protestant or Catholic, and recognize them as a part of the machinery of their government. Cologne cathedral has been finished, not because it is a church, but because it is a hallowed, many-centuried relic of the Teutonic past, and a specimen of architectural skill and grandeur of conception.

[Albany (N. Y.) Daily Press and Knickerbocker.] Abandoned.

We perceive by one of our Massachusetts exchanges that Dr. Lorenzo Waite, of Westfield, an eminent physician of Berkshire Co. strongly indorses St. Jacobs Oil. With it he cured a case of sciatica that resisted all regular professional treatment, and that had in fact been abandoned as incurable.

The Presbyterian says: "We conclude that there are no duties owed by God to man, no responsibility on the part of God to man. That is to say, sentient creatures capable of enjoyment and suffering, having been brought into existence without their knowledge or consent by a being of infinite power and knowledge, have no rights which such a being is morally bound to respect. The Creator is supreme, yet exempt from duty and responsibility: the creature is ignorant and weak. your duty and responsibility belong exclusively to him. This may be sound theology, but it is not justice.—Index

Horsford's Acid Phosphate FOR ALCOHOLISM.

DR. P. P. GILMARTIN, Detroit, Michigan, says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

"Now," said the teacher in a primary class to one of his pupils, to whom he was trying to impart a knowledge of division, but with little success, "if you had a pie, and I should ask you for a quarter of it, and you should give me what I wanted, how much would you have left?" "I wouldn't have any left!" quickly responded the little girl, who seemed to think that the teacher's wants were by no means small.

The countenance of mortal man or woman cannot be celestially radiant and pure, but with Dr. Benson's Skin Cure, it can be made smooth and free from tetter, scaly eruptions, freckles and climatic discoloration. A lovely toilet dressing.

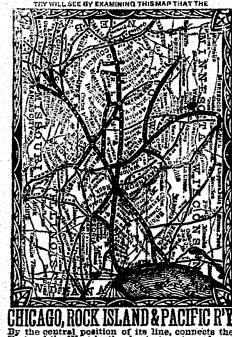
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Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Hon Wm. Coit gave a very interesting and able lecture upon "Spirit Obsession," saying: "Your Chairman gave me the subject upon which I am to speak to you to-night, and I must obey, and therefore any blame that may be deemed necessary you should give to him." The large audience listened with deep interest to Judge Coit's address and the able speaker spoke in substance as follows:

The word obsession has never been very accurately defined by any lexicographer. In a general sense obsession means besieging, or as Webster expressed it, the first attack of satan antecedent to possession. Spirit obsession I should define to be the successful effort of a disembodied spirit to take possession of and control the organism and person of one who is in the natural life, for an evil purpose, whether such possession be obtained with or without the consent of the individual

or person so possessed.

Since I was assigned by your Chairman to address you upon this topic, I have read a printed lecture of William Emmett Coleman upon the 'Philosophy of Obsession,' delivered in the city of San Francisco on the occasion of the last anniversary of Modern Spiritualism. It has, I should judge, been widely published and has been received with general commendation by Spiritualists. He takes as his text a sentence contained in a work entitled, 'Spiritual Philosophy against Diabolism', by Maria M. King, a work which I have never had the opportunity to read. It is this: Evil spirits do not obsess, possess, infest or otherwise interfere with earth's inhabitants, legislation or the social order in the higher

life being directed to prevent it.' "The lecturer fully endorses and supports this declaration and considers it as clearly expressing the revelations of the inspired seers of modern Spiritualism upon this subject. He admits that evil spirits undoubtedly exist in large numbers in the lower circles of the spirit-land, but he maintains the theory that evil spirits without exception, are under the direct supervision of other spirits, higher in mental and moral development than ourselves, and that they are not allowed to prey upon their neighbors in spirit-life, or upon those in the body. There is something of truth undoubtedly in these statements, and it would be quite delightful if they were completely and absolutely true. We often indulge in reveries which are very charming until they are disturbed and driven away by the stern reality of unyielding facts and the potency and universality of the principle of evil in the moral universe, and the embodiment of that principle in the human form, and the representation and expression of it in and by human intelligence, is one of those facts which have ever stood out boldly in every record of human history or human experience. What results may be gathered up in the infinite future, we know not. What secrets of divine providence or divine wisdom may hereafter be revealed to us, we cannot tell. We know the present; we know some-thing of the past, and standing upon the present and the past as a basis, we can formulate no philosophy of life, no theory of future destiny in which evil as a principle and evil as an intelligent embodiment is not

an important factor.
"As evidence of the reality of obsession as well as of its diabolical character, I shall first quote the scriptures of the New Testament. It is seldom among Spiritualists, that we find a disposition to think rightly of the New Testament and its teachings. They are ap-prehensive that no solid foundation will ever be obtained for the philosophy of Spiritualauthority of the Christian religion. If we should consider that the ecclesiastical system which has been adopted by the various synods of the Church, was justly derived from the teachings of Christ, this apprehension might be well founded, but in fact the dogmas of the Church concerning the govern ment of God and the salvation of man, have but little more relation to the New Testament gospel than to the Koran of Mohammed. It is quite true that Spiritualists and all other rational thinkers, should cease to hold the New Testament responsible for that aggregation of crude theology, which has been form-ulated in creeds and is popularly known as Christianity. To my apprehension the Christianity of the theologians is altogether a different religion from the Christianity of the New Testament. Spiritualists celebrate with great formality the occurrence of the 'tiny rap' at Hydesville 34 years ago, as the advent of modern Spiritualism. The birth and life of Christ, more than eighteen centuries ago, and the mighty works wrought by him were events of far greater significance and importance. Through him as a divine instrumentality a connection was established between the natural and higher spheres of the spiritual world, with the design of re-deeming humanity from the infestations of the powers of evil which then threatened the destruction of the race; and since then the work of the "ministry of the angels" among men, of which we heard something last

sign, instead of dogmatic obstructionists. There is scarcely any form of spirit manifestation now known, which is not clearly described in the New Testament Scriptures This is especially so with that form of manifestation which we call obsession. It appears to me that many Spiritualists, and a very great number who are not, are quite unconscious of how much of Spiritualism there is in the New Testament and how much of phenomena is there described, and how well it was understood. In my judgment it is the oldest and best authority for, and evidence of, spirit communication, which we

week, has been effective as never before. Al-

though seriously retarded by the ignorance,

superstition and bigotry of those on earth we should be co-workers in this grand de-

The speaker quoted largely from the New Testament records to show that spirit obsession was not only prevalent in the time of Jesus, but that evil influences were cast out by him. Among these quotations were Mark. chap. v. 1st to 15th verses; St. Mark, chap. 7

cnap. V, 181 to 19th verses; St. Mark, chap. 7, verses 25 to 30; St. Luke, chap. 4, verses 38 to 36; Luke, chap. 6, verses 17 to 19; Luke, chap. 9, verses 38 to 42; Luke, chap. 7, verse 21; Luke, chap. 4, verses 40, 41.

"These descriptions are intensely vivid and distinct. They are not given in the shape of fiction, nor do they have any of the nature of superstitious delusions; they have the straightforward earnestness of real facts. straightforward earnestness of real facts. We should not be prepared, however to give them so full a degree of credit, except that similar occurrences are dotted all along the pathway of history from the time of Christ and his disciples, down to the nineteenth century. In our time, it is true, obsessions of so violent a type may not be common, but the cases are sufficiently numerous to enable

not occupy time in recapitulating all the works which have been written and published to the world upon demonology, diabolism and witchcraft since the New Testament era, or describe the cases of obsession which they relate. They are not unlike the cases already quoted. To use a legal phrase, they all have the same ear-mark. Sometimes the spirit of obsession seems to come in showers, but they are not refreshing showers, such for instance as the outbreak of the witchcraft mania which appeared in the latter part of the seventeenth century in New England and in various parts of Europe.

in various parts of Europe.
"Many theories have been advanced to account for and explain the strange occurrences that took place, and their tragical results. On calmly reading at this day the history of the events and scenes which were then enacted, it is difficult to avoid the conclusion that not only the accused and the accusers, and the magistrates who tried them, were obsessed, but that a good part of the community were in the same unfortunate condition, and that I believe is the conclusion which they themselves came to, after the mania had passed by and normal conditions had returned. These instances seem to me to entirely negative the declaration made by Mrs. King, that evil spirits are under such control from those who are their mental and moral superiors that they cannot obsess, possess or infest, etc. "Quite recently a thrilling case of violent obsession was related before the Fraternity, which is doubtless sufficiently in your memories to make a repetition of it unnecessary. "The theory which Mr. Coleman advances

that these supposed cases of obsession are only results of "disordered mental action independent of all spirit influences," is by no means broad enough to cover the fact. That is the materialistic theory. In accounting for many forms of insanity and various other mental and physical disturbances, we need not have much fear that we shall overtax the spiritual theory, by too often resorting to it; we should not forget that it is a ing to it; we should not forget that it is a fundamental law, that causes originate in the spiritual world, and effects from those causes appear in the natural world. To establish a case of obsession or objectionable spirit possession, it is by no means necessary to show that the spirit controlling or seeking to control, is absolutely infernal, or that such control is sought for any specially diagram. such control is sought for any specially dia-bolical purpose. It is sufficient that this con-trol is sought in opposition to the will or even without the consent of the medium. Every one's body or physical organization is in a peculiar way his own property. We should consider it an unpardonable affront for a stranger, or even an acquaintance and friend, uninvited, to take up his quarters in our house, although there might be room to spare, and the chance of peace and quiet in the household would not be good until the intruder should be ejected. Vastly more objectionable is it to be called upon to share the smaller temple of one's own body with another; and the worst of all is, that these obsessing spirits do not always come alone, but bring their boon companions. The poor fellow mentioned in the New Testament was obliged to accommodate not one alone, but a legion of them in his one body. But Mr. Coleman would say (and has so said in his lecture, for he makes no exception) that such possession, although taken by force, is done for a beneficial purpose, and therefore should not be the subject of complaint. If his promise of good intention is admitted, the conclusion of justification would not I am sure meet with universal consent. I might

"Now, I have often been told by mediums of repute that in their first consciousness of the desire of a spirit to control them, they have resisted strenuously and continuously for a very long period of time, but they were pursued, broken up in their occupations and business and punished in various ways, until they finally, in their despair, yielded; and they have further said that, on yielding, they have found the spirits disposed to do them good and not evil. I have no doubt there are many such cases. I have no doubt but good has come to mediums, and to others through them, from spirits who have in an unjustifiable way gained a control over them. But I must presume that this is the exception and not the rule, and that spirits who resort to such questionable means are for the most part seeking to accomplish their own gratification and purposes and not the good of others. Such spirits should be reprobated and exorcised. I would not, however, by any means discourage those who are mediumistically constituted from receiving the advances of the spirits. In fact, I should consider it their duty to do so. They need, however, to exercise care, and be reasonably certain before they open the door, that the spirits who approach them are worthy of their fellowship and are capable of accomplishing, through

them, beneficial uses. "But it should be distinctly understood by spirits as well as men, that mediums have their rights, and that no spirit should force a control, not even under the pretence of great good to result to the medium, or others, by so doing. One's individuality is a most sacred possession. Even Omnipotence respects and those spirits who do not, are not of the kind who are entitled to a welcome reception. I am satisfied, however, that there is a ministry of angels in the spheres above us—an innumerable host—who desire nothing so much as to return to the earth and bring to their friends from their heavenly homes, tidings of hope and of joy, but they are unable to do so. No one sees them, no one hears them. They turn away discouraged and their mission of love fails. This should not be so. There are those among us who can receive them. They should sedulously cultivate and freely use the gifts which God has given them. There can be no privilege so great, no hoper so exalted as no privilege so great, no honor so exalted as to be mediums of communication between the two worlds. If Spiritualism has a special work to do, it is to find such mediums, and when found they should be honored and protected. But such mediumship should be es tablished to facilitate the ministry of angels, and not for the gratification and uses of spirits who are either grossly ignorant, mischiev-ous or deprayed; of all such classes there are legions, who are ever ready to avail themselves of any avenues which may be open to them, for returning to the enjoyment of ma-

"It is possible that at some time in the future through mediumship, some means of education, instruction and relief can be furnished to this description of spirits who seem to occupy the border lines between the two worlds; but this should be effected under such conditions that benefits may be conferred upon them, without injury being inflicted upon others. I shall conclude with a brief

to its existence. Without these forces there would be no intelligence, no knowledge of right and wrong, no moral character, and nothing out of which character could be formed. The theory, therefore, that evil is a more character. mere shadow-a negation-an undeveloped good is a fallacy.

"2. Good and evil are not merely principles or philosophical abstractions; they are qualities which are in some form elemental in every intelligent existence, to the extent certainly of being perceived and realized and influencing moral character. A good act could have no significance or meaning, except as measured and characterized by its opposite. The same is true of an evil act. These antagonistic qualities have in the practical life of humanity, borne about equal fruitage. All recorded history shows that evil has had its full share, if not more. Open the volume anywhere, and the crimes of men and of nations take more of the page than virtues and their beneficences. It was so in the beginning; it has continued so; it is so to-day. There may be a time in the future when evil will not bear fruit. It must always exist, however, as

a quality.

"3. Every human soul is born into equilibrium which is produced by the action and reaction of these opposing forces. It is this condition which gives us freedom, which enables us to choose. How otherwise could we form moral character, and without moral character, what would there be of a man? The great spiritual world responds to all our desires whether we are conscious of it or not; we are all in association with spirits who are similar in thought, quality and

affection to ourselves.

We can attract to ourselves the ministry of angels or the obsession of devils, and one or the other we shall be likely to do. Which shall it be, every one must decide for himself. Such is the law of life, as I perceive it. What will be the ultimate and final conditions of will be the ultimate and final conditions of humanity as regards good and evil in the distant future, may be a matter of possible revelation or of philosophical speculation, but we have to deal with the present and practically act upon such facts and information as may come within the limits of our finite comprehension."

Prof. J. R. Buchanan made an eloquent address, touching mon the lecture in which he

dress, touching upon the lecture in which he was in hearty agreement, and also spoke of his new movement in establishing a new medical institute. Mrs. Abby N. Burnham made the closing address, which was in harmony with the previous speakers.

Brooklyn, N. Y., June 24, 1882.

Our Spiritual Exchanges.

Speaking of Darwin, the Medium and Daybreak says: "Charles Darwin was not a Spiritualist; his thinkings belonged to the realm of matter. He, is a thoroughly objective man. His ideality gave him no poetic or spiritual creations. A worm, a beetle, or or spiritual creations. A worm, a beetle, or a frog, gave him his ecstasies. They embodied principles of beauty to him. A correct study of nature requires the eye of beauty. He had it in a way, but not like that which Goethe had. His intellect was geometrical. His fancy never went into the woods of ideality; he never luxuriated in the green meadows of speculation; imaginative banguets like those speculation; imaginative banquets like those of Disraeli the Younger he never had. We must call him a man of hard fact. How very willingly acquiesce to his logic in a difficult it is to get rid of these men: Poetry personal application of the case to Mr. Coleman himself, or to any of my neighbors, but should most strenuously object to it in my own case.

and flotion charm, but disappear when reason comes in. The man of fact establishes himself over everything. Charles Lyall was his friend. They both sleep together within the sacred pile, honored by the dust of kings. The kings are dust; Darwin and Lyall never will be dust; they will always have vitality. They were discoverers, they gave something to humanity and took nothing from it. These old kings will be mightily jealous, I dare say, about true kingship. The greatest kings humanity have ever had, have been the men with brains."

Light for All contains the following touching message of a spirit, Isabella Lewis Owen. to her father: "We see the many trials that surround you, and we hasten to you from our home in the Spirit-world to give you strength to sustain and speed you on in your good work; and we will hail the day with pleasure when we shall be called from our spirit home to greet you, and have anticipated so much pleasure on that day of rejoicing to us. Your way has not been made as pleasant as you have deserved, for we know that with your kind heart and sympathetic nature, you have many times been made to take up the burdens of others who were in many cases better able to carry them than you. But, dear father, the bright home we have made for you will well repay you for all these trials, and the reward you will receive for your well-doing will be far greater than your brightest anticipations, and in the sunny realms of our spirit home we shall dwell, a happy, united family. We are always glad when you lend the helping hand to those in need, and we will always be with you, and impress you to do right. We watch over our dear brothers constantly, and strive to impress them to live a life of purity, that the reward they will receive on entering spiritlife will be so great as to surpass the understanding of those in earth-life. We dwell in a flower-laden home, where all is purity and brightness, and our constant aim is to impress those dwelling on the earth plane with the conviction of right."

The Herald of Progress speaks as follows of Spiritualism: "Spiritualism is a religion of practical action in the counting-house, the workshop, the study, and in the home, to bring all in to the true harmonies of the divine love. Children will be born under its influence with right pre-natal conditions. You will find Spiritualists in the van of progress—not in associative capacity, but as individuals in the front ranks of all reform. Spiritualism was a powerful agent in the abolishment of human slavery; a greater battle is yet to be fought, the overthrow of religious tyranny; but the reforms in character must begin at home before it can reach the

state or society.

"The Spiritualism of the future is in the womb of the present. Life is for you to make the very best of all your possibilities here. The Spirit-world will not do this for you; its denizens may aid you. Remember that God s ever helping those who help themselves. Spiritualism teaches you of a new and highr church, the Church of Humanity, reason allied to a true science. In 34 years it has become a moving power; it has wrought out a wide spread revolution, meeting the quest-

solvent of the future; creeds, ritualism and observances will pass away, and this truth be revealed to every human soul, 'That God is a Spirit, and must be worshiped in spirit and intruth."

Light, of England, quotes the following from Tennyson:

Do we, indeed, desire the dead Should still be near us at our side? Is there no baseness we would hide? No inner vileness that we dread?

Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eye some inner shame
And I be lessened in his love?

I wrong the grave with fears untrue; Shall love be blamed for want of sight? There must be wisdom with great Death The dead shall look me through and through.

Be near us when we climb or fall:
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all.

In connection therewith, Light remarks: "In these exquisite words the Poet Laureate opens out one of the most sublime aspects of spiritual philosophy. The true poet is a being of intuitions. Letting heart merge in harmony with reason, and intellect be interfused with noble emotion, he allows the imagination to wing itself into the hitherto unrevealed. It is sometimes—too often—suprevealed. It is sometimes—too often—supposed that the man of science is the man of exact knowledge. Perhaps no class of men are farther away from the realm of truth. Truth is too vast to be compre hended in exact definitions and scientific terms. Science is simply the classification of so many phenomena. It only widens the circle of mystery and wonder. The unknown is, to us, in these days of telescope, microscope, scalpel and laboratory, a region that must fill the thinking, imaginative soul with a sublimer awe than that which the early sailors knew when they passed the Pillars of Hercules and ventured upon the wide Atlantic tic. Hence it is no wonder that in this throbbing age of intellect and discovery two poets of such transcendent genius as Tennyson and Browning have appeared to express the deeper emotions of our time. Our poets, not our physical discoverers, are the poets, not our physical discoverers, are the poets of human advance. true pioneers of human advance. They are the Columbuses and Drakes of human intel-ligence. They will ever be—in company with the true preacher—the corrective element to science, which without them would be more harmful in dwarfing the nature of man than anything we can possibly imagine. For science must be humble enough to know that a human being is not only an intellect, but a heart, with sublimer wonders in it than all their starry systems; a will with potencies which have no parallel but in the Divine; a conscience that for its regal sway and splendid prophecies outdoes the most solemn tribunal that ever sat upon earthly thrones."

Current Items.

A call has been issued for a convention of ministers, to be held in this city in August, to take action looking towards an aggressive prohibition movement.

The sweeping social changes which hover over the French divorce bill may be judged from the fact that desertion, brutal violence, degrading legal punishment, or a joint peti-tion indorsed by the parents, is sufficient to effect the permanent separation of husband

The recent honors paid to the author of "Uncle Tom's Cabin," recall what George Sand wrote to her about that book just thir years ago: "Honor and respect to you, Mrs Stowe. One of these days your reward, which is already noted in the archives of Heaven, will also be recognized in this world.

The German navy has determined to employ carrier pigeons regularly in the coasting service—all the experiments made by the Prussian Government on the North Sea coast during the last six years having proved their value as a means of communication with lightships lying off the coast, and with in-coming vessels in case the latter need assist-

The bishop of Melbourne, Australia, has made a departure from orthodox usages. He has declined to grant the petition of some of the people of his diocese to direct a prayer for rain, his objection being that material phenomena are under the control of law which will not be changed or interrupted in answer to prayer, and that prayer should be a petition for spiritual blessings only.

The Examiner recently offered the New York Christian Advocate \$100 if it would prove to the satisfaction of three scholarly men, standing in Evangelical denominations, that the Christians of the apostolic age understood the word baptizo to have any other meaning than dip, plunge or immerse." The Advocate thought the sum not big enough, and suggested \$20,000. The Christian Register takes both papers to task for betting on the meaning of the word, and thinks it somewhat odd to decide a matter of scholarship after this method.

The remarkable growth of the Australasian colonies since the discovery of gold, which occurred in 1851, is attested by recent statistics. The population increased in the period 1851-81 from 214,000 to 2,000,000. The wool clip has more than doubled in the last ten years. There were over 82,000,000 head of live stock on the pastures, and nearly 7,000,-000 acres of land under cultivation last year. Since 1851 gold to the amount of \$1,460,000. 000 has been produced in the colonies. In 1881 8,500,000 tons of shipping entered at and cleared from the ports.

Years ago when the Rev. Henry Ward Beecher was pastor of a little church in Indianap olis, he was disturbed one Sunday evening in the midst of a long prayer by a sudden commotion in the congregation, followed by an almost preternatural stillness. Of course his eyes were closed, but the silence soon seemed sepulchral in its intensity that he could endure it no longer, so he opened them. Not a living soul beside himself was in the church. An alarm of fire had sounded down the street, an engine had come trundling by, and every man, we man and child had rushed out to run with the machine."

Napoleon IL's "Weird Sister."

One day, when Prince Louis Napoleon was president of the French republic, an elderly sewing-woman,one Angelique Beltoise, home y, unlettered, silent and solitary in her habits, and with apparently no thought beyond her daily drudgery, presented herself before her employers, her face glowing as if it had been transfigured. During the night, she us to read their true character, and also to fully understand and comprehend like accounts of which the history of the past has so often made note, and has often thrown over them the shadow of discredit. I shall upon others. I shall conclude with a brief statement of three propositions:

"1. Good and evil are two cardinal forces. They control the moral universe, and are both necessary of the moral universe, and are both necessary will blend in one. It will be the religious of the said, she had been visited by a being radiant with light and beauty, which had imperious will be a science by itself, nor a philosophy, but by it the two words, spirit and matter, will be the religious are!" she said, showing four pages of paper,

on which, in a hand infinitely superior to her own scrawl, but yet resembling it, were written verses, not up to Hugo's standard, perhaps, but far beyond her capacity or education. Her friends endeavored to ridicule or soothe her out of her belief, but in vain, and she insisted in selling what few possessions she had in order to have her verses copied and richly bound. After having presented herself at the Elysee several times, being refused admission, she sent the values of the fused admission, she sent the volume to the prince president through the mail. "When Louis has read it," she said confidently, "he will send for me." Sure enough, after some time came a messenger desiring her attendance at the Elysee. Thither she went and was received by M. Mocquard, who questioned here and taking her for a crazy woman ed her; and, taking her for a crazy woman, declined to let her see the prince, but offered her money. This she declined, only professing her anxiety to be informed that the verses had really reached Louis Napoleon. This assurance being given, she said, with satisfaction: "Very well. Then he knows his future—I can die." nor did she long survive the event, The verses contained a prediction that Napoleon would become emperor and marry a foreigner by whom he would have marry a foreigner, by whom he would have one son and added that the immense power to which he was to attain would crumble in a catastrophe as great, which he and his son were not long to survive.—Ex.

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