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

VOL. XXXV.

CHICAGO, SEPTEMBER 29, 1883.

No. 5

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 organtration 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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J. G. Jackson, President of the American Spiritualist Association, Writes a good Letter.

To the Editor of the Bellgio-Philosophical Journal:

We are glad to learn you have reached home, and will be ready to settle yourself and tell us what now and what next.

Do you know that I have been fretting for a pocket full of spare cash that would have enabled me to visit every camp meeting of Spiritualists in the broad land for a day or two at each, to tell the "faithful" face to face how much sympathy I feel for all true growth and success.

Methinks, in numbers, respectability and interest the spiritualistic camp meetings have taken the palm and made an impression of strength that the world can not ignore; and that the very best thing we can do is to organize the scattered forces for ef-

Without having been present to assist, I have watched with much iffterest what has been done in striking successful blows for the rules of good order and decency, both at Lake Pleasant and elsewhere. Surely, the good cause is onward, however opposed or whosoever may timidly hold back, and I long to hear from you more at large the im-pressions imbibed concerning it by mingling with the people.

Surely opposition from some sources was to be expected; but we also expected more prompt and earnest support from friends. Organization is much discussed and each one has his ideas. This is good; but better still would it be to encourage the organization al-ready formed, perfecting as we go. Some dear friends think we should have "a creed." Well, let us have one—short and pertinent: Having proven the certainty of continued life, let us incorporate the facts connected with it into a philosophy of existence dependent upon Divine law, and build upon that philosophy as a corner stone. Some not overly sweet spirited writer quoted in the Banner objects—we "ignored Jesus" in our platform. Surely we neither specially intended to ignore Jesus, nor Buddha, nor Krishna, nor Zoroaster, nor Confucius, nor Mohammed, nor Luther, nor Wesley, nor Swedenborg, nor George Fox, nor any other good man the world has ever produced, by simply not stopping to either proclaim their many noble precepts, or their palpable imperfections. The burden of their age and "environment" was upon each one of them, and they could not, in all things, rise entirely above its pressure. The day for hero or idol worship should be past, and our platform was intended for a movement that we of this age should rise to the level of it, and accept the grand truths opening like a flood for our benefit.

I read with much pleasure the thoughts of W.N. Davidson, of Luverne, Minn., headed "Organization." Many, if not all, his thoughts are just, and worthy to be adopted. We do not see it necessary that the Sturgis organization, when it is not all the sturgis organization. ation should go to pieces as he hints it may; neither does the drift of his argument show that it need. Having assisted the Board of Managers of the A. S. A. in preparing an address to the thoughtful public, I now feel like offering a few personal remarks, spoken from the heart in confidence, to all whom it may

The Convention at Sturgis was not large, yet though personally acquainted with but few there present, I knew a large proportion

intention and ability to represent our cause; and with whom all Spiritualists might frat-ernize in the accomplishment of an earnest purpose, without dishonor to themselves or to any advance movement.

Under this feeling we were glad to be there

I was none the less surprised that the friends at Sturgis insisted on "putting upon me" the initiatory chairmenship, having rather construed the prediction in a business point

However, after a seeming fulfillment of this singular prediction or curious coincidence, which ever way it may be regarded, a train of feeling seemed to prevail similar to that of Jacob of old at his Bethel, after the vision of "a ladder from earth unto heaven with the Angels of God ascending and de-scending upon it;" and I felt like saying to the dear friends in the Spirit-world, "If you have been moving in this matter, and if partly to aid in the accomplishment of your wise designs this work has been 'put upon me,'
then if you 'will be with me in the way that
I go,' that I may have 'food to eat and raiment to put on,' you shall be my guides and
I will serve you, without fee or reward in all things that meet the witness for good 'in my own intuitions; only lamenting over the small ability both in mind and outward means, to aid in advancing your cause upon the earth.

Ah! brother and sister Spiritualists, what cause is this! Have you not felt from the a cause is this! Have you not felt from the impress of spiritual growth on your own being, to what a lotif and beautiful stature mankind may grow, even upon earth, under the golden reign of knowledge and obedience—knowledge of Divine Letter in all things raterial put spiritual, terching us in obedience to co-operate with them. What better "object in life" can any of us have than to foster the means for such a growth. As Spirit foster the means for such a growth. As Spir-itualists we feel that the knowledge of con-tinued life is an essential factor in the true

philosophy of existence. We feel that for the perfect reign of law to come, the reign of superstitious and dogmatic religion must be broken; that for the accumulated knowledge and experience of the advancing ages to yield their beneficent fruits in the fullest measure, we must give due respect to the light, which they shed up-on us, and love not the darkness rather than the light, "because our deeds are evil." may all do something in a solitary and individual capacity, but far more by united ac-

The time has come for poor down-trodden humanity to take its "kingdom of heaven by force" from the powers that have held the world in chains. Will you not be up and doing? The way to organize is to organize! by sending in your names and your mite to swell the advancing numbers. If the Sturgis platform is not perfect; help to make it better. If we need a convention at some more command-ing or more central place, let such a one be called. If incorporation be proper in a legal point of view, as has been discussed amongst us, then let us incorporate the Association. If your temporary President is too small in means and ability to push the cause as he would like to do, he will make place for one better and stronger as soon as you provide him; still finding that "object in life" by working in a narrow field for the grand conworking in a narrow field for the grand con-summation—the building upon earth of a completely organized and equipped budy of humanity with "faith in Divine Law and obedience" for their motto, knowledge for their guiding star; smiled upon, inspired and aided by the Spirit-world; fulfilling, under the promptings of abounding charity and benevolence, the laws of their own being; bringing heaven down to earth and raising arth to heaven! J. G. JACKSON. Hockessin, Del., Sept. 17th, 1883. earth to heaven!

Tests Through the Mediumship of Dr. Henry Slade.

To the Editor of the Beligio-Philosophical Journal

The following statement may be of interest, not only to believers, whose faith in spiritual phenomena is founded upon honest and intelligent investigation, but also to those who are searching for more and still more evidence of an assertion that power, unseen and not yet explained, can act through the human body, thus conveying a knowledge superior to that possessed by the chosen instrument. The case is this: The 1st of August, 1883, my wife and myself had a sitting with Dr. Henry Stade at Onset Bay. After having witnessed several physical manifesta-tions (a chair being lifted from the floor, the slate taken out of the Doctor's hand and imm-diately appearing at the opposite end of the table, too large to admit the though? that his arm could reach it, even if he had made an effort to do so which he most decidedly did not), the two new slates bought by us were put together with a little bit of Faber pencil between them and then placed on my left arm. The Doctor held them there with the thumb and the foreinger, while the other hand rested with ours on the table. A scraping sound was at once heard between the slates, indicating that a writing had com-

tion of religious character. On slate No. 2 the four first lines commences a communication in perfect classical Greek, but interrupted, as the English message from one of the Doctor's controls, Dr. Davis, states, because the writing spirit was unable to control any and to reap refreshment of spirit from the longer, promising to continue some other day.

Having quite forgotten the predictions of the power was at first very strong, a secress in the early spring, that "in two or three months I would have put upon me something that would give an object in life" I was none the less surprised that the triangle of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the strength of the writing on the other (No. 2) and the writing on the other (No. 2) and the writing of the writing of the writing of the writing of the writing with Dr. language it is, I have not yet been able to as-

Dr. S. requested me to go over the way and buy two more slates, and as soon as I had brought them, he placed them in the usual way on my left arm. The writing commenced immediately and continued without interruption for six or seven minutes. The copies, No.s. 4, 5, show a very elaborate Greek communication of twenty six lines. The promise was thus fulfilled and the continuation of the first essay at Onset Bay given. As a proof it suffices to compare the Greek on No. 2, with the on No. 4, and it will be seen that the first like correspond exactly in both places. As to the Latin, it is a compendium of faith which I intend to translate verbally when at leisure. Though pure classical Greek, I should call it "ecclesiastical," as in the Greek church of our day air the prayers are read in classical, not modern Greek. It is also an item of interest that both slates (No's. 4, 5) were written to so short a time,

while it would take any cholar at least twenty minutes to copy the Greek text alone. At both times the communications were received in broad daylight, about four o'clock, 721 Tremout St., Boston. Mass.

Tuttle's View of Colville's Position.

To the Spiritualist who believes that his spirit friends are near and around him, and that he can communicate directly with them, there is a constant tendency, when the clouds of doubt gather, and there is difficulty in de-ciding the course of action to appeal to them. The child asks of its parents, friend of friend and receives counsel. Because of the precon-ceived prejudice which gives to spiritual be-ings almost infallible knowledge, there is always the danger of placing implicit confdence in the communications thus received.

The great majority of Spiritualists recognize this danger and many have unequivocally warned against it. Hence it is the more surprising that one like Mr. W. J. Colville should assume the following untenable position. He is reported as saying:

"My position is that the Spirit-world sees where mortals do not, and that as we must in some measure, bow to something, wisdom says, yield rather to those intelligences, whom you know and love, and who have always guided you well, than to men no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to ac-

complish." He thus makes a positive statement of the duty or allegiance mortals owe to spirits, clear and unequivocal. It is a doctrine fraught with utmost danger, and leads to spiritual ruin. To accept the Spirit-world as guides in preference to men, may be well enough on some subjects, but there are subjects such as directly relate to business and earthly life, on which men ought to be better informed than spirits. But even in the higher walks where spirits of the purest and most noble may condescend to come, it is questionable if they should be accepted as unquestioned guides. In the very outset how are we to learn that they see "where mortals do not?" When we glance over the history of Spiritualism we and innumerable instances where good and honest people accepted this belief, and implicitly trusted their spirit friends. How many have been directed by "the Spiritworld" to search for treasures, or sent on wildest "missions." How much labor, and what disappointment came at Dungson Rock when this same, power which "sees where mortals do not," constantly urged the pious believers to go deeper into the hard rock, when any mortal with a smattering of science could have assured the credulous dupes that no treasure existed! And this is only one of innumerable instances which might be adduced.

How many have been told by this same "Spirit-world" that they had a great mission and under the power of inspiration were to astouish the world! Whenever such assurance has been literally taken, the recipient infatuated with the belief, has become little more than a trang, searching for a mission. The acceptance of this doctrine would be even worse in its consequences than that of the direct action of God. How terrible is the latter we see in the undinching barbarity with which Abraham offered his son as a sacrifice, and the more, atrocious imitation of the act by Freeman, and later by the Innatic who nailed his son to a cross, and placed his daughter on a burning pile of wood for an altar. Let a man believe that God directly interferes with the course of his life, and can inspire him with his thoughts, then "thus saith the Lord," ascends the throne of reason and an apology is ever on hand for the most yet though personally acquainted with but few there present, I knew a large proportion of them were representative men and women in the ranks of Spiritualism—persons whose I ives were a guarantee of their integrity of

bone of character, and annul our responsibility; for then it would follow that we are only agents, and whatever we do as thus directed, the spirits, not ourselves, must be held ac-countable! If we believe that they see where we do not, then we must blindly and unfaiteringly follow, nor stop at what we call crime, for we do not know nor see as our guides know and see! This is an appalling selief for a thinking, responsible being, and if actualized leads necessarily to destruction of selfhood.

Again: Who shall reveal to us the instrucions of the Spirit-world? Mediums, of course. How are we to know that the revelation is pure and true, and just what it purports to be? If we are to set aside our reason and "bow" to the "Spirit-world," then we must place the medium between us and our guides. Having done this, what better off are we than the Catholic with his heaven appointed

We shall, then, have a holy order, a high priesthood of mediums, and our only hope of salvation from them will be the antagonism of their revelations!

In the beginning we do not wish to espouse doctrine which will lead to such absurdity: The great body of teachings emanating from the Spirit-would, lead in an opposite direction. From St. Paul, who commanded to "try the spirits,"through all the modern phases it has been constantly reliterated to hold all instructions to the direct test of reason, and to discard whatever did not bear the most searching scrutiny.

The time may come when all shall be receptive of spirit influence, and recognize the presence of their departed friends, as clearly as those in the flesh and hold direct and continuous conversation with them; but even then their advice would be like that of any friend, and not taken as infailible.

Believing our spirit friends come to us and communicate, we are not to take their words as supreme authority but to bring them into comparative relation with all we may already know and decide by our reason. Our earthlife is for growth and development, that we may become perfected and not children led, even though an angel be our guide.

HUDSON TUTTLE.

Letter from Sydney, New South Wales,

The mail leaves to-morrow, and by this means I am enabled to give you a brief acalistic and free thought section of our little ally but surely into a larger one, and like your older world, there is still vast room for expansion. Every week, nay, almost every day, I hear fresh evidences of the fact that there is a strong undercurrent of liberal and spiritualistic sentiments pervading the peo-ple; only this very day an elderly gentleman who has always ridiculed Spiritualism, told me that he had been lent by a friend (a leading solicitor to Sydney) "Footsteps on the Boundary of Another World," and "De-batable Land," and he is reading the latter with much pleasure, while his wife is ardently engrossed by the former. The difficulty is to get people to read spiritualistic litera-ture, unless it is with the view of searching for matter to sneer at, but I am convinced that in 99 cases out of a 100 every dispassionate inquirer will become a firm believer. For my own part I was carried into the house of Spiritualization by that most potent of nurses, conviction, kicking and struggling at every step like a refractory child who didn't want to be made clean. But to my budget of news: In my last letter I spoke of the illness of Mr. Wm. McDonnell. Since then, on the very day I wrote, in fact, he passed to spirit-life, there to rejoin and be welcomed by his faithful, trusting wife, who was during his skepticism so sure that "there is a future life." About one hundred intimate friends and relations attended the interment of the body, and there was one lady present. There was no heavy black, or other like garniture to make the proceedings dismal; sad they were, for none of us like our dear ones to leaves us, if only to go into another country; but there is no sufficient reason why occasions of this kind should be dismal; rather, I should say, let them be marked by sorrowful rejoicing. Mr. Camm, the Unitar-ian minister, gave a broad and sensible address at the grave, saying neither too much nor too little.

The Rey. John Osborne, a Wesleyan, who preaches in the leading church of that deomination in Sydney, was recently indicted for herelical utterances. It was claimed that he was not clear in his teaching in regard to the Prointty of Jesus, and that he had acted very wrongly in preaching the charitable sermon about the Roman Catholics, formerly referred to by me. First, some of the laity impleached him and made a mess of the mat-ter, so the clerical body took it up and ac-quitted him? Why? Because they were frightened to convict. This man will be obliged to leave the narrow way of bigotry (his feet are now almost too large, metap ically speaking) and come out into the highway of culture and enlightenment. Mean-while, however, he is doing good liberalizing work in the very heart of orthodoxy, and commands the attention of many persons who would not listen to a free thought or epiritualistic lecturer. So we thank him for half a loaf, which is generally considered to

ated with flags and flowers, the latter not only looking beautiful but also smelling sweetly. The evening passed quickly with tea, songs, recitations, marching and exer-Little Miss Lify Garton gained universal praise for her really elegant step dancing. The conductor of the Lyceum, Mr. Cyril Haviland, gave an address in which he stated that the average attendance each Sunday was about eighty children and an equal number of adults. The library contains 350 well chosen volumes, besides some cases of specimens for the use of teachers, and there were other encouraging signs in connection with the good work. Mr. Bright delivered an admirable address on Spiritualism, referring more particularly to the fact that the most bitter opponents of the glorious philosophy, after fair investigation, invariably became its most ardent lovers. Even as the fireworshiper (in Moore's well known poem) climbed the rugged steep on which was erected the castle of his deadliest enemy. the Emir, in order to slay him, but on reaching the top was overcome by the loveliness of the Emir's daughter; just as Professors Mapes and Hare in your country entered on the investigation of Spiritualism to annihilate it, and became its loving followers instead. The address concluded with a humorous incident, which although not new, is good enough to reproduce. Mr. Bright in peaking of the large amount of space given by the generality of newspapers to pugilistic encounters and walking matches as compared with the small amount of prominence be-stowed on gatherings such as that of the Lyceum Anniversary, said the circumstance reminded him of the negro preacher in America, who was holding forth just after some terribly exciting walking contest which had convulsed the great republic to its very center. "My friends," the preacher said, "there is only one walking match in the history of the world worthy of the name; only one that has any interest for me, and that is recorded in the Holy Bible. It is stated there that Enoch walked with God for 350 years, and God, my friends, beat him and he walked no more." One would infer from this that it is no use walking with Ged, and so the ex-ample of Enoch is gone with many another cherished tradition.

The Salvation Army in Sydney is making a stir. Yesterday a member named John Rose (every rose has a thorn), better known as "Happy Jack," was sentenced to eighteen months hard labor for an indecent assault on a little girl, twelve years of age, named other is also a the "Harmy." Hallelujah!!!

CHAS. CAVENAGE. Sydney, New South Wales, Aug. 8th, 1882.

Foresight.

To the Editor of the Estigio-Pullosophical Journal:

I am well aware that your readers will welcome any facts of spirit phenomena, and I take the liberty to relate an incident that occurred nearly twenty-five years ago through the mediumship of W. B. Mills of this place. He at the time was engaged in mercantile pursuits, and doing business on Broadway in this city.

One day, on coming to his home for his usual six o'clock tea, he hastily seated himself while his eyes were directed and seemed fixed in a southeasterly direction, and intently looking at some object about five minutes, when he said: "I have seen a railroad accident. I see a bridge, but no water; the cars have gone over sideways to the ground and I see the people in a terrible excitement hurrying about, and hear the cries and groans of the injured ones distinctly. All is hurlyburly in getting injured ones and baggage along?

He also described the place, the surrounding fields and hills particularly, but he says, "I never saw the place before; all is strange to me, but I feel as though it is real and true. Please note the time of day." I did so. Four or five others were present at the

The next evening news came of a disaster on the Troy & Boston Hailroad, and then I took particular pains to get the full account and found it to exactly correspond with what Mr. Mills had described twenty-four hours before the disaster happened, and by invest-igation with those who were familiar with the place, I found the description given by the medium was correct in every particular,

Now will the wise ones who claim mind reading for a solution of this fact, please tell us where mind was read at that time, as neither Mr. Mills nor myself had ever been M. M.

Saratoga Springs, N. Y., Sept. 18, 1883.

A monument of Lother is to be unveiled at the Magdeburg celebration on November 10. It is very highly spoken of. The head is said to resemble the original very closely, Lucas Cranach's portrait of Luther having served se the sculptor's model. Luther is represented as looking up to heaven, his head uncovered, his left hand pressing against his heart, in the right the Bible. At his feet lies the Papal bull.

Prof. Blackle, the accomplished Scotchman has left his chair in the Edinburgh University, turned his back on his beloved Greek, that he may give his whole attention to the elevation of the Highland peasantry. With characteristic pith and bluntness, he says: "Let Greek die, let Hebrew die, let learning go to the dogs—but let human belings live. Let brotherhood and charity-grow."

Spiritual Progress.

An Inspirational Poem Delivered by Mrs. E. In Watson, at the Close of Her Evening Lecture in San Francisco, Sept. 1st.

he strong, oh! suffering, striving soul!
Though wildly life's storm-lashed billows roll,
They cannot thee o'erwhelm:
For ever unseen the All-Good stands,
Safe guiding the ship with firm, white hands
Resting upon the figure.

If darkness encompass thee to day, Stand still, be patient, and soon the way litumined shall appear? As star-flowers in night's great garden shine, Made visible by the day's decline, So grief makes Love more shar?

Or may hap then diest too closely cling To some slender reed; with folded wing Content with resting there; And now thy staff, thy refuge, thy friend, All, all, bath failed, and the bitter end Is chaos and despate!

Dear Heart! thy prop bath been swept away. That thou in idleness might not stay. Lift heavenward thy face! Though thy earthly friend is lost to thee. behold! in tenderest sympathy An angel takes his place!

If to-day thy eager hands should miss.
The prize, or lips that hunger for a kiss sup vinegar and gall.
Its but postgonement: time shall unroll Fulfillment of hose within the soul and happiness to all:

Soul: pur off these burning bonds of fear: For in thyself all power doth inhere, Child of omnipotence: Are, the spienders of all space and time Are shining raiment and flowing rhyme florn of thy opulence:

All good conceived is possible to thee;
Thy life the song of Eternity.
And perfect truth thy goal!
Through valleys of deata, o'er mountains of light
Thy pathway leads to love infinite.
Press onward, oh, brave Soul!

Experiences of an Eminent Divine.

To the Editor of the Religio Philosophical Journal To the Editor of the Religio Philosophical Journal:

As you not only profess to publish every thing on all sides, but actually do it more fairly than any other paper that comes to my house, whether professedly religious or irreligious. I have come to more than half suspect that you regard the truth as some sort of an essential item in what is called true religion; and I must confess that I have a strong sympathy for this heretical oddity. I remember reading of a very great teacher of old, who was continually overborne by this heresy and on account of it.

I have just read in the New York Independent of Aug. 9th. 1883, Bishop A. Cleveland Coxe's. D. D., account of "Jugglery and Beathen Miracles," witnessed by him and Bishop Wilberforce on Lake Leman, In South Europe.

will you please publish in your JOURNAL that most interesting paper, and give us your exposition of its facts, and if possible, score (or blaze as we used to say) the good Biahop's dividing line between the "preternatural" and supernatural, so that we may all easily find it—all the way down from Moses to Slade, without mistake.

Trait

Jacksenville, Ill., Aug. 22nd, 1883.

MODERN JUGGLERY AND HEATHEN MIRACLES. On the Lake of Geneva I once had the great pleasure of voyaging with the late Bishop Wilberforce, who had invited me to travel with him over the Simplon. What a companion for such-a trip!. We talked of Rousseau and Voltaire, of Calvin and Servetus, of de Stael and the poet of Chilton, but more of God and Nature, as we gazed upon the Alps and upon that amethystine water and the slopes of Savoy that make a fore-ground of bluish green to the everlasting hills. What glories, opaline and golden, flashed from the peaks of the Diablerets! How the pillowy clouds seemed to tower behind them, like lottier Alps beyond. Oh! the air and sunshine of that morning!

"Yes, gracious God, how cold were he Who there could gaze denying thee."

Yet amid those Alps poor Shelley felt so lit-tle of its sublime impressiveness that he could write himself an atheist, that is to say an ass, in the albums of Chamounix. Thank God Coleridge's "Morning Hymn" was the almost inspired result—indignation making verses as well as gratitude. Up went that he mn to God, and down game an avalanche upon the infidel, in the shame which is always "the promotion of fools."

From thoughts and conversations suggested by the scene and its associations I was aroused by what seemed the impertinence of a poor Savoyard, who informed Messicurs les oyageurs that he was about to amuse them by certain feats of jugglery the most marvelous in the world. Such an advertisement in such a place! As if we needed tomfoelery to keep us awake on Lake Leman! But the voyagers crowded toward the mountebank and the Bishop withdrew to one quiet spot, tak-ing out his tablets to write verses, while I betook myself to the prow of the boat and was soon lost in admiration of the new splendors revealed at every turn of the vessel, tacking to and fro. From these reveries, however, the vociferous eloquence of the juggler soon roused me. I was amused at his dexterous use of words, in a poor patois of French with base Italian, but thrown out in a torrent of appeal worthy of a better occupation. The passengers were assured, in short, that "if they did not look at his next performance they would lose a sight the most curious ever revealed to human eyes, etc., etc., etc. I was fairly beaten by his amusing Barnumade, and gave up. I joined the stupid starers and for a time gazed upon the fellew with surprise. Even the Bishop soon joined me, with a mild, good-natured look, as if we ought to be ashamed to be amused by a poor strolling trickster in such a scene. However, we looked on, and moral-

"Sleight-of-hand." Yes, but that gives it a name without explaining the facts. It is all of a piece with those who suppose a matter cleared up by calling it "a phenomenon." I asked the brilliant Bishop whether it was not worth while to bring philosophy to bear upon jugglery, and to explain scientifically such feats as we saw performed—feats violating the laws of Nature, gravitation, re-action, attraction, repulsion and what not? I forattraction, repulsion and what not? I for-bear to quote his answers and sagacious comments, lest I should in any way misrep-resent one who has been so greatly misrepresented by others. Who can wonder that bar-barians, beholding such things, should have become superstitious and accepted the impositions of "thieves and robbers?" Who can doubt that the magicians who counter-felted the miracles of Moses had some secret, like that of this man? Here our eyes are-de-ceived in broad daylight. Here is no collusion or the like. Here on the open deck, where there can be no trap doors, no threadlike wires, no mirrors to multiply false lights and confused reflections, and where no con-federates are at hand to help the poor mountebank, how is all this to be accounted for?

The performances of the Savoyard were indeed remarkable, though noteworthy only through this fact, that he was not in place or circumstances prepared for the juggle. Some of his better performances—e. q., feats of Titanic strength, surprised me least, upon reflection. Some of the more trifling became more and more marvelous as I thought upon them. For example, the fellow tossed a china plate into the air, a rotating disk always perpendicular to the lake in its plane of rotation, and whirling about in an orbit of revo-lution which brought it back to his hand.

Then, with an almost imperceptible twitch, he gave it a new impulse, and sent it off again to describe the same circuit, and so

again to mount and continue its gyrations.
"A clever performance, truly." Yes; but
what dexterity accounts for the rest of the story? Another plate is thrown aloft, and follows its predecessor, and soon a second and a third. I cannot be particular as to the number which were soon revolving about an invisible center with the apparent regu-larity of the planets around the sun. All came to his hand like doves to their windows, and the finale was something very strange. though as I cannot accurately say just what it was I must not attempt to give my impressions. But the fragile china was not

"Messicurs," said the magician, "this is all child's play. Let me now show you some-thing truly astonishing." Up went what ap-peared to be a steel ring, about of the same diameter with the dinner-plates aforesaid. Ring after ring mounted into the air, making the same circumvolutions. All the while our little steamer, traveling perhaps ten miles an hour, was communicating its forward motion to these flying circles, and so compounding their lines of revolution into manifold curves and twists, though apparently they preserved their plumb-line of gravitation, pure and simple, without relation to anything but the deck. "Common niotion," "motal inertia." Yes! That gives the scientific name to what is not less a mystery, after all, the absolute identification of rising and failing bodies on a moving plane, with the plane itself. How often I have watched the birds on an ocean steamer. gyrating about the topmost staff of the mast, in lazy sport, unwearied, making that little circuit, though somehow sharing the ship's motion and traveling with us at the rate of 400 miles a day. Philosophers state the fact; but nothing can account for this marvel, it seems to me, save only the laws which God has given to motion, by his omnipotent row-er. Upon these laws how much depends, besides the order and stability of things upon a revolving planet, even in the minute affairs and conveniences of human and anima! life! God wills it, and it is. Apart from Omni-potent Wisdom and Might I defy any ingenu-ity to say why. So, as I looked upon the juggler's rings, I reasoned with myself, and marveled not that a Newton and a Kepler were devout and felt themselves but children in their knowledge and achievements. It takes a second-rate philosopher to be content with a universe that has no wisdom about it superior to their own.

So the rings in the air voyaged with us at ten miles speed towards Lausanne. But all at once the Savoyard arrested their aerial circuits and the whole system of rings stood still upon his hand, a sort of ring-necklace, stiffened and upright. Having thus stopped the flying wheels and made them one circle of wheels, each one touching his neighbor and supported in erect position by what law I could not imagine, he suddenly gave them a slight shake and they became linked one into the other, just as, though not without effort, we can link together the split rings contrived to hold keys. Here was a mystery I could not but marvel at. Supposing, as must have been the case, that each of these rings was severed at a single point, how could a mere shake bring them all together so as to make every cut open aright and receive another ring, all operating at the same moment and forming a chain? Next, as if by electricity, this chain became stiffened and was held up erect. Then the juggler, holding one end of it, shook it, and brought both ends together so that it was a ring of both ends together, so that it was a ring of links. Then, after a speech about it, he violently shook the chain; and lo! a bundle of links, inextricably locked together like those of chain armor, or like a steel-purse, consi-ting of woven rings wrought into a flexible mesh. Doubtless the whole feat is susceptible of explanation; but, as I said to Bishop Wilberforce, "Our ejaculations are not explanations." We express a contemptuous sort of surprise: "What dexterity!" "What natural trickery!" "What cheating of our eyesight!" Nay, "What downright diablerie." But, after all, what is it? How do philosophers account for it? To say do philosophers account for it? To say "fudge" or "humbug" is all very well; it is no doubt all nonsense; something to amuse children! Agreed. So is the kaleidoscope. But you explain this toy scientifically. Give us the laws by which such cheats are possible in broad daylight and where there is no machinery, and where collusion and confederacy do not account for it in the least, even supposing confederacy part of the secret. am told that ordinary exhibitions of jugglery in America far surpass all this; but I make nothing of what is deale where all the ma-terial for cheating the eye is prepared and where boxes and machines and wires and threads are all scientifically ready. The in-stances I have cited, as correctly as I could from memory, are not subject to any such elucidation. My inquiry is, Does such jug-glery involve the preternatural? What is the preternatural? Is it not some system of exceptional law which modifies the laws we call Nature? If some of these laws are so far known to mere charlatans that they can use them for man's amusement, are they not also capable of being used for nobler purposes and on a scale corresponding to the in-finite resources and properties of Nature, of

which we know so little? You say we know nothing of such resources and properties. I have reminded you that every one of our five senses opens to us a world of observation otherwise unsuspected. Tell the man born blind that just as clearly as he perceives, by touch, an object under his nose so you are able to perceive an object millions of leagues removed from the earth —infrumerable worlds—by a sense of which he can form no conception; tell him this and he is confounded. Now, as I have said, we are capable of receiving many other senses than those we have, and I have cited, some hints of such possible powers which are given us in Nature. Again, I have shown that our senses are greatly limited and might be en-larged, or they might be so modified as to adapt themselves to objects of which they now afford us no perception. Are the less ignoble sort of jugglers gifted with excep-tional faculties? It is possible; and I am not ashamed to confess my conjecture that the hold which heathen priests have gained over whole races of men may be attributed in some cases to their possession of such faculties and through them of some secrets of Nature. Missionaries have narrated facts concerning heathenism and its mysteries of which they undoubtedly believed themselves eye-witnesses. I have never seen sufficient inducement for falsehood in behalf of heathen miracles, that would lead me to suspect M. Huc, for example, of willful lying, when he tells us what he saw in Thibet. But if such narrations are true, I account for them on the base of the preternatural, not on that of supernaturalism. The Egyptian sorcerers seem to me to have clearly recognized this distinction when they said of a miracle which they could not imitate: "This is the

finger of God." While they could counter-feit what Moses did, in any degree, they sup-posed him, like themselves, skilled only in the secrets of the preternatural. Their limit was reached and they confessed the supernatural to lie beyond them. And then my own mind emits this thought-viz., that mere preternatural signs and wonders, like the swimming of iron, or the speech of Balaam's ass, wrought, though rarely, under Divine Providence, were intimations suited to the times, that what false priests make their trade was equally easy for holy prophets, and might have been less infrequently employed had they not higher and better claims to be heard and obeyed. Buffalo, N. Y.

Mrs. Richmond's Inglorious Departure from San Francisco-Arrest of Mrs. Crindle-Reynolds - Dean Clarke's Sudden Somersault.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio Philosophical Journal

The JOURNAL of February 17th, 1883, in its editorial columns, commenting on Mrs. Cora L. V. Richmond's departure from Chicago for

San Francisco, remarked as follows:

"She has osen here some six years, and has been a curse to a piritualism in this city; she will be a curse to it in San Francisco, if she stays there long enough."

During the six months' sojourn of Mrs. R. in San Francisco, I have on all occasions, when circumstances called it forth, plainly and frankly expressed my decided convic-tions (founded upon a knowledge of facts in Mrs. R.'s career extending ofer a number of years) concerning the deleterious effects of her influence, both publicly and privately, in the ranks of Spiritualists. I have never swerved from stating what I knew regarding this woman. I have told those with whom I have conversed on the subject, that to my positive knowledge she was sly, cunning, unscrupulous and insidious; that her instincts were low and debasing, sensual; that she was seemingly destitute of any high moral tendencies or aptitudes, having all her life failed to cultivate the better part of her nature, preferring to dwell upon a low, animal, sensual plane; that she was quite a remarkable psychological phenomenon, so far as her oratory was concerned, having a wonderful flow of language and of ideas within a cer-tain limited sweep; that her verbosity was largely ungrammatical, and her sentences involved, ambiguous, and often meaningless that her ideas were sometimes good and valuable, but for the most part were unreal,

chimerical, valueless, and very often absurd; and that her scientific and historical state-

ments were usually destitute of foundation,

a series of ludicrous blunders, evidently the outcome of an ignorant, uncultivated mind. The wisdom of the Journal's prophecy. and the truth of my own candidly-expressed opinion of this woman's evil influence and tendencies, have been abundantly justified by the closing scenes of her San Francisco experiences. I shall state the facts just as they occurred, so far as can be ascertained. I have endeavored to be fully informed of the exact truth in the matter, and what I state here is now extensively known among the San Francisco Spiritualists; there is no secrecy in the matter at present, though at first it was kept rather quiet. These are the facts: A few weeks ago Mrs. Richmond, Mrs. E. L. Watson, and Samuel Watson were here. Efforts were made to get the last-named, Mr. Watson, to remain here and lecture for the Spiritualists, but his positive engagements East precluded; many were anxious for Mrs. Watson to resume her lectures here, but as long as Mrs. Richmond remained the way was not open for this; so Mfs. Watson accepted an engagement in Philadelphia, commencing September 1st. This left the field and acceptable to Mrs. Richmond. The tree field are relaxively. exclusively to Mrs. Richmond. The two Watsons being out of the way, Mr. and Mrs. Richmond concocted a scheme to "bleed" the San Francisco Spiritualists by means of a bogus farewell reception. Although they had announced that the lectures would be continued, and subscriptions were being raised for the ensuing month, all at once, and unexpectedly to all, the "guides" of Mrs. R. announced that their medium could no longer remain, as she was needed in other fields of labor. A farewell reception was also announced, at which money was to be raised for the two Richmonds, it being claimed that they had no money with which to pay their board or their traveling expenses. During the time intervening between the announcement and the evening of the reception the Richmonds occupied the time in going around begging money, appealing to the sympathies of their friends for means to the sympathies of their friends for means to pay their board and get East again; and by this means and through their farewell recep-tion they managed to raise about \$250. Now for the true inwardness of this "knavish piece of work." Mrs. Richmond had no other (Eastern) engagement, as falsely asserted by her "guides." She never intended to leave San Francisco; the breaking of her engage-ment was merely a feint, a pretence, a trap. ment was merely a feint, a pretence, a trap. The programme was this: pretend to give up her engagement, claim to be destitute of funds, and raise all they could by their farewell reception; and then at the reception, after having secured the money, the "guides" were to announce that owing to the urgent solicitations of the friends, and owing to the fact that there was no other speaker here to supply her place, their medium had consented to defer her Eastern engagements and would remain in San Francisco. This programme was carried through, with, luckily, one exception. The two schemers overreached themselves and "got left," so far as continuing the engagement was concerned. They supposed Mrs. E. L. Watson would be on her way to Philadelphia before the evening of the reception, and she did come within an ace of it. She bought her ticket to Philadelphia, and came to this city en route thither; but at the depot she was met by a committee of our Spiritualists, who offered her an engagement to succeed Mrs. Richmond in the Metropolitan Temple lectures. To this she finally consented, and telegraphed to Philadelphia throwing up her engagement there for the present. This came to the Richmonds like a thunderstroke; they had not dreamed of such a thing; their little game was balked; so at the reception, a few days after, the "guides" failed to announce Cora's reconsideration of her proposed departure, as origin-ally planned. So they were forced to leave, after all, speaking one Sunday in Salt Lake and one (to-day, September 9th) in Denver. After that, their destination is uncertain. They could not come to terms in Chicago, and negotiations are pending with New York, whither, probably, they will soon hie them-

The statement of the Richmonds, that they were destitute of funds, was—to use the expressive language of one of our leading Spiritualists, one friendly, too, to Mrs. Richmond—"a.4"—d lie?" It was a stigma cast on the San Francisco Spiritualists, who most generously supported Mrs. Richmond for six

months. It is now well known that she recelved on an average over \$250 a month for six months, and so far from needing money for board, etc., they should have had a snug little sum put away derived from the San Franciscans. And not content with this royal support—an income of over \$3,000 per year—they deliberately plot to rob our peo-ple of \$250 more, and in this they succeeded. The \$1,500 was legitimately obtained by them, but the \$250 was sheer robbery. It was just as much obtaining money under false pretences as are the practices of Mrs. Reynolds, Bliss, Holmes, Hull, Stewart, and company in their fraudulent materializations. is the woman that Channing, Parker, Starr King, and various other pure and lofty souls, it is claimed, weekly control to teach re-incarnation and other nonsense.

The proofs of the plot of the Richmonds, as above outlined, are complete and undoubted, and the facts are generally accepted by all to whom they become known. So far I have heard of no attempt to deny their truth; the facts are undeniable and speak for themselves, and it will be a long time, I take it, before Mrs. R. will venture to lecture in San Francisco again. I may not speak of all the evidence against them, but the following will suffice, I think: (1) She had no Eastern engagement, as fately claimed; (2) After announcing their departure, and prior to the engagement of the Temple for Mrs. Watson's lectures, Mr. Richmond went to the lessor of the Temple and told him that he did not intend to go East, but that Mrs. Richmond would keep straight on lecturing here, and endeavored to rent the Temple for that pur-At the very time that he told the lessor this, that they were not going East, he and his wife were busily engaged in raising funds from the Spiritualists to pay their passage East. Dr. Morton, who had been renting the Temple for the Richmonds, acting as their business agent, not having for-mally relinquished the Temple, hoping that perhaps the spiritual meetings might be continued somehow, of course Mr. Richmond failed then to lease the building; and a few days after, Dr. Morton rented it for Mrs. Watson's lectures, thus blocking the Richmonds's game, unwittingly perhaps; (3) The statement of the Richmonds of their lack of funds was wholly false. These three facts of themselves are proof conclusive of their scheme to "bleed" the people: (1) they had no other engagement, (2) they were not with-out funds, (3) and Mr. Richmond endeavored to rent the hall to continue the meetings. Verily, all such sharpers and tricky, knaves will have their reward, if not in this life, still in the future world. It is well to state, that some parties who thought me mistaken have recently informed me that they had found out that my opinion of Mrs. Richmond was correct.

ARREST OF MRS. CRINDLE-BEYNOLDS. Mrs. Crimie Reynolds was arrested two days since for obtaining money under false pretences. Mr. G. P. Militz, the gentleman who seized the dummy figure at one of her séances a few weeks ago, capturing a por-tion of the drapery, the remainder being torn from him by her adherents who nearly beat and choked him to death in the melee, has been busily engaged in collecting evidence against her, and having succeeded in gathering the testimony of parties who had detect-ed her in fraud, and the affidavits of some of her confederates as to their knowledge of her guilt, he procured a warrant for her arrest. Her examination will come off in a few days. It is thought that she will not stand trial, but leave the city. With the de-parture of Mesdames Richmond and Rey-nolds. San Francisco Spiritualism will, indeed, be greatly purified.

DEAN CLARKE'S SUDDEN SOMERSAULT. Dean Clarke for some eighteen months past has been the mainstay intellectually of all the spiritual-frauds in San Francisco. He has published lengthy panegyrics in favor of Mesdames Reynolds, Souther, and Smith, the three materializing humbugs, and on various occasions has ridiculed and abused the JOURNAL and myself for telling the truth concerning all such frauds. Even since Mrs. Reynolds's late exposure he has published in Mind and Matter a grossly false account of the expose, including a very unjust attack on the exposer, Mr. Militz. But within the last two weeks, Mr. Clarke has made a sudden somersault, seemingly. He now denounces Mrs. Reynolds as a fraud, says he knows her to be a fraud, and wants to join hands with her exposer in showing her in her true colors. Is he honest in his present course? Does he, as some think, recognize the "handwriting on the wall," and thinking the materialization bubble will speedily collapse, make haste to jump the fence and try to ingratiate himself again with the more sensible class of Spiritualists? or is he merely pretending to be an opponent of the frauds for the purpose of learning the tactics of the opposition in order to betray them into the hands of the vicious element? Time will

Presidio of San Francisco, Cal.

Love the Simplest Thing in the World.

As a matter of course love is the simplest thing in the world, and it is perfectly easy for any newspaper to tell what it is. The only difficulty about it lies in the fact that to different people and in different seasons love comes in different forms. That is why so many have trouble to understand it. It cream and picnics, and in the winter it means oysters and the theater. Sometimes it means a sleigh ride or a boat ride, and sometimes it is an evening on the front steps, or an hour in the parlor, or a swing on the front gate, but it is always love. Love may even come in less pretentious shape. It's may appear in a pint of peanuts, or in a mouthful of taffy, or in ten cents' worth of caramels. It may be even the circus. Love is a pleasing thing, which sometimes endures and sometimes doesn't. It thrives very well when the sun shines, but it gets a great deal put out in a storm. Young people expect much of love. They want it in great variety, and it is little wonder that so few of them know what it is. There are people, however, who have lived long enough to know that love is merely—absent-mindedness.—Philadelphia Times.

True liberty consists in the privilege of enloying our own rights, not in the destruction of the rights of others.

The wheel of fortune turns incessantly round, and who can say within himself, I shall to-day be uppermost?—Confucius.

If I wished to punish an enemy should make him hate somebody.—Hannah More.

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Woman and the Household.

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

CHIMES OF NOON.

Noon by God's unerring dial,-highest noon of earth and time, —
From the great cathedral heavens, bark! the chimes ped out sublime! Chimes that mark the rounding ages, ever grander

in their play, the light was victor, up through all the morning gray; Now they rise and blend triumplant, -blessed bells!

how sweet your singing! Tis the chorus of the ages,—'tis the noonday chimes are ringing!

tiod be praised! we softly echo, as the wondrous music awells, Swaying all the warm tides hidden deep in feeling's

holy wells: tiod be praised! it is the singing earth has yearned se long to hear

Stealing through the tunnil, bringing promise of Liberty for every creature." Thus the mellow

"Liberty and Love and Honor,"-chant the bells serene and slow.

Fainter now the peans fafter, while a wailing allen Winding through its mournful minor, thrills the air

with sudden pain;
List, the happy voices drown it,—sorrow shall not mar the boon
Of the bells that high and cheerly sound the glorious

air of noon!
"Liberty the wide earth over," -still the measures

Chimes celestial! we are drifting by your calm, melodious tune, Out of cloudy, misty morning, into sunlit afternoon,

There are seas for wary sailing, there are mountains steep to elimb, Ere we gain the placid regions of the world's peren-

mial prime: Still the rare and roar of battle, still the pride and power of wrong. Yet your labor shall be lighter, hearing sweet your

prophet song. From the Future, while we listen, fades the filmy vell away. Broad the sunset glory brightens, burns to greet the

Eternal Day!

Vanish Earth's despairing shadows,—o'er her plains

what splendors shine! Drained the brimming cup of vengeance, now she qualfs divinest wine! Clearer, sweeter chimes are rising as in radiance

melts the sau,—
melts the sau,—
Tis the Welcome of the angels. Alleluiah! Heaven
—Edna Dean Proctor.

MISCELLANEOUS.

The beautiful poem entitled Resurrection, which appeared at the head of this column a few weeks ago, should have been credited to Mrs. F. O. Hyzer. This graceful writer and eloquent speaker was inspired to write the verses quoted, on the occasion of the thirty-fifth anniversary exercises on the thirtieth of March last, at the Church of the New Spir-itual Dispensation in Brooklyn.

The church above named, unique in character and admirable in aim, is ministered unto by woman equally with man. Mrs. Hyzer, Mrs. Shepherd-Lillie and others, have ocenpied its platform to the great satisfaction
of the very intelligent and thoughtful people who meet weekly for instruction and communion upon the Life Beyond. In the new order of things, it is development and character, not sex, which are acknowledged as the marks of fitness in the teacher.

A young woman in San Francisco goes from house to house mending jewelry and repairing clocks.

Annie Louise Cary Raymond has lately given a free bed for one year to the Maine Hospital.

Thirteen women have recently been elected to the position of poor law guardians in

Mrs. A. F. Sibley of Lincoln, Nebraska, has begun the publication of a temperance paper called the Register, of which she is also edi-

Miss Victorine Bennett, a young American lady, has recently been added to the medical faculty of Paris.

Mrs. Mary B. Welch, wife of President Welch of the State Agricultural College, Iowa, has been for years Professor of Domestic Economy in that institution. She has recently returned from Europe, where she went to learn, if possible, something that would be helpful to her department.

Miss Ellen Mason of Boston, has made the best translation of Plato of all that have been published. It is prefaced by an admirable sketch of Socrates and his times by Miss Mason, and is furnished with an introduction by Prof. Goodwin of Harvard. The work is already introduced into two schools as a text

At the graduating exercises of Rogers high school, Newport, the medal for Greek, valued at \$75, was awarded to a lad named Hammett. By the conditions imposed by the don-or only male pupils are eligible for the prize. The master announced that Harriet A. Rice. a colored girl, was equally proficient in Greek as Hammett. A few days afterwards a New Yorker sent the master a check for \$75, saying that he desired to place the girl

on an equality with the boy.

The young lady referred to above is the daughter of George A. Rice, steward of the steamer Pilgrim.

Many exchanges are severely commenting on Dr. William A. Hammond's article in the North American Ecview entitled, "Woman and Politics." But the Doctor may be let alone; he is doing the cause he abhors a good carries exery time he atters his graceles upon service every time he utters his oracles upon woman. The man who pens such nonsense as this may well be left to himself. He incurs the rebuke of even the rankest of conservative newspapers. Among other equally

absurd things, he says: "In every woman there is therefore a po-tentiality for irregular, illegical, incongru-ous, and altogether inharmonious conduct under cifcumstances which require the utmost degree of presence of mind and discre-

"As woman can not reason abstractly, neither can she reason exactly There are many offices of a clerical or other routine character for which she is admirably qualified, and which, therefore, she could fill with advantage to herself and the public. But those in which force of intellect, a power of disinterested judgment, and enlarged views of public policy are required, must ever continue to be occupied by man."
What an unfortunate lot of acquaintances

and friends among women, the man must have! Any one of them who remains his patient after this must be destitute of self-

A college for working women was established in London nine years ago, having thir sideration.—The Herald of Progress.

ty-five teachers, who give their services, a library and a large building for the various uses of the institution. Saturday evenings are set apart for social enjoyment; concerts.

THE NORTH AMERICAN REVIEW. (Published at 30 La Favette Place, New York.) This readings, lectures, and dramatic perform-ances then take place, preceded by a tea given by the college to those connected there-with. A branch of a savings bank has been established there, which is open every evening; so, also, are the college classes which require a small fee from each member; the object of the college is to diffure useful practical-knowledge among working women, in-cluding bookkeeping, cooking and sewing. But English society tends to make pauperism, and such efforts as this of opening a so-called college, is only capable of going a very little way toward off setting the universal downward tendency of the poor.

The Empress of Russia, a gracious, sweet-tempered woman, it is said, is never at ease. She sees in imagination her husband falling a victim to the plots of the Nihitists, and dreads the festivities which may give opportunity to the assassin. Dagmar, as she is called by the Danes, is sister of the Princess of Wales, whom she much resembles. She is an excellent manager of the enormous household of the palace, and her intelligence and firmness give her great influence over the brusque, gruff Emperor. A resident of St. Petersburg says that she is a patroness and takes an active share of the management of half the charitable institutions of Russia, especially those connected with the welfare of women and children. These and the care of her four children occupy a great share of her thoughts and time.

ELEVENTH WOMAN'S CONGRESS.

The Association for the Advancement of Women will hold their eleventh congress at Chicago, Oct. 17th, 18th and 19th, at Hershey Hall, Madison street.

Executive sessions at 10 o'clock a. M., in the Channing Club rooms, 135 Wabash avenue, Public sessions in Hershey Hall at 2:30 and 8 o'clock P. M. At evening sessions an admittance fee of twenty-five cents will be charged.

A conference of officers only will be held Oct. 17th at 750 o'clock P. M., in the Channing Club rooms; 135 Wabash avenue.

Entertainment for officers and speakers during the copgress will be provided, upon application to Julia Holmer Smith, M. D., No. 330 LaSalle Avenue, Chicago. All applica-tions should be made if possible before Sep-tember 15th. tember 15th.

The postoffice address for letters to members of A. A. W. during the congress is Chan-

ning Club room. 135 Wabash avenue.

The Chicago Women's Club will give a reception to the Congress at the Palmer House, Wednesday, October 17th, at 930 P. M.

JULIA WARD HOWE, President.

KATE GANNETT WELLS, Secretary. TOPICS FOR DISCUSSION.

Women and Land, Mrs. Jeannie C. Carr, Cal.) Duty of the White Women of the North to Black Women of the South, Mrs. Jennie Marsh Parker, New York: Labor and Capital, Mrs. Augusta Cooper Bristol, N. J.; The Women of Utah, Mrs. Jeannie A. Froiseth, Utah; Her-edity, Rev. Antoinette Brown Blackwell, N.J.; Benefits of Suffrage for Women, Mrs. Julia Benefits of Suffrage for Women, Mrs. Julia Ward Howe, R. I.; Historic Art, Mrs. Mary E. Bagg, N. Y.; Myorning Garb, Julia Holmes South, M. D., Jil.; Scientific Charity, Mrs. Charles R. Lowell, N. Y.; Work of Society for Prevention of Cruelty to Children, Mrs. H. L. T. Wolcott, Mass.; Work of the Red Cross, Miss Clara Barton, Mass.; The Infringement of Personal Liberty by License, Mrs. Mary A. Livermore, Mass.

A Serious Consideration.

We would like every earnest Spiritualist to ask himself the question—"Are we making the best use of our facts and teachings?" A careful review of the situation will we think, lead to the conclusion that such is not the case. There is an amount of talent, ability, and energy in our ranks that might be, and ought to be, taken advantage of, so that we could satisfy ourselves and outsiders that we are active reformers rather than quarrellous enthusiasts. For over thirty-five years) we have been assiduously collecting facts, developing phenomena, and sitting with mouths agape when marvel hunting. Surely it is now about time that we either squarely admitted that Spiritualism consisted of a mass of crude, hard facts, devoid of significance or relation to any question affecting the pro-gress of the race here, or its continuity here-after? or that these facts are not mere curiosities in out of the way experience, but are, in very truth, the bones and muscles of a system of thought and practice that, when systematized, will help and give men better views of living, and lead the race a step forward in the path of personal development. After all, what have we done in this country, it may be asked? Have we to-day a distinctly enunciated statement of what we mean by Spiritualism, and can we point to any tangi-ble result that could be cited as being the outcome of our faith? Spiritualists have need to educate themselves in the principles of their party. But where are the principles? We have talk enough, and to spare about Immortality, Spirit-communion, and eternal progress. But these are facts—not principles of profession. They are most important facts too, for they contain the germs of a -true religion, moral, and philosophical system of life, that we take it, is capable of revolutionizing the opinions of a lifetime.

But are we ever to be known as "fact hunters," dealers in dry bones? or are we to say that our facts cast a light upon the various problems of mortal life, in relation to every department of human existence. What efforts are being made to train our children in a knowledge of spiritualistic truth, is a very important query waiting answer? While, again, what action have we taken to remove the uttorly unspiritual ideas, that are so common, concerning man's spiritual nature? Where are our tracts, where our cheap liter-ature, where our host of efficient exponents oratorical and mediumistic? Where is our public opinion upon questions of civil, social, political and other questions? In a word not only what are our principles, but where are are our principles? We do not always want to be star-gazing nor turning over the records of an ancient past. The living now concerns us, as it is the stepping-stone to the yet-to-be. Can Spiritualism give us a better knowledge of ourselves, and our relationships, than we previously possessed, that is the question. Our reply is, yes it can do so, but we must steadily and frankly look the is-sues in the face. The Spirit-world can help us—will do so giadly if we elect the right course. Let us make up our minds that Spiritualism recognizes as its basis God, Imniortality, communion with the Spirit-world, personal responsibility, and ultimate progress for all, and a fair start will have been made. Friends, let us have an open ex-change of views as to what Spiritualism means, and how it can be made practical and

at 30 La Fayette Place, New York.) This number, presents a most attractive table of, contents. Senator N. P. Hill writes of "Gold and Silver as Standards of Value." In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristogracy persist in Britain, the democracy absolutely controls the ac-tions of the government of nder the title of "To-operative Distribution." The Rev. E. Heber Newton gives air historical sketch of the rise, progress and fluctuations of co-operative progress and fluctuations of co-operative merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America." The possibility of "Astronomical Colfision," whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young Mongure D. Conway discourses increasily and entertaining in months. "So Fatrick Math." atongure D. Conway discours a partnerly and entertainingly upon the "St. Patrick Myth." Van Buren Denslow, in an article on "Board of Trade Morality," makes a vigorous defence of the practice of the Corn Exchange, and in particular replies to the strictures of Mr. Henry D. Lloyd, contained in the Review for August. Frederick Harrison contributes an article on "Histories of the French Revolution." Finally, the Rev. E. E. Itale presents an inventory of the volume and distribution of "Social Forces in the United States."

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Matter Living and not Living, by Paul R. Shipman; Homeopathy as a Science, by Edward Bayard, M. D.; The Liver-Fluke of Sheep, by B. D. Haisted, Sc. D.; Cyclones and Tornadoes, by George Clinton Smith; How the Earth was Peopled, by M. G. De Saporta; The Remedies of Na-ture—The Alcohol-Habit, by Felix L. Oswald, M. D.; The Aim of Thermo-Chemical Investi-M. D.; The Ann of Thermo-Chemical Investigated upon the extremely uncertain basis of the gations, by J. Thomsen; The Historical Decidistance between quaternary and existing velopment of Modern Nursing, by Abraham | man, From "How the Earth was Propled." Jacobi, M. D.; Clothing and the Atmosphere, by M. R. Radau; The Savings of Science, by P. L. Simmonds; Symblosis and "Vegetating Ani-mals" by W. T. Sedgewick; The Chemistry of Cooking, by W. Mattieu Williams; Some un-solved Problems in Geology, by Dr. J. W. Dawson; The Colors of Flowers, by August Vogel; Sketch of Dr. Max von Pettenkofer; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Science. (Moses King, Cambridge, Mass.) An illustrated weekly journal containing much valuable scientific information. It numbers among its contributors many of our most eminent scientists. The five issues from August 17th to September 11th, inclusive, are of especial interest, as they contain an elaborate report of the proceedings of this year's meeting of the American Association for the Advancement of Science at Minneapolis, Minn. These reports are made by thorough-ly competent persons, in many cases furnished or revised by the authors of the different papers; thus giving an earlier and even fuller report than that given by the associa-tion itself.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: A Roman Singer; Heredity; En Province; Per-sepolis; Cream-White and Crow-Black; New-port; Two Emigrants; Maendaism in Religion; Pere Antoine; Recollections of Rome during Pere Antoine; Recollections of Rome during the Italian Revolution; Voicano Studies; Knowledge; The Mutilation of Ancient Texts; Amiability—A Philosophical Tragedy; Histor-ic Notes of Life and Letters in Massachusetts; A-Playin' of Old Sledge at the Settlemint; The Voyage of the Jeannette; Mr. White on Shakespear and Sheridan; Lodge's Webster; The Contributor's Club; Books of the Month.

THE MAGAZINE OF ART. (Cassell, & Co., New York, London and Paris) Contents: Giants at Play; The Certesa of Pavia; Derby China, Tast and Present; Current Art; Flowers and Flower-Painters; Organ-Cases; "Rest on the Road," The Art of Seeing; Greek Myths in Greek Art; The Country of Millett; The Louvre Drawings; "On the Banks of the Nile;" Pic-tures in the Fitzwilliam Museum; "A Kirghiz Falconer;" The Chronicle of Art.

THE MODERN AGE. (Modern Age Publishing Co., New York.) Contents: Eurikleia, the Greek Girl; Ranch Life in the West; The Ordeal; Bulwer, Macready and "Richelleu;" The Tall Poppy; The Bride's Chamber; Poker Principles and Chance Laws; Sayings and Doings; Books and Book Men; Stage and

THE SEASON. (The International News Co. New York.) An illustrated Magazine for ladies, containing the newest Paris fashions and the most elegant designs in fancy-work. needlework, embroidery, crochet, etc.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A popular weekly magazine for boys and girls, with the best writers for contributors.

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All lives in which the sense of duty is lack ing are unregulated lives, lives going to waste, with no principle of coherence or growth in them—worthless to-day, and holding no promise for the future. The home whose inmates are destitute of this organizing germ of happy, useful, united life, is a poor, lonely, desoiate place, no matter how samptuoud its furnishings or how stately its

this progress, and, persuaded that existing mankind is only a resultant, and the last term of a series of successive transformations, distinguishes between several men, as tertiary man, quaternary man, existing man. The man of the ancient quaternary, the Neanderthal, the Denise, and the Canstadt man, appear to him so different from the historical type, that not only does be separate them from it, but he creates for the times anterior to the quaternary a human or pseudohuman category of a particular order. There were, in his view, "precursors of man," to which he applies the significant name of anthropopitherus, o: "man-monkey," because he believes they preceded man in the scale of beings, and constituted an intermediate type between the living anthropomorphie apes and man. We should then have to deal with a creature high enough above the gorilla and the chimpanzee to know how to cut flints and use fire, low enough not to be able to rise above that industrial grade and be-come a real man; or with a race standing to the Bushman and Tasmanian as they seem to stand to us. Theology does not absolutely repel this view, for it dispusses the possible existence of preadamites. Religion even sems disinterested in the question, for the Abbé Bourgeois, whose discoveries have given rise to M. de Mortillet's anthropopithecuses, and who has not rejected the theory, has always passed for a soundly orthodox priest, while he is known to be a keen observet. Nothing is against an impartful examination of the question. Only the objections may be offered to his views that no one has ever seen an anthropopitheous, the structure and characteristics of which have been worked out pure reasoning alone, and that the distance that must have separated the pre-cursor of man from man himself is calculatby M. G. DE SAPORTA. in Popular Sciences Monthly for October,

Face all things; even adversity is polite to

There never was a mask so gay but some tears were shed behind it.

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A YOUNG MAN'S CASE.

Mr. S. S. Honores, Jr.; of No. 147 Park stiret, Lewiston Mr., telates the following prequal narrative, May 1-4, 1883: Along tilteen minister simon I had a severy attack of typhoto fewer, was very lame, and confined to my feet for eleven weeks, and when the fever left me I was in a very delatituded confirm . My lack and loans account to have sordemeth and I lead to within for appende. I tried various blade of me recommended by my friends, but found they slid. ted improve or condition. I was induced to by Hunt's, Hernitz, which has been ment with such most encounters. in Low etco. that is has a very emphasise reportation of being a med reliable invitation. I guestianed one feddle and can their my improved smith from the three I commonwell make ptrebatio, and experienced few pain to my back the augestice increases and offer over three it stotales not paint work att by recommend Hant's hemody be may who may heed a true, . remedy for detaility, Ridney or armore transfered."

A GOOD MECHANIC.

Mr. L. J. Sever of Sec. 110 Charles Street, Portland Me writer to those residential facts. May 11, 1883; "I have for several gent's heets to obtset with fiver complaint and indiges tion, and have entlered at times terrible distress, and have tried mikes enterent curve so caded, that have been recon , monded from time to time. I one day noticed in one of our papers for britismum of A person that had med Hant's Brancis and laves ensert of discusses similar begains. I plusgraned a feetile of one of our designiform to Fortland, and before that used the Best lettle found that I was improving to sould may expectation; have used in all his tention, and if have no trouble from indigestant, undistress or puto in mark or I formerly had; and since I have been energing wife has used it for kidney drouble, and at him cured belt. We can both may than Bound's Housedy to a jagranium to many that also Counted with Ridney or inver diseases, or todigostion. We gladly recommend this our triends or to say undergo; trong tives or kiditing discusses, and you can use stop, bedread you may choose for the head interest of authorism Aldinantity?



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

CHICAGO, ILL., Saturday, September 29, 1883.

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The So-Called Russell Law.

The Ohio Legislature at its last session, passed a law entitled:

An act to provide a license on trades, business and professions carried on in cities of the first grade of the first class, and providing for the enforgement an col-lection of fines and penalties for carrying on business without license, and for other purposes.

The first section of this act reads:

Be it enacted by the General Assembly of the State of Ohio. That in cities of the first grade of the first class, no person shall be engaged in any trade, business or profession hereinafter mentioned, until be or she shall have obtained a license therefor, as hereinafter provid-

This act took effect immediately after its passage (April 16th, 1883), and the following classes were named therein as obliged to take out a license: Keepers of dance-houses and ball-rooms, scavengers, keepers of intelligence offices, pawnbrokers, proprietors of billiard, pool tables and bowling alleys, peddlers, owners of circuses and menageries, proprietors or lessees of theatres, concert. halls, etc., keepers of hotels, boarding houses, lodging houses, dining saloons, restaurants, ice cream saloons, or places of amusement, vendors of gunpowder, keepers or 'owners ofgunpowder magazines, keepers of shooting galleries, keepers or Waers of livery or sale stables, keepers of dancing and riding academies or schools, owners of all vehicles used upon the streets of the city, keepers of race courses and ball grounds and public exhibitions, owners of dogs, storers of petroleum, street musicians, bill-posters, advertising sign-painters, etc., deplers in second-hand articles and keepers of junk shops, auctioneers. Section 36 reads as follows:

Astrologers, fortune-tellers, ciatrogants, mediums, seers, etc., shall pay a license of three hundred (300) dollars per annum.

This section has given rise to hasty denunciation and ill considered criticism in some Spiritualist quarters. A Spiritualist paper published in Boston, in its issue of April 28th came out with a double-leaded editorial headed "The Conflict Begun," in which the only aim seemed to be to fire the partisan prejudices of its readers, and make them believe an iniquitous persecution against Spiritualists had begun; here is a specimen of this cry for retaliation.

"The Ohio Legislature has simply put both feet in it. It has passed a law at its recent sessing levying a license tax of three hundred dollars on mediums, which of course includes lecturers and those who speak in public under spirit-control, since medial power is manifested in all forms of the trance, whether public or private. To attempt thus to suppress the free right of mediums to communicate such truths and such views of truth as all persons have no less a right to seek and to receive, is really cutting the tap-root of the tree of freedom in this country and assuming an authority whose insolence in this age is not to be endured. The Ohio Legislature would not dare to curtail a single one of the rights enjoyed by Roman Catholics in a country that claims to be Protestant. for the reason that Catholics can well; the same reason should be made to govern in reference to Spiritualists, who are now appealed to to come out in their full strength at the poils in Ohio and make such a numerical demonstration against the offending party as it shall be compelled to respect.

It is useless to try to reason with sheer prejudice. The Ohio Legislature did not stop to consult the views and feelings of Spiritualists in this matter. It showed that it did not care for them any more than to trample them under foot. It obeyed the orders of some bigot or association of bigots, without co-sulting those who were to be se seriously affected by such legislation.... One can readily see with what a twinkle of the eye the priest-ridden secular press regards this act of Ohio The advocates of free government cannot say—when the final struggle comes, and evil liberty itself is commanded to surrender to rampant sacérdotalism—that they have not been warned, and by Spiritualists themselves! They have been told what their reward is to be for doing this servite work for old Theology."

An individual well known in Cincinnati whose tongue is always wagging, was interviewed in relation to the Russell law by a Commercial-Gazette representative, as appears by that paper of April 18th, and is reported as saying! "....Why, sir! it puts us back several centuries in the progress of civ-litzation. Those mediums are the ministers

to the Catholic, and what the Protestant minister is to his brethren." "What do you think," inquired the Commercial-Gazette man, "was the reason Mr. Russell introduced mediums into the provisions of his bill?" "I have no doubt it was done through the influence of the Methodist Church. In fact I believe I could point out the Methodist minister who is at the bottom of it The bill itself was insidiously framed It was meant to deceive the legislators, and I have reason to believe that with this covered phraseology it passed, and that it could not have passed if properly understood." "What," continued the newspaper man, "will be your (that is the Spiritualists') mode of action in contesting this law?" "We have not fully determined We have an assistance of our own in this matter. We are in communication with the Spirit-world. I know they are continually about me, the same as I would be speaking to you. Now, these spirits we are consulting, about how we shall deal with this tyrannical law. There are millions of them, and do you think they would desert us at this critical moment and see that their communication with us was prevented?"

An alleged newspaper published in Philadelphia in the interest of fraudulent mediums and charlatans, comments on the resolution passed by the Union Spiritualist Association of Cincinnati, upon the Russell law. That resolution characterized the law as an act of "religious persecution." Though no less a partizan than the Boston paper or the Cincinnati man above quoted, the Philadelphia sheet saw that the "religious" plea wouldanot exempt the kind of mediums for whom it was the organ, and says:

"Mediumship and its uses has nothing whatever to do with religion or the exercise of religion, and no greater blunder could be made than to base opposition to that infamous act of legislation on such claim. There is no court in the country that will sustain any such claim. It is their civil not religious rites (?) that are outraged by it."

The JOURNAL in accordance with its invariable custom refrained from taking a sectarian or partizan view of the action of the Ohio legislature; but proposed before discussing the matter to have the official text of the law, and to know also the object aimed at by those who instigated it; in a word, the JOURNAL proposed to gather all the data in the matter and then in a judicial frame of mind to philosophically review the faw and the causes leading to its enactment. We wrote for a copy of the law and also addressed a letter of inquiry to Hon. E. O. Eshelby, Comptroller of Cincinnati, whom we had been informed was the instigator of the Russell bill. We are assured by some of his fellow citizens, who are Spiritualists, that Mr. Eshelby is a gentleman of broad, liberal views, with nothing of the religious bigot in his nature, and this is indicated by his reply which we give, as follows:

CINCINNATI, May 20th, 1883. DEAR SIR.—Your letter of inquiry under date of May 24th, is at hand, and in reply I would say, that there are a number of parties in the city, who have (from the best information obtainable) under the name of mediums, clairvoyants etc., been engaged in disreputable and im-

moral practices.

The Russell law is, and was so intended by its framers The Russell law is, and was so intended by its framers, to apply to the above parties and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning continuity of life beyond the grare.

To an unprejudiced and impartial observer, it, would seem that no person or set of persons are more interested than the true and-honest believers in Spiritualism, in suppressing impostors; by so doing they deprive skeptics and unbelievers, of potent arguments furnished daily by so-called mediums, etc.

A parallel case may be cited under the section taxing employment or intelligence offices. What is more worthy or commendable in its objects than an employment

employment or intelligence offices. What is more worthy or commendable in its objects than an employment office when honestly carried on. It secures employment for the poor. May I ask, are they all conducted that way? But yesterday two poor ignorant country girls, only a day or two in the city, applied at an intelligence office on Elm St., for employment, and were sent to a house of prostitution, the character of which they did not discover for some hours, and were finally rescued by the police. As to this class, the law shall be enforced to the letter, and with all the power that I can command.

I am Very Respectfully.

E. O. ESHELBY.

About the time of writing Mr. Eshelby, we also made inquiries in Cincinnati of a party closely identified with one of the best mediums in the country; the following reply was

received:

We (the medium and the writer—En.) have good reason for believing it to be the indiscreet work of some of the so-called media or seers that has prompted this law, and they are the ones to profit by it by learning wisdom and doing their legitimate work. Right on the line of the Journal's position is all this, and we are more and more in sympathy with that position. What we require is a better understanding. Then there will be a greater co-operation, stronger force, and our work will be better done. The Russell license law is the greatest stimulant the true cause has had in our city for years. So the good work goes on and on.

Under date of Sept. 21st, the same correspondent 'in answer to our inquiry of two days before as to how matters were working under the law, replies:

... The law (we have come to the conclusion) is good in a way. It has caused all to look around themselves and see what manner of work they are doing. It has caused some of the guilty ones to leave the city (so say the city papers). All the old, hopest and reliable media are going along in the even tenor of their way. I don't believe there ever was a time when more genuine spirit growth was taking place in our city than now.

This law never has caused my household four minutes anxiety, feeling as we do that certain people, in and out of the form if you please, require to be shook over h—it occasionally to keep them straight, and probably they are the ones the legislation refers to.

By referring to the title of the law it will be seen to apply only to cities of "the first grade of the first class," Cincinnati is the only city in Ohio of over 280,000 inhabitants -the number requisite to make a city of the "first grade of the first class" in that State; and the law was thus worded to avoid special legislation, but intended for Cincinnati

The Journal's readers have before them the text of the law, Mr. Eshelby's statement of its purpose, and the statements of a trustworthy citizen personally interested in whatever affects mediums, (1) as to the cause of the enactment of the law, and (2) an opinion upon the law and its workings after five months' trial.

Now let our readers, laying aside all bias and prejudice, join us in an attempt to take a comprehensive view of the several questions

It is a painful, deplorable fact that under the guise of mediumship, individuals of both

of our religion. They are what the priest is and in many smaller places, are engaged in most reprehensible practices, preying upon the frailties of human nature, debauching the weak, robbing the confiding, sowing seeds of domestic dissension and preying upon all who can be lured into their clutches. Every well informed Spiritualist knows this. Some of these vampires have more or less medial power, and they are far more dangerous than others who have none, for thereby they are the more easily able to gain psychological control of their victims. The advertisements of these wretches afford no small revenue to daily papers, and their practices are frequently aired in police courts, and accounts thereof spread out with startling headlines in the yery newspapers that help on the fraud by publishing the advertisements. Honest mediums have under the existing state of affairs no way of separating themselves in public opinion from the quacks and tricksters. The RELIGIO-PHILOSOPHICAL JOURNAL has for years been striving to aid reputable mediums and to reader the public exercise of mediumship respectible, by an uncompromising warfare upon all fraudulent mediums, and by endeavoring to teach investigators how to eliminate the multitudinous sources of error. In this work we regret to say opposition has been met from a Boston Spiritualist paper, and from various other inconsequential sources, also from some well-meaning people who either fail to comprehend the imperative necessity, or whose exceeding "charity" makes them timid about attempting to draw the lines. We have for years asserted that unless Spiritualists took the matter in hand and regulated it themselves, it would be attempted by the State Legislatures composed of members, ignorant of Spiritualism and thereby disqualified to act wisely and fairly. Whenever we have hinted at this in the Jour-NAL the whole horde of mountebanks, their defenders and dupes, have defiantly cried: Where and how are you going to draw the lines?" Many good people, while deploring the condition of affairs, have stood helplessly,. and in despairing tones, asked: "How is one to discriminate and how can the line be drawn?" And thus matters have gone flong until the very thing we predicted has taken place in Ohio; which will be followed by laws in other States having the same object in view, unless Spiritualists themselves at once take up the matter and regulate it themselves. The subject is, we frankly admit, surrounded with some seemingly perplexing problems, but they are to a great degree more apparent than real.

The Cincinnati man, a representative of the partisan Spiritualists, without making any distinctions between mediums and mediums, exclaims to the Commercial-Gazette reporter: "Those mediums are the ministers of our religion. They are what the priest is to the Catholic, and what the Protestant minister is to his brethren." How many intelligent Spiritualists will agree with that assertion? Not one that we know! Here is a sample advertisement taken from a large number, showing the kind of spiritual adviser Spiritualists are declared to hold in reverence, whose business is too sacred to be interfered with, who is a religious teacher:

MME.—CLAIRVOYANT AND TRANCE MEDICAL
actorishes all by her wonderful power, revealing every
important event that has occurred in the past, or will occur
in your future life; has the celebrated Paristan charms, guaranteed infallible; brings the separated loget er; cause love marriage and success in every medertaking; consultation per sonally and by letter.

Here is another:

M ME TRANCE MEDIUM AND MAGNETIC Displays a substance of the removal of the renowned Persian charm for love, business, health, etc.; gives full information in regard to lost or stolen property, describing articles with person having them, with name. Remember, — asks no questions, but tells you all the important events in your life, from cradie to grave. Consultations personally or by letter.

Where is the Spiritualist so rabid or debased as to have the boldness to declare that these advertisers are religious teachers; that they shall not pay a tax; that the strong arm of the law shall aid and protect them in their nefarious vocation? Where is the respectable Spiritualist who will not join hands with Mr. Eshelby and all officers of the law in suppressing such business, to the end that mediums following their legitimate calling may be freed from such company, and the weak and unwary protected?

Here is another specimen of the dignity and high religious character of the class Spiritualists as a body are called upon by outeries from Cincinnati, Boston and Philadelphia to indiscriminately fight for and protect from paying a license to ply their vocation, on the grounds that they are "religious teachers" or mediums. In the one case their "religious" privilèges must not be abridged and in the other their civil "rites" must not be "outraged" by asking them to divide their spoils with the city which furnishes police force to protect them in their practices:

SPIRITUALISM—EXTRAORDINARY MATERIALIZING Seances in the light Sunday, Tuesday and Thursday evenings. Business and medical sittings daily. A positive cure for nervous debigity and all chronic diseases.

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man. Indeed he has said so under oath, and that settles it. Once upon a time in an evil hour and under another name he was practicing his arts on the Pacific Coast, and being arrested for not paying a license, he swore that he regarded mediums as preachers, priests, clergymen, and that he pursued his calling as a religion, Unfortunately for this deeply religious soul, one of the witnesses for the prosecution swore he had caught the reverend gentleman; the devout clergyman, with a white band tied around his forehead, a white cloth thrown about his neck and shoulders, a sheet hanging from the waistband of his trowsers, and crouching in the corner of the cabinet, at the sexes in all the large cities of the country aperture of which there had just before been

exhibited a female spirit with a moustache. His lawyer was equal to the occasion however and argued that whether his client was a fraud or not it didn't affect the "religious" phase of the defense. Yet in spite of all the swearing of the defendant and pleading of his lawyer this religious teacher was found guilty of violating the ordinance.

Supposing a Methodist minister should publish in a daily paper such an advertisement for instance as the following:

METHODISM—EXTRAORDINARY EXHIBITIONS OF the power of the Holy Ghost and the gates of heaven set ajar, Sunday, Tuesday and Thursday évenings. Business and medical consultations daily. A positive cure for nervous debility, and all chrenic diseases. Clarence Shea, D. D., M. D.

About how long would it be before the no tice would be copied and commented upon by the press of the country regardless of politics or religion, and about how long would that minister remain in good standing with his church or evade payment of a license for the "business" end of his religion, provided a city ordinance covered such cases? Not long. And Spiritualists would be among the first to point out the charlatan and laugh at his

It has been proclaimed in certain partisan Spiritualist papers and also in several secular sheets, that the Republican party should be punished, because the Russell bill became a law by the act of a legislature having a majority of that party, and in the contest now waging between the two great parties in Ohio this argument is being used as campaign capital; the JOURNAL'S scope does not at present traverse the field of politics, but in the best interests of Spiritualism it protests against this, because a violation of justice is a stain upon the cause. The Russell bill was not a party measure and was not so regarded in the legislature. If Ohio Spiritualists who belong to the Republican party feel that their representatives in the legislature committed a wrong, let them deal directly with them. The genius of both the Republican and Democratic parties is in favor of the broadest religious freedom, and if the representatives of either party act contrary thereto, let them be elected to stay at home in the future. Every Republican, whose only reason for voting the Democratic ticket is the passage of the Russell bill, will regret his action if he thus votes; this we should say just the same were it the Democratic party arraigned.

The Ohio legislators agreed with the framers of the bill, that some act was needed to draw the lines and establish a standard, a work which Spiritualists should have done, and in their want of knowledge of the subject they, with those presenting the bill, blundered in framing it. The letter of the law is, therefore, likely to work hardship to hohest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby. This can readily be done at the next session of the legislature, and we feel certain that those who instigated its passage will be glad toco-operate with intelligent, fair-minded Spiritualists in framing a suitable amendment. In the meantime no reputable medium in Cincinnati will suffer.

If Spiritualists prefer to remain as at present, a vast, unorganized body, with no platform and no standard; if any person claiming to be a medium must continue to be, regardless of character or reputation, placed on the same level with well-tried and honest mediums, then it must be expected the outside world will step in and take a hand in abating evils which of necessity accompany such a condition of affairs. Let Spiritualists organize upon the platform of the American Spiritualist Association, and all the needed reforms will come about easily, quietly, naturally, with no undue hardship and no injustice to anybody.

Last week we spent a few hours most delightfully in the beautiful little city of Waukegan, as the guest of Mr. and Mrs. Dinning, After travelling the world over, spending several seasons in the fashionable resorts of Europe, a winter in Jerusalem, some time in Constantinople and sairo, and later on making a say in Chicago, these worthy people have settled down in Waukegan. With a splendid site on the bluff overlooking liake Michigan, and a fertile, rolling country, diversified with lakes and woods in the rear, Wankegan offers a healthy and most desirable home; and here our friends are enjoying themselves, as only cultured . Spiritualists can. Here, too, Judge McAllister and other professional gentlemen have their homes and go daily to Chicago. Once upon a time Spiritualism had a strong fosthold in Waukegan, and its adherents were zealous in its public advocacy. In an evil hour Dorus M. Fox made it his home; through the scandals growing out of his relations with Nettie Pease, and other matters, Spiritualism received a blow from which it has never revived and will not, until its adherents organize upon a permanent basis with character as an indispensable condition of membership in the association, thus giving a guaranty that such' people as Fox, Hull and others of the same ilk, cannot foist themselves upon Spiritualists, nor justly be pointed to by the outside world as exemplars of the teachings of Spir-

The Late Spiritualist Newspaper.

By what is printed in the English Spiritualist periodicals, it appears that Mr. W. H-Harrison, of 41 Great Russell Street, London. has been left with about £130 of financial loss on his shoulders after 14 years public work in Spiritualism, in connection with the late Spiritualist newspaper. This should not

Honors to a Western Medium.

Farewell Reception to Mrs. Maud E. Lord. The Affair takes Place in Tremont Temple.

[Special Telegram.] Boston, Saturday Evening Sept. 22nd. To the Editor of the Reitgio Philosophical Jour

The reception tendered to Mrs. Lord took place this afternoon, in accordance with the notice in last week's JOURNAL, in Tremont Temple, which was lavishly decorated with flowers contributed for the occasion. The affair was a perfect ovation and everything passed off most happily. Mrs. Lord was greatly surprised at the number present, there being fully eighteen hundred in the hall, including a number of evangelical ministers and church people; her advance to the platform was greeted with prolonged applause, and as she looked over the large audience and saw the upturned faces wreathed with smiles of welcome, and felt the kindly magnetism from nearly four thousand eyes, she appeared greatly affected. Miss Kittell's quartette assisted by the accomplished sing. er, Miss Fuller as soloist, furnished charming music fit for angels to listen to, and which if further inspiration than the object of the gathering had been needed, would have furnished inspiration for the eloquence which

Appreciative remarks were made ty Mr. Eben Cobb, who is doing so much good work for Spiritualism in this city, John Wetherbee. whose facile pen so often furnishes the subscribers of Spiritualist and secular papers with interesting reading, and Dr. Lyon. A striking feature of the hour was the presentation to Mrs. Lord of rare and beautiful flowers by Mrs. Hafdy, a well known Roman Catholic, who also recited an impressive goodbye poem.

Mrs. Lord expressed her high appreciation of the honor conferred upon her as a woman and a medium by this spontaneous outpouring of numbers and good will; she gave a brief and highly interesting account of her experiences of twenty years as a medium and exhorted her hearers in glowing terms to realize the beauties of Spiritualism and to let its teachings lead them ever upward and onward to a higher and better life. She was listened to with intense interest and wrapt attention by all present.

Mrs. E. J. Pike and Mrs. Barnicourt each gave the medium a farewell blessing and wished her God-speed and an early return, in which all present joined. This is the first time that Tremont Temple, a Baptist church, was ever opened to Spiritualists, and this with the large gathering, made up of those holding all shades of religious beliefs, is one of the significant signs of the times and should afford encouragement and be an incentive to every worthy medium.

A Tramping Outcast.

A correspondent who says he was at the Clinton (Iowa) Camp Meeting for a few days inquires, "Who is Moses Hull?" He is an outcast from respectable society; ten years ago he openly and boldly confessed in Woodhull and Claffin's weekly his belief in, and practice of, sexual promiscuity. With the decay of Woodhullism, Moses sank out of sight, covered by his own ignominy and has ever since eked out a precarious livelihood. He left his wife in penury and took up with one Mattie Sawyer, whom report says he has since mar-

... Several years ago he attempted to speak at Lake Pleasant Camp, but was effectually silenced. Eately with the aid of D. M. Fox. another free-lover, and a dead-beat as well, Hull has been able to get a hearing in some places, at the Clinton Camp among the rest. If the managers of the Clinton Camp Meeting desire success, and to have their camp looked upon as a decent, respectable place, and we think they do, they will give Fox, Hull & Co. notice to keep away hereafter. No meeting or camp which offers its platform to such men is worthy the support of decent people, and will not have it when the facts are known.

C. McCall Black, of Canton, Ill., writes: We have just had a 'materializer' here, and should any of your numerous readers ever refer to you as to the genuineness of the materializations of a certain E. C. Trinen, of Evansville, Ind., if you do not know aught of him, refer them to me, and I can furnish the names of nine good substantial citizens of this place, who can tell them unhesitatingly and with truth that his so-called materializations are entirely too material-in fact, that they are none other than the man himself, and that the only test received is but the reflection of what some thoughtless person gives him; they and they alone are . the only ones that hear the name of some of their departed or receive a communication the import of which is mostly, 'God bless you.' To the true medium I am a friend, both in heart and pocket, but I wish not to befriend or be befriended by the so-called mediums who have not a spark of honor or principal within them."

When in Saratoga we had a pleasant interview with the editor of the Sentinel, Mr. E. J. Huling; he wan earnest Spiritualist and does not keep his light hid under a bushel. His daughter, Miss Caroline, is a talented young lady who will yet be heard from in the field of political reform. With all her varied duties she is a Notary Public, having received the second commission issued to a woman in the State of New York. Miss Huling paid Mrs. H. M. Poole a high compliment when speaking of the Woman's Department of the

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 A. M., such notices must feach this office on Monday.

Cephas B. Lynn has been lecturing in Stafford Connecticut, to intelligent and appreciative audiences.

The first number of the English Illustrated Magazine will be published in October next.

Mr. J. B. P. Day, whose face is familiar to every inhabitant of Monons county, Iowa, has been taking a rest from his arduous labors by spending a few days in Chicago.

Mrs. Emma Nichols is greatly missed in Chicago; daily inquiries are made at the JOURNAL office as to whether she and Dr. Nichols cannot be induced to leave Vermont and return west.

Mr. O. P. Kellogg is engaged to speak for the First Society of Spiritualists of Philadelphia until the first of November. All communications for him should be addressed to 2,209 Thompson Street, Philadelphia, Pa.

Mrs. R. C. Simpson's mediamship has been a source of pleasure and profit to many visitors to the Exposition now in the height of its season in this city. Mrs. O. A. Bishop also has numerous country patrons who have visited her before or heard of her gifts.

Mr. J. N. Blanchard of Delphos, Kansas, remits \$17 for subscriptions and the Home Circle pamphlet. He says the pamphlet is the best thing of the kind ever published; in this he has many to agree with him. Brother Blanchard and his co-workers are alive and doing.

Mrs. R. C. Simpson, the well known and excellent medium, sends in six months' subscription for Mrs. Margaret Patty of Windsor, Ind., and says: "A woman who works for eight dollars a month, is self-reliant and willing to earn her way, is deserving of consideration; although I have wants for every dollar I can earn, I feel to help Mrs. Patty this much."

The editor of the JOURNAL spent last Sunday in Kalamazoo, Michigan, where he met Dr. A. B. Spinney, Mr. and Mrs. Silas Bigelow, Mr. Kaiser and other warm friends. Kalamazoo is a thriving city of some 15,000 inhabitants, and has more good hotels than any place of its size we ever saw. The American House, where Dr. Spinney puts up, is excellent.

The English Illustrated Magazine (Macmillan & Co., New York), is designed for the home, and for the instruction and amusement of the young and old, and it will be conducted in the belief that every section of its readers, in whatever direction their tastes and interests may tend, are prepared to demand and to appreciate the best that can be offered to-them. Price, per copy, fifteen cents. Annual subscription, postpaid, \$1.50.

An exchange says that Mrs. Alphonso Bradford of Hyannis, Mass., who has been in a trance for a week, has recovered her senses. Twelve years ago she was similarly affected, and remained in a death-like sleep for twenty-two days. The physicians say it was not a trance, but a sort of spiritualistic phenomenon. - She is twenty-five years old and high-

Christopher Columbus does not rest in his grave as quietly as William Shakespeare. The ashes of the great discoverer, first buried at Seville, have been moved about till they finally lie in the Cathedral of Saint Domingo, and now they are to be turned out of their resting-place and inclosed/in a plate-glass urn. This urn is to hold the casket contain-ing the actual ashes in such a manner that the remains will be plainly visible.

Speaking of the horrible murders committed by Dr. Hatt wa of Philadelphia, the Christian Union says: "The mere fact that such a horrible profession could have been carried on for so many years in a Christian city like Philadelphia, in which every murder of the hapless infant involved as a necessary accessory its mother, indicates in Christian civilization a condition of things which would make us shudder if it had characterized ancient paganism."

Draw-poker, from the scientific point of view, is the subject of an entertaining article by Richard A. Proctor, in The Modern Age fer October. The same number contains "Bulwer, Macready and 'Richelleu,'" by the Earl of Lytton (Owen Meredith), a detailed account of the deliberations between the author of "Richelieu" and the creator of the part, drawn principally from the correspondence between the actor and the dramatist.

Mrs. Morse-Baker, formerly Mrs. Hannah Morse and well known years ago in the West as a lecturer, is now in Iowa, where she will remain for the winter. We have, during the past summer, heard Mrs. Baker highly spoken of as a lecturer by eastern people, and she formerly was successful in the West. Mr. Baker, we are told by those who have heard him, is also an able speaker. Mr. and Mrs. Baker are now making a visit at Nevada, Iowa, where those interested may address them.

The last week's Tribune records of police court transactions contains two items which stand out in strange contrast to each other. Justice White imposed a fine of \$50 on a worthless fellow who was caught in the act of making improper overtures to school girls, Justice Foote imposed a fine of \$75 on a frail creature of seventeen whose only proven offense was walking on Clark street in company with a man at an unusually early hour in the morning, such inequalities in the administration of the article called "justice" may well call up a blush of shame to the cheek of any one who believes in equal rights before the law.

A man in Saco, Me., recently bought a box of second-hand theological books and two hundred manuscript sermons which belonged to a Baptist minister. A curious feature about the sermons is that they have numerous stage directions, of which a few samples are given: "Deliver this passage in solemn tones;" "scornful smile after the word 'never;" "Pause long enough to count twentyfive after this passage;" "class Bible with violent slam after this assage;" "contem-plate celling in attitude of adoration at this point;" "sarcastic wave of hand;" "rapid gesture."

One who was present at the Spirit Communion Meeting at the West End Opera House reports a good attendance last Sunday afternoon, in spite of the rain. The exercises consisted of a piano solo by Miss Sarah Williams; short addresses by Mr. Blair and others; and tests and music by Mrs. Bromwell's controls. The spirit of Mrs. Nichols gave a message to the effect that she did not die in a trance in Dr. Sykes's office, as reported by the local papers, but from heart disease. She thanked all for the kindness shown her, and was happy to testify of the return of spirits after the so-called death. The meetings are conducted by Mrs. S. E. Bromwell, of 435 West Madison St., who cordially invites all good mediums and singers to assist in making the meetings a treat to all.

The Enterprise of Barre, Vt., says: "There is a child wonder in this town: Georgie, son of Albert Reed, aged four years, is talking with an unknown playmate. He says it is a little girl and her name is " Barkie," He carrics on a regular conversation with her, as though it was some real person he is talking to. One day his mother asked him how the fittle girl looked? "Oh," said her "she has got on a pretty dress, and has nice curls." Again his mother asket him why he did not have her come into the house and eat with them. He replied, "Because she is a spirit, and cannot." The parents of this child are surprised at his strange actions, as they have never said any thing about Spirituatism in his presence. Here then is a matter for the Spiritualists to investigate."

It has for some time been well known that the church which Calvin founded and so tenderly nursed in Geneva, had become largely the prey of rationalism. The form of the old Protestant Church remained, but the spirit had fled. Latterly matters have become worse' and worse. It is now stated on most reliable authority that every minister of that church -elected, by the way, by popular suffragesince 1874, is either an avowed agnostic, or in some way, more or less direct, an opponent of Christianity. A local paper called the Genevois, unblushingly declares that nowadays people trouble themselves little about what is called the salvation of the soul; that men of well balanced minds rather give their thoughts to making the best of this world; that faith has had its day, and that religious belief is rapidly becoming a thing of the past. This for Protestant, Calvinistic Gene-

An exchange says: " A daughter of William Kildey of Catawissa, Pa., was taken with convulsions some time ago, and while the fit was upon her she made noises resembling the barking of a dog and the mewing of a cat, and in addition spoke German, a language tends vunerals. Telegraphic address, Cerlon, O. she had never learned. She told her father that a young man whose escort she had refused, said he would turn her over to a woman named Mrs. Boyer, who for years had been e-teemed a witch in that section. Mc-Lain, a peddling witch doctor, offered to cure the girl, and her father says the doctor's treatment was successful. Another witch doctor showed the girl's half-sister a picture in a basin of water, which he said was a likeness of the person who had bewitched her sister, and she declared it was Mrs. Boyer. John Boyer, the old lady's son, sued the doctor for defamation of his mother's character, and he was bound over to answer. The attempt to combat the superstition was futile. and the Boyer family have been compelled to move away."

J. Frank Baxter is prepared to negotiate with parties relative to week- evening work the coming year, in any places easily reached from the following cities mentioned, where he has Sunday engagements pending. He will lecture on Sunday, Sept. 30th, in Lynn, Mass.; Sundays, Oct. 7th, 14th, 21st and 28th, in Boston Spiritual Temple; Sundays, Nov. 4th, 11th, 18th and 25th, Brooklyn, N.Y.; Sundays, Dec. 2nd, 9th, 16th, 23rd and 30th, Philadelphia, Pa.; Sundays, Jan. 6th and 27th 1884, Brockton, Mass.; Sundays, Jan. 13th and 20th, Providence, R. I.; Sundays, Feb. 3rd and 10th, Boston, Mass. (Temple); Sundays, Feb. 17th and 24th, Providence, R. I.; Sundays, Mar. 2nd and 9th, Haverhill, Mass.; Sundays, Mar. 16th and 23rd, unemployed; Sunday, Mar. 30th, Boston "Ladies' Aid Society," probably; Sundays, April 7th and 14th, Springfield, Mass.; Sundays, April 21st and 28th, Boston, Mass. (Temple); Sundays, May 5th, 12th, 19th and 26th, Willoughby, O. Tuesday, Wednesday, Thursday and Friday evenings, Sept. 25th, 26th, 27th and 28th, he lectured at Saratoga Springs, N. Y. Address him (wherever he may chance to be) at 181 Walnut st., Chelsea, Mass.

The laying of the concrete foundation for the pedestal of the Bartholdi statute was begun last Monday, and it is expected that the entire work will be completed on Nov.

A pretty story is going the rounds of the papers that Mrs. Frances Hodgson Burnett picked berries to pay the postage on the manuscript of her first published story.

A prominent Jewish rabbi calls newspapers "the Bible of to-day." He possibly means to imply that they are wholly writ.

Esthetic Religion.

The Rev. H. R. Hawels, of London, is a preacher who is making a desperate effort to combine religion and esthetics—not esthetics in their genuine significance, but as files trated by that fashionable calamity which is making such inroads in our midst, and which is known as culture. The Rev. Hawels is not unknown to American readers. He first came to their notice in a work called "Music and Morals," probably one of the stupidest and most inaccurate books ever written, the musical parts of which were cribbed from a variety of sources, while the morals have never yet been discovered. He next came into publicity with a work on Afficienan humor, in which he was so densely practical that he defiantly disputed several of Bret Harte's and Mark Twain's exaggerations, and proved them untrue by mathematical demonstration.

This is the man who is going to combine religion and esthetics, and it is not too much to say that it will probably have much the same result as his attempt to combine music and morals. He first took a house in St. John's Wood, painted it yellow, filled the windows with peacock fans, christened it "Au ber House," and gave entertainments in which Mrs. Haweis explained the dogmas of modern cult and the Rev. Hawels sought to harmonize them with religion. After the death of Dante Gabriel Rossetti he rented his house in Cheyne Walk, Chelsea, adorned it like the other, and resumed the religious cult entertainments in lieu of church services. Mrs. Haweis is now endeavoring to induce the ladies to doff the present fashionable style of dress and don Greek robes, while the Rev. Haweis with equal zeal is seeking to introduce the Greek idea of beauty into religion. As all the modern esthetes claim that their cult is Greek, we may expect to find the Rev. Haweis, if he should be successful, in a yellow church with gaudy sunflowered frieze, intermediate and dado, standing in a Queen Anne pulpit, arrayed in a Greek robe and fanning himself with a peacock fan, preaching to a congregation of London Greeks reclining on couches and dividing their admiration between their Grecian shepherd and the fine collection of Japanese bric-a-brac on the altar rail.

The Haweis religion is a very comfortable one. There is no helf or devil in it. There is no particular responsibility attaching to it. There is no dogma of rewards and punishment. Its properties are all Grecian, and consequently all beautiful. There is plenty to eat and drink in it. All its duties are perfectly lovely, and all its enjoyments are too Every one goes to heaven if he or she is sufficiently cultured, and the Haweis heaven, we presume, is nothing if not Greek-where Grecian angels play upon the Grecian mouaulas and Pan pipes, and the Olympian deities are not ostracized, and where Mr. Haweis will be allowed to discuss culture with Diana and beauty with Apolfo. It will be observed that the Haweis religion is not like that foretold by John the Baptist and preached by Paul, that it has no duties and no penalties, and that none of its disciples are obliged to undergo discipline. As a fashionable relig-ion it is very easy and comfortable, and it may make some converts, for to the victims of the modern cult craze nothing seems too grotesque to be accepted. It would be unfair, however, not to credit the Rev. Haweis with having carried out the Grecian idea. The "Amber House" resembles nothing ro much as the altar which Paul found in Athens with the inscription, "To the Un-known God."—Chicago Tribune.

Business Aotices.

Among ladies and gentlemen of refinement, Dr. Price's Perfumes are a fine toilet luxufy.

8600 partner wanted, genteel office business, suit-able for lady. Prefer Spiritualist, Adr'ss, Withis office.

Hipson Turrix lectures on subjects perthining to O. address, Berlin Heights, Ohio,

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At Big Flats, N. Y., September 18th, 1882, by J. H. Harter of Auburn, N. Y., Mr. Israel P. Jones of Corning, and Mrs. Sarah L. Hollister of Septemberlie, N. Y.

Grove Meeting.

The First Spiritual and Liberal Society of Chatter The First Spiritual and 'Liberal Society of Chattapooga. Tedonessee, will hold a Grove Meeting near the city, commencing on the 18th and dessing the 28th day of October, 18x3. This is an epoch in the South, a grand raily of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the country will be present giving an opportunity for full and therough increasingstice of Spiritualism. Will you after us the pleasure of pour attendance? Invite your appreciative friends to accompany you and partage of this feast of gued things.

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The Church of the New Spiritual Dispensation had religious services in their enurse actifor. Clinion Agenus, below Myrtie (cotrains on Clinton and Waveriy Avenues), at 2 and 7 30 r s. Sunday School for actula and children, at 2 and 7 30 r M. Ladies Ald Society musts every Wednesday at 2 30 r M. Church Social mosts every Wednesday at 2 30 r M. Church Social mosts every Wednesday Psychia. Ey teruity for clauses in Mediagnality, Thursday, 7:30 r. M. All meetings free and the public coefficient in the control of the coefficient of the coefficients. dy invite). Announcements of breakers.—Mrs. Abby N. Durnha

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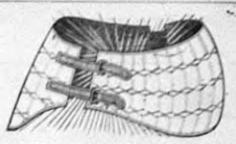
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Weighing the Baby. BY HATTIE J. BAY.

How much do you think the baby weight? This little, rosy, nestling thing, Lying within its wrappings soft . And with itself such love did bring!

I'll tie the knot and hold the scales, For we must do our work aright: And you may tend upon the bar As I turn the figures to the light

I'll raise it just a little higher.'
That we may get the perfect weight. There, that will do, now look and see-

Only eight pounds upon the bar!-That marks the weight upon this day. Of this bright human being, small: Its little soul we cannot weigh.

We cannot welch the fragrance rare of late's breath, so pure and sweet; We cannot weigh the cosy tint Upon the little, dimpled feet. We cannot weigh the rays of light

That shine among the curls of brown; We cannot weigh the beauties rare That's wrought from toe to curling crown. We cannot weigh the web of life

That dwells within this little one; We cannot weigh the golden warp That from this little soul is spun.

Only eight pounds upon this day! So small and frail to human sight: But here, within this casket small, There lies a jewel pure and bright. A soul, immortal as our own, Looks from those little eyes of bine, One that lives throughout all time:

Lives long, eternal ages through. We only weigh the mortal part That's piscod within our watchful love; We'll ever try to guide aright The soul that's loaned us from above.

When we shall gain our final home Within the realms of endless day, Pure Angel hands shall tend the scales; They'll weigh the soul and not the clay.

We'll all receive our honest weight In that blest home of rest and light, For Heaven's scales will never fail; They'll weigh our souls and acts aright.

And this wee treasure that to-day Marks only eight upon the bar, In God's good time may more than weigh In noble deeds our weight by far. Fond du Lac, Wis,

An Orgy at the Gallows.

The recent execution of Barbara Miller, a colored woman, at Richmond, Va., convicted of being an ac-complice in the murder of her husband, was in the nature of an orgy rather than of the performance of a solemn act of justice, and it is questionable wheth-er it was not an encouragement rather than a deterrent of crime. There was nothing in the execution itself that made it a penalty to the miserable creature, and there was nothing in its environments to terrify the class to which she belonged. On the other hand, the murderess was convinced that she was a saint going to her reward, and that she was to be accompanied by a troop of angels who would excert her into the other world. Such was the effect of the consolations administered to her by her relig-lous adviser, and if there are any other colored women in Virginia who are on bad terms with their hus-bands and within reach of similar grotesque spirbinds and within reach of similar grotesque spir-ltual influences and comforts it will not be surpris-ing if there is quite an exodus of unfortunates from this world to the other, and plenty of employ-ment for the hangman and the clergyman. Barbara Miller was as happy in taking hor departure from so-clety as any debutante just entering upon it. She re-marked to the officials: "I am just as sure of going to Heaven as I am that I am standing here talking. I am sure of it, and if you all are as sure of going there as I am this day, you will be happy, and you will all get there." There was nothing in the so-lemnity of the scene that made her forget the femi-nine weakness for dress, and her wants were gratified by providing her with a white Swiss muslin gowa, a wreath of flowers about her neck, and a bouquet of huge dimensions to hold in her hand. She at first decided to have a pair of white slippers. for dress, and her wants were grati but subsequently changed her mind and went to the gallows in her stockings, saying: "I will walk along in my white stockings and ger my slippers at home. In Heaven I'll wear golden slippers, and I have picked out the streets there upon which I'll walk." Thus arrayed, the fantastic, miserable creature all es and grimaces, was put out of the world. She smies and grimaces, was put out of the world. She had not been a very conspicuous or ornamental addition to society during her earthly pilgrimage, but her exit was accomplished in a style which was very agreeable to her, and which will make a decided impression upon those of her kind who are left behind. What can be more attractive to them than to take their departure from this world in Swiss muslin, with corsage and hand bouquets, with one angel piloting the way and an angel on either one angel piloting the way, and an angel on either flank to add to the picturesqueness of the flight, and the thought that all this pageant may be procured by helping their paramours to put their husbands out of the way?—Chicago Tribune.

Alcohol as a Remedy.

I do not intend to deny that the use of mild alcoholic tonics, as a substitute for the frightful reme-dies of the melieval Sangrados, is a decided improvedies of the indieval Sangrados, is a decided improvement, but still, it is only a lesser evil, a first step of a progressive reform. Alcohol lingers in our hospitals as slavery lingers in the West Indies, as the witchcraft delusion lingers in Southern Europe. Has alcohol any remedial value weatever? Let us consider the matter from a purely ampirical standpoint. Does alcohol protect from malarial fevers? It is a well-known fact that the human organism cannot support two diseases at the same time. Rheumatism can be temporarily relieved by producing an artificial inflammation; a headache yield do a severe toothache. For the same reason the alcohol-forer affords a temporary protection from other tebrile symptoms—i. c., a/min might fortify his system against chills and ague by keeping himself constantly under the stimulation is followed by depression, and during that reaction the other fever gets a chance, and rarely misses it. The history of gets a chance, and rarely misses it. The history of epidemics proves that pyretic diseases are from e ghi to treater times more destructive among dram-drink-ers than among the temperate classes; rich or poor, groung or old, abstainers are only centesin ited by diseases that decimate drunkards. On no other point is the testimony of physicians of all schools, all times, and all countries, more consistent and unani-

Is alcohol a peptic stimulant? No more than Glauber's-salt or custor-oil. The system hastens to rid itself of the noxious substance, the bowels are thrown into a state of morbid activity only to relapse into a morbid inactivity. The effect of every laxative is followed by a stringent reaction, and the ha-bitual use of poptic stimulants leads to a chronic constipation which yields only to purgatives of the

most virulent kind. Does alcohol impart strength? Does it benefit the exhausted system? If a worn-out horse drops on the highway, we can rouse it by sticking a kuife into its rits, but, after staggering ahead for a couple of minutes, it will drop again, and the second deliquium will be worse than the first by just as much as the hostel strength as sill described in the second deliquium. as the brutal stimulus has still further exhausted the little remaining strength. In the same way precisely alcohol rallies the exhausted energies of the human body. The prostrate vitality rises against the fee, and lab rs with restless georgy till the poison is expelled. Then comes the reaction, and, before the patient can recover, his organism has to do double work. Nature has to overcome both the original cause of the disease and the effect of the stimulant. See Fron "The Remedies of Nature," by Dr. Felix L. Oscald in Popular Science Monthly for October.

Inharmonious Phenomena.

To the Editor of the Religio-Philosophical Journal: There is an argument (?) affoat, the supposed tendency of which 4s to show that Spiritualism is not founded upon a scientific basis. The theory of the argument is substantially that the phenomena the argument is substantially that the phenomena are not in harmony with the alleged cause. Again, that the different phenomena require different bases of solution. I have recently reed a lengthy lecture, the object of which was to establish these two propositions. KeeplogNefore us the fact that ignorance often makes one feel wise, it would seem these owlike propositions are mere sound. If there is an existence of our intelligence after the body is tablacide the movelty of that position of itself precludes the possibility of our having any well defined ideas of its peculiar modes or conditions. It is almost self-evicent, that without understanding these, we cannot say whether the phenomena are in harmony not say whether the phenomena are in barmony with the cause. No candid thinking man will deny that it is an impossibility to explain the modes of spirit manifestation to the understanding of one who had not experienced both the mortal and spiritud life. If my horse could understand my language, would it be possible for me to make him comprehend the telegraph? Without the fundamental rules of arithmetic can we master geometry? The cases are The very nature of spirit life being to us unthink-

able, precludes the possibility of our comprehending it. It follows that the stalement that the phenomena are not in harmony with the alleged cause, is wholly deaningless. A similar answer would certainly be sufficient to the second proposition; but we have still another. No matter what may produce the phenomena, we see that they seem to require different bases of solution. Does it follow that they are nothing at all? Why argue in this case differently from what we do in all other cases? In other manifestations of nature when we have concluded that carried cases are their manifestations and their certain causes produce the manifestations and then find that other phases require a different solution, we infer that our own explanation may be wrong, or that there may be different modes or phases of the phenomena. Let us conceive of an individual from some planet where there is no wind, attempt ing to account for our atmosphere; at one time he might imagine that it is caused by heat; again by cold, when finally he might conceive of a correct ex-planation. If the proper explanation of the pueu-matic disturbance had been given him at first, would he be justifiable in calling it in question, simply because the phases varied?

It is truly encouraging to observe the vaporish quality of argument which the antagonists of Spirit-nalism bring against it. When Columbus was assailed by the scientific men of his day for setting scien-tific law at naught, in claiming the roundity of the carth, they used more potent arguments, that do our present scientific (?) men. One gentingan who used to squeeze his eyes shut and pretend that he was under spirit influence, and thus deliver fectures, has turned (?) materialist, and now labors to show that there can be no such thing as a purely mental state without a physical cause!!! Query: Who doubts it? and what of it?

Shirl life does not results much proof; we see it

Spirit life does not require much proof; we see it just as we see that certain bodies fall to the earth. As to the laws governing it we shall probably never understand them until we have experienced spirit life.

B. R. ANDERSON.

Concordia, Kans.

Have I Seen Materialization?

To the Editor of the helleto Philosophical Journal.

On the evening of Aug. 28th, we had a medium at our house for the purpose of giving a s-ance. There were six persons present, all believers, and harmonious. After putting up the cabinet, which was a light square pine frame covered with coarse cloth, the medium took her seat in it; her hands were tied together. Soon after the feath working a start the seath of the sea together. Soon after the Front curtain was dropped, and the spirits (so-called) appeared immediately, clad in white, showing themselves at each side of the curtain, but did not come clear out; the medium giving the names as they were made known to her. Many of the names were unknown to the writer, but were recognized by the strangers present who had never tectore attended such a stance. We were particularly struck with the clear whiteness and new appearance of their garments, while the medium had on nothing white. A bleeding soldier presented himself to the medium, which so frightened her that she called desperately, "Raise the curtain," and she was loth to have it down again.

By what system of house peeus these things are

By what system of hocus-pocus these things are done I know not; yet materialistic parties seem to know all about it, and tell us we are deceived; that such things are all tricks or sleight-of-hand; and when these forms speak to us, as some of them did, and tell of past things, beyond the possible knowl-edge of the medium, it must be a sleight-of-tongue, I

Suppose. In about five minutes after the fright, the medium was entranced; then the forms began to come clear out; some to retire back again immediately, others would seat themselves an instant, then retire; then they would go to some of the circle and walk across the floor with them—in some instances three or four times. One of them fell and went out of sight like a flash, but there was substance enough to it to make a noise as it struck the floor; it did not move off, but vanished.

Each in turn was taken into the cabinet, and their hands put upon the medium, that they might feel and know that she was there in the chair. The form that led you in, led you out again, and would then raise the curtain so that the sitters could see both form and medium at the same time. One spirit came clad in black, purporting to be our son twenty-five years in spirit-life. He took his mother into the cab-inet but could not retain his form long enough to go through the programme. A neice then came, who was separated from the mortal in California. She went through her part as the others had done. Each

in the circle go, samething; some more than we did.

A form that came and took us into the cabinet, purported to be a sister, who made the request that wondopt her daughter, who is many miles away, she giving her name correctly. Afterward the form came a second time, walked across the floor, and al-luded in a joking way to failures we had met with in trying to get her photograph with others. She was by our side, and I looked the same instant, and she was gone; she did not go behind the curtain, for it did not move, but she had vanished. Now. Mr. Editor, I w.ll repeat the heading to

these items, Have I Seen Materialization? C. W. SMART.

Hay Fever Now and in 1835.

Those of the Sun's readers who are now skulking around the country trying to hide their heads from the annual visitation of hay fever, may take a little interest in knowing that half a century ago the habits of their tormentor were about the same as they are now, and that the pesky disease was held in the same esteem then by its victims as it is at the present

The celebrated wit, the Rev. Sydney Smith, in a The celebrated wit, the Rev. Sydney Smith, in a letter to Dr. Holland, written in June 1835, says:

"I am suffering from my old complaint, the hay fever, as it is colled. My fear is perishing by deliquescence; I melt away in nasal and lashrymal produvia. My remedies are warm pediluvium, cathartics, topical application of a watery solution of opium to, eyes, cars, and the interior of the nostrils. The thembrane is so rritable that light, dust, contradiction, an absurd remark, the sight of a Dissenter—anything sets me sneezing; and if I begin, sneezing at 12; don't leave off till 2 o'clock, and am heard distinctly in Taunton, when the wind sets that way, a distance of six miles. Turn your mind to this little curse. If of six miles. Turn your mind to this little curse. If consumption is too powerful for physicians, at least they should not suffer themselves to be outwitted, by such little upstart disorders as the hay fever.—N. I.

Andrew Jackson Davis.

The individual who could elaborate the sentiments found in "Nature's Divine Revelations," "Penetralia," or "Arabula" we should imagine must possess much of the strong Christian and child-like graces; but we of the strong Christian and child-like graces; but we would hardly imagine him to be the simple, charming and delightful companion so many have found him to be within the past few weeks of his sojourn in town. Full of guileless innocence and playfulness, sparks of wit and flashes of wisdom drop from his lips at times and show that the man who has entered so near to the throbbing heart of humanity, and pictured the wrongs and wees, and found their remedy or their solace, has kept his own spirit pure and free from the hardness of the bigot and learned the lesson of love fo universal humanity.—From the Gazette, Hyde Park, Mass., Sept. 8th.

Acknowledgments.

To the Editor of the Religio-Philosophical Journal; I desire to return my grateful thanks to the friends everywhere who sent to me so many words of sympathy in my sudden and severe prostration, which culminated in almost total blindness in April last. It came suddenly, and when the best occulists in our city said that I had but one chance in a hundred of ever having my sides referred there who haves ever having my vision restored, those who know me personally can tell in what auguish of mind I was, when this announcement from the best scientific diagnosis that could be obtained, was given me. The augels sent to me a tried and true friend, Dr. Eugens rowell, who on hearing of my affliction, came as a good Samuritan to my darkened room, and said that he would send Dr. Charles E. Kenney, the clairvoyant and magnetic physician, who, he believed, could help me. Dr. K. gave me plue treatments and through his medial powers I received great benefit. A change his medial powers I received great benefit. A change of air was suggested, and a visit to the mountains of Vermont followed, aiding me in my restoration. On my return to my home I found br. K. had left the city for the summer, and I was treated by Br. Thos. H. Laramine, a magnetic and vitanathic physician of our city, and his manipulations and magnetic and

H. Laramine, a magnetic and vitapathic physician of our city, and his manipulations and magnetic and electric bettery were of great benefit to me.

At Lake Pleasant I received much benefit through the medial powers of Mrs. L. A. Passo, and also through Housel, H. Datley, and while my vision is still somewhat banalred and I am prohibited from active work in the cause for many months, Lam steadily improving. I am deeply grateful to the bests of spirits, who through vaxous mediums have done all in their power to aid in my restoration to health. I give to the Spirit-world my grateful thanks for their interest in my welfare and kind appreciation of my humble efforts to do all in my power for a rational Spiritualism in the 37 years I have been a Spirituality. The experiences of the last lew months have made me, if if were possible, to realize more completely the nearness to us of the augelic hosts, and I have found when I have placed myself in the right condition of receptivity, the blessings have come to me. Should it he so ordered that my active work in the cause is ended, I shall wait in patience for the glad summons from supernal shores to "Comp up highers" and if there is more work wet for me to do glad summons from supernal shores to "Come up highers" and if there is more work yet for me to do when time and opportunity is given me, I shall try to hisband what vital forces I may have and work for the cause as best Lean. Brooklyn, N. Y. S. R. Nicotota

A Note of Warning.

To the Editor of the Religio-Philosophical Journal

A number of Spiritualists having been deceived A number of Spiritualists having been deceived by a person calling himself. Emerson, and claiming to give scances similar to Mand Lord's, also slate-writing by daylight, and an exposure having disclos-ed his manner of deceiving, I thought a few sugges-tions might check him and other similar impostors. When a stranger introduces himself, it would be well to learn what place he was at last, and when the left there.

well to learn what place he was at last, and when he left there. This impostor was here long enough to learn some particulars of the best known Spiritu-alists before he introduced himself to them as just arrived. In forming a circle, take pains that the arrived. In forming a circle, take pains that the medium shall not know who is to be there and avoid introduction until afterwards. If possible introduce the medium into the circle after the arrangements are made, and light put out, as this checks his noting where the articles are; but if this cannot be done, a change can be made immediately after the light is out; this can be done without disturbance where the medium is honest. Have some of the articles placed outside, especially if there be a violin and bow which can be employed for reaching and tapping persons when his hands are tied, he holding the bow in his mouth. Request some trustworthy person to sit lu-side and hold the medium's hands, as in this case one hand was free of any member of the circle, and when he pretended to have his hands held, he would slip one into that of the person in front, leaving it to be inferred that some one on either side held the other, and if inquiries were made as to whether his hands were held and by whom, he would slip the other into some one's hands as quickly that the replies completely deceived. When requested to ask who touched you, keep quiet, as this gave him a chance by creating confusion to select some one to whom to give names; in the circles I attended nearly all asked at once. Have slates fastened together, and especially guard against their being removed; should writing be done on the lap, note which side it is. In daylight slitings, give no opportunity to learn any particulars, and especially avoid allowing him to wash the slates or take them from the table where the sitting is held. I believe if these suggestions are carried out, no similar impostor can succeed; neither need it disturb harmonious relations with dip one into that of the person in front, leaving it to neither need it disturb harmonious relations with any honest medium.

Said impostor is short, thick set, blue eyes, light brown hair, light complexion, smooth face, large mouth and teeth, laughed much when talking, as-sumed an appearance of candor, and also indifference itualists to put all possible obstructions in the paths of impostors, I have sent you this article, hoping it may help others to protect themselves. A. S.

Lansing, Michigan

Notes from Leadville.

To the Editor of the Religio-Philosophical Journal: I am much pleased to notice in the JOURNAL the

I am much pleased to notice in the JOURNAL the good work you did while East—free-lovers, frauds and fanalics, "must go"—and the GOURNAL is one of the best and strongest levers to Est them.

The cause of Spiritualism in Leadville is in a languid condition, yet there is much being done privately. We have mediums of almost every phase who seem to require some stimulus for public action.

Perhaps when our angel friend, Mrs. Lord, arrives, this requirement will be met.

The matter of organization, local or national, is not popular in the West, owing perhaps to the unsettled,

restive condition of the people. For my own part, I am undecided as to the practicability of organiza-tion. I fear authority as a means of religious govern-ment, no matter how liberal its forms may be, even as prescribed by the national association.

Organization serving as a power for good or evil, must be considered carefully, before the step is taken. It seems to me that Spiritualism needs no special protection against any system or power that may assail it. Its very life, power and potency are innate with man, civilized or uncivilized. No religious organization ever known to exist but partook of the order of systematic dictation, dissension and persecu-tion. I know many will object to this assertion, and tion. I know many will object to this assertion, and claim benefits defired from organized effort. We meet such objection, knowing that more crime and immorality now exists than at any previous period in the world's history, notwithstanding the increased forces to resist evils by organizations called reformatory. I am in favor of organization for one special object, to be known and characterized as beneficent, especially in behalf of disabled indigent spiritual mediums, or others identified with us. Such method would inspire humanity with the correct idea and mission of Spiritualism.

mission of Spiritualism.

I fear sometimes that the dollar may become the demon in Spiritualism, as in the church, with its effects. We find this to be true with its popular mediums quite frequently, by exorbitant fee, while the poor perish because of poverty; are denied the blessing of spirit communion, while those with means are favored. In my plea for the poor, I consider the laborer worthy of reasonable support, while the line drawn is ever in view with exery medium of sympadrawn is ever in view with every medium of sympa-the having the cause at heart. thy having the cause at heart. Leadville, Col.

Geo C. Miln's Present Sentiments.

"Don't you think that some day you will drift back

"Don't you think that some day you will drift back into the pulpit?" idly queried a Duily News reporter o's Geo. C. Miln, yesterday.

"No, sir; never," answered the tragedian. "Only at dinner to-day I made the remark that if some one should lay down \$100,000 to me to go into any pulpit I might name, to stay as long as it pleased me at a salary to suit myself, I should refuse it. Never in my life have I felt as free as flow. You cannot imagine the load I threw off when I refused longer to preach as truths those things I did not in my heart believe. Every intelligent man possessed of a conscience will feel precisely as I do."

"Is it possible that there are men in the pulpit preaching that which they do not believe."

"Yes, sir. There are more of them than the general public could be made to Believe."

"Will you be able to make as much money acting

"Will you be able to make as much money acting as you did as paster of Unity church?"
"Yes, and more. In Unity church I could earn so much money per year, with no chance of an in-crease. In ten years I shall be much better off fi-nancially, than if I had remained preaching."—Dully

Interesting Letter.

Editor Spiritual Light: The following letter written by Wm. L. B. C. Grady, whose father and grandfather were British army officers, speaks for Reself. The writer himself was born in India and enjoyed life-long opportunities to learn what the general opinion was among the English, of religious propagandists.

"You ask for my opinion of the Christian mission-aries in India. In all the years I spent there I never spoke to a single missionary. They are not in society, and from what I heard of their proceedings and could see for myself. I don't wonder at it. Their in-fluence on the natives is lod; their converts are worthless, and as a rule, of the lowest class; por, do they improve by conversion. While holding forth to the Parish that God makes no distinction of per-sons, they boast intol-rably over the stray Brahmans who occasionally, at long intervals, fall into the clutches of these hypocrites. The missionaries get very small salaries, as publicly stated in the proceed-ings of the societies that employ them, but in some unaccountable way, they making to live as well as of-ficials with ten times their income. When they come home to recover their health, shattered as they say by their arduous labors, which they seem to be able to do quite frequently, they tell childish stories on platforms, exhibit idols as procured with infinite difficulty, and give an account of their imaginary bardships, which is perfectly harrowing, but untrue from beginning to end. I dived some years in India myself, and nearly all my ideal relations have passed or will passible best years of their lives there. I know hundredslof British officials and I never have heard from them a single word in favor of the mis-sionaries. Natives of any position look upon them with the supremest contempt, although suffering chronic exasperation from their arrogant aggressive-ness; and the British government, which continues endowments to Bagodas, granted by the East India Company, and which supports unsectarian education gives to them no countenance whatever. Protected from personal violence, they yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned turs. Of an regroited from the poorest speci-mens of the logical fausticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar and offensive propagandism caused the great mutiny in 1857. They are noisome humbags."—Light, Chat-tanoora. Tenn

The Division-Inspiration.

To the Editor of the Religio Philosophical Journal

I foresee that Spiritualists must divide into two ections, the differences being irreconcilable. Each must have a platform of action. Opposites never co-alesce. Atheism, free-lovism and other wild fire, will not consort with healthful conservatism. The breach grows-wider every day. Why strain longer to make this tongue and buckle meet? Why try to reconcile that which is irreconcilable? It is in the nature of things to divide, and therefore best. We must have organization; but how can we, when the elements of union are too refractory?

Let us divide, and then emulate each other in good

deeds. That is better than quarreling. Let the licentious bear their own learner of shame in the matter of free-love. Let the blasphemers of God and eternal sanctions of right trees in their negations, for when we are separate and distinct from them, the odium will not be ours.

To ret aside the miracles of the New Testament as frauds, is to set aside modern phenomena precisely

If there be divinity in the great lump of humanity working outwardly, it has, by power of selection, enthroned the ideal Christ as king of mediums; and his claim to empire is legitimate as Arthur's election

to the presidency.

After tearing down the fabric of government, we do not find the germ of success covered up in the debris. The old passes away to give place to the new much slower than hot heads could wish.

We have too much inspiration and not enough common sense. It is not important to know just how the world was made, and who really made it. If it be shown that all wislom belongs to the long haired mediums of this day, by reason of progres-sion, then we all, in turn, will be idiots to the seers

1,500 years bence. Let all twaddle cease. The business in hand is to be good, not smart. We all know enough, if learn-ing could be utilized so as to show itself in good

As a sincere friend and admirer, I would have you to take the lead in cleansing the Augean stables. Let us begin right, and work upward to a purer atmosphere of practical good living and a more cor-dial greeting among brethren, who, being in harmo-ny, can exemplify the Harmonial Philosophy. Chattanooga, Tenn.

Letter from Michigan City.

fo the Editor of the Heilgie-Philosophical Journal:
Michigan City had a visit from the notorious "Dr." chas. Slade, one week ago Sunday evening, and several Spiritualists attended, expecting to see "wonders" as advertised. The affair turned out as usual, and they went home wiser but less credulous people.

and they went home wiser but less credulous people.

The Spirituali ds of South Bend have, through the energetic efforts of Dr. Denslow, secured the use of a beautiful little hall, capable of scating about 300, which they will dedicate next Sunday, the 23rd inst., your correspondent having been invited to deliver the dedicatory address.

By the way, South Bend had a dose of "Fay" a short time since, to the entire disgust of all true Spiritualists present. A good many turned out, be-

short time since, to the entire disgust of all true Spiritualists present. A good many turned out, believing her to be what she advertised herself. Mr. Van Liew, a druggist and strong Spiritualist, said to me: "Mr. Colby, I tell you I think more of Bundy and the course he has pursued than ever, and I hope he will continue in it, until all of these linguistors are driven from the field." I distributed the Your-NALS at my lecture Sunday, and have reason to hope for a few subscribers. The publication of the article in relation to my trouble has called forth many re-marks; "the Hanner condensed and then obscured

it," one man remarked.

At the Hall Sunday evining an excellent test was given to a lady present. I nescribed a spirit, twho said: "I wish to thank you for what you did for me in my last moments in arth life, when I, a stranger, was so kindy and skillfully cared for in your home. also for the suggestions you made relative to spirit life, for they have been of great benefit to me." She then gave the name, Mrs. Kauady. The spirit was recognized by the lady who was very much affected,

and likewise pleased at her appearance.
Michigan City, Ind. GEO. GEO. P. COLEY.

Surrivals.

The two little splints in the horse's foot could nes-er be accounted for on the principle that every part of an animal is now as it was from the beginning and has its uses. They are perfectly useless, but they are the last remains of toes that were very useful to the ancestors of the horse. The world is full of such useless organs, each replete with historic interest. The muscle that moves the ear in a quadruped is present in man; but, as a rule, he cannot use it, and it would be useless to him if he could. Of what use are the two buttons upon the back of scoat? None; but in the days when it was the mark of a gentleman to carry a sword they served to secure the sword belt.

The articles man makes present on every hand these survivals from previous fashions. Sham laces on boots, buttons down fronts that do not open, buckles on bands that are fixed, neck wear in the form of ties but secured-by other methods, are cases in point. Nature works in the same way that man does; or, rather, since man is part of nature be works by nature's methods. Canness are gradual; one by nature's methods. Changes are gradual; one of a series of bones, muscles, teeth, etc., that is used more than the others increase in bulk, while its neighbors diminish and perhaps finally disappear. If an animal acquires added powers in one direction because of circumstances that press it in that direction, it loses it in another. It is so with mind also. Do we not know that after long application to one class of subjects—probably the most useful to us—we lose much of what we previously knew?—Philidal Biccord.

Edwin Barlow writes: I have taken the JOURNAL many years and shall continue it as long as I am able to pay for it. J. Me Naughton writes: I have been a sub-

scriber to the JOURNAL so long that it has become a necessity that I could scarcely do without. A bad man is like an earthen vessel, easy to break and hard to mend. A good man is like a golden ves-sel, hard to break and easy to mend.—Hindu (Hito-padeas.)

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was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray mair to its instruct color, drowth, and youthful, beauty. If has had many botta our, but none have so tolly not all the requirements needful for the proper breatment of the half and scalp. Hattle Hair Richards has steadily grown in favor, and speed its fame and us fulness to every quarter of the globe. Its unparatheled success can be attributed to but the comment the estimate financial the processes.

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REMARKABLE SPIRITUAL VISITATION.

The London Artist's own Version of an Extraordinary Affair, together with the Correspondence between

Charles Dickens and Mr. Heaphy. Charles Dickens and Mr. Heaphy.

The statements presented in this pamphiet are to well an thenticated in the correspondance between Mr. Dickens and Mr. Heaphy, that no one can successfully refute their, making this spiritual visitation one of the most remarkable of any age. A spirit materializes, takes passage on a train of cars, converses as if a mertal, and manifests in other ways her strange poyers. Mr. Heaphy says: The color of her these was that pale transpared hue that sets of to ach atvantage large, expressive eyes and an equable firm expression of mouth." On another occasion when she appeared she look a seat at the table. Says Mr. Heaphy: "I observed, however, that she made an excellent diamet; she seemed to appreciate both the best and the tar." This spirit desired her portrait painted, and after a wonderful experience successed in accomplishing her object. This pamphies contains 12 pages, frinted on heavy linted paper, making a next tract for general distribution and preservation; and will be sent to any believe at 5 events for a single copy, non copies for 25 cents, twenty-dwe copies for 50 cents. It is a spiendid thing to scatter among your friends and finous tails or serie a bose ficial influence. It will prove the excellent missionary.

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By R. P. Westbrook, D. D., LL. B.

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Time and Love.

Time flies. The swift hours hurry by, And speed us on to untried ways; New seasons ripen, perish, die-And yet Love stays; The old, old Love, like sweet at first,

At last like bitter wine: I know not if it blest or curst

Time flies. In vain out prayers, our tears: We cannot tempt him to delays; Frown to the Past he bears the years—

And yet Love stays. Through changing task and varying dream We hear the same refrain.

As one can hear a plaintive theme Run through each strain.

Time flies. He steals our pulsing youth: He rols us of our care-free days; He takes away our trust, our truth—

And yet Love stays.

And yet Love stays.

O Time! Take Love. When Love is vain,

When all is-test joys die,

When only its regrets remain,

Let Love too, ity!

—Etla Wheeler in "Poems of L'quelon."

Ants as Medicine. A curious use is made of ants by the Indians in Brazil, who employ them to dress wounds, causing them to bite the edges together and then cutting off the head; the lawscwill not relax, but hold the wound together till healed. They were former! used as a cruel instrument of torture by South African tribes, who tied their victim to a free, smeared his body with grease, and placed an ants nest at his feet. The Arabs, according to Mr. Meggeridge, placed an ant in the hand of ing to Mr. Moggeridge, placed an ant in the hand of a newly born child, that the virtues of the insect may pass into the infant. Naturalists also some-times make use of these industrious scavengers. When they require a perfect specimen of the smaller vertebrates, they place the body in a box, bore a few holes in it and bury it near an ants' nest; in a few days a perfect and most delicately whitened skeleton will be found in the box.—Box Bells.

The Sabbath. If the clergy and the religious press could give the decirine of future probation a rest for a little while, and devote themselves to a consideration of these more practical questions: What is the Sabhath? What ought it to be? How shall we preserve it? the change would be grateful to the great body of the laity. Nothing is more certain than that a definite doctrine is essential to wholesome practice; and respecting the Sabbath there is in America no definite doctrine. The Puritan concep-tion has been definitely, and, in our opinion, finally, abandoned. By the Puritan conception we mean the doctrine, as defined in the Westminster Confession of Faith, that the Sabbath is to be "taken up the whole time in the public and private exercises of his (God's) worship, and in the duties of necessity and mercy."

Faith Cure. The so-called "faith cure" is being made a matter of merchandise in Chicago like any other school of the healing art. A family on the west side, judging from the number of patients that visit them, and many of whom are evidently of the better class in the community, appear to be doing a thriving business in this new departure. The mo-dus operands is for the patient and the physician to dus operandi is for the patient and the physician to sit for a certain time back to back on two ordinary chairs and in perfect silence. Some of the patients' relatives when questioned profess to believe that this novel treatment has done much for those who have tried it. As to the "cure," in the meantime, evidently, as the old Scotchman said of his recipe which he doled out for every ill that flesh is heir to: "If it deepe nas guid, it will doepe nas harm."—Daily

Teaching Soldiers to Save. Army ofreaching soldiers to save. Army of-ficers are discussing a proposition to change the law regulating the pay of enlisted men so as to retain in the hands of the government half their wages, upon which interest will be allowed at the rate of four per cent per annum. This will assure each private over \$400 with which to start in the world when his first ferm of enlistment expires, besides teaching economy and a habit of laying up part of his earn-ings. On the other hand, some arms that, though ings. On the other hand, some argue that, though this may be an excellent plan for giving a young man a start in life, very few men with \$400 in hand will re-culist in the army; and to withhold half the pay and allow privates to receive only \$6.44 per month of their wages would go far toward en-tirely stopping the business of recruiting.

A New Midget. Probably the most extraordinary infant ever born anywhere was ushered into life in this city last Monday. Its peculiarity consists entirely in its size, or rather in want of size. The child, now five days old and in good health, weighs exactly one and one-quarter pounds, and is a little over nine inches tall. The clothes which were made for it were entirely too large to be utilized. The child has been kept wrapped up in soft cotton and fed on milk of the proper temperature, and bids fair to, live long and become distinguished as the most remarkable midget in history.-Sacannah (Ga.)

Noble Deed. Engineer Martin, of the Baltimore & Ohio Road, when near Hamilton, Ohio, saw a small child playing on the track. Knowing he could not stop, he went forward on the pilot of his engine, and when be came near, took his foot and tossed the child in the ditch, and saved it from being crushed beneath the wheels. He burned his hand to a crisp holding on to the small escape pipe in front of the engine. The train was running fifteen miles per

Robert Collyer. The thousands who love that stalwart disciple of the anvil and the pulpit, Robert Collyer, will bristle over this paragraph written, date of Aug. 20, from London to the Conwriten, date of Aug. 25, from London to the Cen-tral Christian Adeccate, of St. Louis: "Dr. Rob-ert Collyer, late of Chicago, preached in London last Sunday, but he had only a scant audience. Men of his changeful opinions do not take in London, nor should they anywhere."

Abduction. Two Mormon elders, engaged in preaching near Laurel, Indiana, abducted the young daughter of a man who had entertained them, and baptized her into their church. She could hardly be persuaded to return to her family. Over one hun-dred citizens took the elders to the woods at mid-night and coated them with tar and feathers, threatening them with lynching if they did not leave at

Prophetic. The cable says that Captain Delannay, a French infantry officer, predicted four years ago that there would be an earthquake in Java, giving the date within two days of its actual occurrence. The next time Mr. Wiggins wants to predict a big storm, he had better let Captain Delannay predict it for him.

Strange. Lightning struck a contribution box
so it was being passed around in a Breathitt County
(Ky.) church, recently, and scattered the fragments
in all directions. All the \$5 and \$10 bills must
have been consumed by the electric finid, for all that was found in the shape of money was a plugged quarter with one side engraved for a sieeve-button.

Unlike other cathartics, Dr. Pierce's "Pellets" do not render the lowels costive after operating, but, on the contrary, establish a permanently healthy ac-tion. Being entirely regetable no particular care is required while using them. By dguggists.

The grandest natures are the calmest. Restless ness is the symbol of weakness not yet outgrown.

Hay-Fever. After trying in vain for eleven years to cure my Hay-Fever, I purchased a bottle of Ely's Cream Balm which entirely relieved me. R. W. Harlirs, Letter Carrier, Newark, N. J.

Nothing of worth or weight can be achieved with half a mind, with faint heart, and with a lame en-

"The doctors said my child most die with spasms, Sam-rilan Nervine cured him." Wm. E. Tanner, Dayton, Ohlo. At Druggists.

True liberty consists in the privilege of enjoying our rights, not in the destruction of the rights of

Headache sick, nervous, neuralgic, removed by Dr. Benson's Celery and Chamomile Pills.

Douglas Jerroid said savagely, "Truth is like gold; copie try to make a little of it go a long way."



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Strange Lights Seen at Midnight.

A Young Woman's Startling Vision of Her Lost Lover While She is in a Trance.

The mysterious disappearance of Frank Iron, which occurred two years ago, says the Pentwater (Mich.) correspondent of the Mil-waukee Scatinci, has been called to mind in a most startling and romantic manner. Frank Iron was the son of a prominent lumberman of this place, and was himself a heavy logger. In the latter part of January, 1881, he was In the latter part of January, 1881, he was running an extensive logging camp on the Pentwater River, about fourteen miles distant from Pentwater. One morning he started out to visit an Indian encampment, about seven miles down the river, to purchase some hay for the horses employed about the camp. It was known that Iron had only \$42 in money, which was just enough to make the purchases. Iron did not return to camp that night, but his companions thought lightly of the circumstance, supposing that he had remained at stance, supposing that he had remained at the Indian village to avoid a trip through the woods at night. He did not return the second day, and his friends became very much alarm-

A party was at once organized, consisting of woodsmen, and a search was made for the missing man. His trail in the snow was followed by a detachment from the main party to within a few miles of the Indian village. Here it was lost on account of a fresh fall of snow, but the searchers were determined to accomplish what they had set out to do, and moved on to the village. The Indians professed to be entirely ignorant of young Iron's

They claimed that he had not been in their village at all. This story was maintained under the most stringent cross-examination. The searchers were thoroughly discouraged at this, but kept up the search until it was a hopeless task. The most thorough inquiry failed to discover anything of the missing man's whereabouts, and his father and friends were forced to the con-clusion that he had been foully dealt with. The theory of flight was scouted because of the small amount of money which he was known to have when he disappeared. He left \$400 in the bank here and had \$600 coming to him from his employers. It was generally known that the young man always carried a known that the young man always carried a large sum of money, and it was thought that he had been waylald by Indians or some roving loggers and murdered by them for the purpose of robbery. The belief in this theory, strengthened as the days rolled by and no tidings came of young Iron. When the snow had melted in the spring search was again made for the body, but it was like the first-fruitless.

Among those who grieved at the disappearance of the young man was Miss Grace Vasey the daughter of a millwright. Miss Vasey was the acknowledged belle of the town. She had hosts of admirers who would gladly have sacrificed anything to win her hand. The latter, however, she pledged to young Iron. The news of his disappearance was a heavy blow to her, and she has ever since mourned him as dead. She has refused a number of advantageous offers from other young men because the image of the departes still re-mains in her heart. About a month ago Miss Vasey was taken suddenly ill. She was seat-ed in the parlor of her father's house when she suddenly fell to the floor as if in a fit. A physician was summoned and restoratives

were applied, but they had no effect. The doctor, after a time, stated it was his belief that Miss Väsey had become entranced.

Later developments of her symptoms showed that this diagnosis was correct. The young lady, while apparently laboring under some powerful spell from which the efforts of her physicians to free her were univailing, began physicians to free her were univaling, began to talk, at first in a rambling and disconnected manner. Her friends crowded about her, eager to see the strange sight and hear thewords that fell from her lips. Her sentences gradually became more connected, and her listeners were startled by the words: "Go to the Black Lake at midnight of Aug. 28, and you will behold a light. Under the light hes the body of Frank Iron." The words were spoken in a slow and deliberate manner, and made a lasting impression on her hearers. made a lasting impression on her hearers. The girl repeated her computed several times in the same unearthly way. The news of this phenomenon soon spread over the city, and furnished food for gossips unbounded. Some expressed a disbelief of the story alto-gether, but it was so thoroughly corroborated that even the most skeptical could not doubt its authenticity.

The spell which bound Miss Vasey was soon broken. She emerged from the trance very weak, and she required good medical care for some days afterward. She was interrogrited by her father and mother about the startling words which she had uttered and was greatly surprised and alarmed. She professed to be entirely ignorant of everything which occurred during the time it was alleged she was entraped. ed she was entranced.

Despite the unbelief which was experienced on all sides as to the result of the affair, it was apparent that the young lady's words had had a profound effect on everybody who had had a profound effect on everybody who heard them. When the 28th—last Tuesday—came around hearly 500 persons had prepared to visit Black Lake to watch for the "will-o'-the-wisp" which Miss Vasey had predicted would make its appearance. There were delegations from Hart, Pentwater and Ludington, and they traveled to Black Lake in all sorts of ways. Black Lake is a small prosaic body of water, situated in the heart of a great pine forest, and is about eight miles from Pentwater. It gets its name because of its dark, murky waters. Surrounded on all sides by immense pines, which stand as gloomy sentinels on its banks, it is in a remarkable degree fitted to be the scene of a markable degree fitted to be the scene of a dreadful crime. Long before midnight Tues-day, when the prediction of Miss Vasey was to be tested, the banks of the lake were crowdto be tested, the banks of the lake were crowded by the hundreds of curious people. There were men, women and children who had come to see the young belle's prediction unfufilled. But they were doomed to disappointment. At precisely 12 o'clock the watchers were startled by a low murmur, which seemed to come from the middle of the lake. All bent their eyes on the point whence the noise seemed to proceed. The sound suddenly ceased, many of the watchers were terrified to behold arising, as if from the cepter of the lake, a small, brilliant light.

It hovered over the dark waters of Black

It hovered over the dark waters of Black Lake for an instant, and disappeared. Some of the more cynical claim that they did not see the light, but a majority of those who were on the banks affirm having seen it. The people all started homeward in a few minutes, with the exception of Frank Iron's father and some of his friends. They proceeded to drag the lake, full of hope mingled with fear that Miss Vasey's prediction would be only too true. But the last part of her prediction has never been established. The work of dragging proved fruitless, and the body of iron remains undisturbed. The fulfillment of the prediction as regards the ap-It hovered over the dark waters of Black

pearance of the light, however, is regarded as a very strange thing, and by some as a proof that the body of Iron is at the bottom of Black Lake. At any rate, the missing man's father has determined to drag the lake more thoroughly, and satisfy himself on the point. The ending of the affair has produc-ed the greatest excitement here and at Hart, ed the greatest excitement here and at Hart, and the outcome of the final dragging operations is looked for with a great deal of interest. Miss Vasey was probably as much surprised as anybody at the appearance of the light. She did not herself see it, having refused to accompany some friends to the lake, but she regards it as a work of the Almighty.

> For the Religio Philosophical Journal Letter from Mexico.

Chihuahua, Mexico, August 26th, 1883.

It is the custom of singers and actors to make an occasional farewell tour, and it may be proper for correspondents to indulge in something of the kind; perhaps, as a rule, it would be gratifying to readers if most cor-respondents were to learn much earlier than they do, when they have nothing of interest to say; but as some of the readers of the Journal., who are without exception strangers to the writer, have expressed themselves as interested, if not benefited by the reading of "Letters from Mexico," found therein, it will not be out of place to remark here, that his letters from Mexico will cease. Coming here, as he believed, with the brightest prospects of years upon years, full of health, strength, vigor and enthusiasm, resolved to win a success that should command the admiration of his friends, because certain that he possessed the requisites through which alone such a result could be expected, yet in three short months, he is compelled to retire without success (which amounts almost to disgrace in the eyes of the world, no matter what the reasons may be.) If he seems pur-sued by an unrelenting fate that permits no success in any direction; that blasts every new-born hope, leaving the mind almost upon a balance between despair and despera tion, though his life has never been a bad nor yet a selfish one, he must live out his life; live manfully, and continue so far as is pos-sible, to aid in bringing joy and content-ment to others, even though he be denied enyment of the reflected light. What is to be done? Surely but one thing

an be done under such circumstances by any true Spiritualist—try again! Throw des-pair and despondency to the dogs, and with the reflection that sometime and somewhere will be revealed the reason for these seemingly unreasonable, unfortunate, and unaccountable afflictions, bring all of resolution to the front—be a man—and whatever others may think, he will have the consciousness of having won a victory over himself, that in the Spirit-world will show its fruits, even if fruition be denied here.

There is perhaps nothing more depressing and humiliating than to be misunderstood or unappreciated, either in business or other relations of life. What is really a misfortune is charged up as a misdemeanor, and down comes judgment without first securing a thorough knowledge of the facts, circum-stances and conditions; this is life; still, it is worth the living, therefore, let us never for a moment forget, that we are here for a pur-pose which will be revealed in the future,

and accept our chastisements as become
those who have confidence in the teachings
of the beautiful philosophy of Spiritualism.
Though the heart may be breaking, it is
worse than useless to present a sad exterior.
Man should always smile. Nothing else upon the face of the earth can do so, neither the animals, the birds, nor the flowers have this power; then it must have been given to man as a prerogative to be used and enjoyed, and thus add happiness to the world. The reflect-ed light of a diamond's flash is beautiful. but it leaves no such impression as the flash of love or of mirth from the eye, which lights up the face and brings joy to every heart within its influence. Laughter is daylight and sadness is but darkness, but a smile is like the twilight which hoves, please smile is like the twilight which hovers pleas antly between them, and is subduing and soothing to all excitement and care. A face that cannot smile is like a bud dried up on the stalk, unable to blossom and unfold its beauty, or send a pleasing fragrance to de-light the sense of another. The only way to mitigate a present evil, is to cultivate cheer-fulness and forbearance, thus paving the way to a future amendment. Suppose it does not come until "Christmas," (which is sometimes said to be very long in coming) if it be worth the having, it is worth the waiting for, and in meantime striving to be more worthy of its reception.

It is not intended to give the impression that the letters of "Carol" will cease, as they will be continued from somewhere, though whether from another country the will be

whether from another country they will be considered of interest or value, remains to be seen. A chromo may be displayed to advantage in a dead wall, while the beauties of a Rembrandt or Raphael can only be seen under peculiar and suitable conditions of light and shade. The RELIGIO-PHILOSOPHICAL JOURNAL is taking such rapid strides to the front, that the Knife must soon come in play freely among such as can paint but chromos, that the beautiful and meritorious spiritual-istic pen pictures by the Rembrandts and Raphaels so rapidly appearing in our horizon, may be placed in view where the most striking effect shall be produced.

Rather Skeptical.

To the Editor of the Beligio-Philosophical Journal:

I am glad to know that you are again at your post of your duty. I wish to express my full sympathy in the work you are doing, and I am made glad when I see your strong band come down with its native power on the heads of all frauds and free-lovers. Go ahead, my brother, your work is a noble one and will surely bring its rewards. Spiritualism is burdened with a terrible load of fraud and is burdened with a terrible load of fraud and imposition by those who are sharp eflough to know that this is an inquiring age, and they try to supply the demands of credulous and unsuspecting investigators. I find by comparing my experience with a large number of leading Spiritualists, that there is little to be found that amounts to real and valid tests among those who claim to be the best. to be found that amounts to real and valid tests among those who claim to be the best mediums. Please understand me to be a full convert to the beautiful doctrines of Spiritualism as relating to a future life and its possibility of development, but there is lacking yet in my experience any proof that the phenomena witnessed in the presence of so-called mediums is the product of spirit agency. I admit that I cannot explain much that I have seen, especially the independent slatewriting of Slade, and several others like Mrs. I Blade and Mrs. Work, but I have utterly failed with any of these parties to get a test that puts the matter beyond a reasonable doubt. If my sainted mother is able to recognize me as her son and talk to me in beautiful words about the spiritual doctrines and her spirit home, why should she be unable to

give her name or such part of my name as is not known to the medium. I have a large number of these fulminating messages, but not one that entered the realm of test. I have often been assured by my spiritual friends that they have had such test often in the presence of certain mediums; but when I found these mediums they were not able to obtain the test for me. Now, brother editor, to be told that I am "too critical and unbelieving to secure proper conditions," seems to me to be child's talk. If investigation cannot stand honest modes of reasoning I am ruled out of all hope of further light.

My recent visit to Chicago in search of "more light" gave me an experience which is a sad commentary on the spiritual status of that city. It is, however, just to say that one of the very best mediums was absent from the city at the time and I cannot report on her case. But the word fraud feebly expresses the manifestations of the large number I visited. It seems to me almost incredible that such a contemptible fraud as "J. Matthew Shea, M. D.," at 87 West Madison Street, should be allowed outside of the State Prison, and much less to be a leading member of a spiritual organization holding weekly meetings in broad-day-light in Chicago.
Words fail to express the odium he casts
upon the whole subject of Spiritualism. The
entire street on which he figures as the focal
fraud is ornamented with the flaunting
signs of dead beats and low characters, who offer their dirty slang as the evidence of immortality. I asked Dr. Shea about the character of these persons and he asswered very promptly, "They are all fortune telling frauds, and you better keep away from them." His language very correctly described his own status. Since reading Bro. Coleman's very pointed article on the Reynolds's fraud, I am inclined to ask a little space on the subject of "Materialization." We have recently had experience in Kansas City with a fraud of the plainest type in the person of a Mrs. Carrie M. Sawyer. She, too, can produce several independent voices without the aid of a horn and speaking tube as do the aid of a horn and speaking tube as do the Reynolds outfit. Mrs. Sawyer is assisted in this matter by one "Col." Burke, whom report says has been a "side-show ventriloquist," and has added much to the profit of Barnum and Forepaugh's circuses for many years past. I have visited quite a number of mediums who claim this wonderful power of materialization and have become deeply interested in the matter, and I earnestly hope

the claim is founded on fact.

I write this article for publication in the JOURNAL out of no captious spirit, but for the honest purpose of doing good.

Kansas City, Mo. S. D. BOWKER, M. D.

The Late Cromwell Fleetwood Varley.

To the Editor of the Religio-Philosophical Journal

Cromwell Fleetwood Yarley, the well known man of science, who by his fearless public testimony, gave such an impetus to the progress of Spiritualism in its early days, passed from this life peacefully and without much pain, on Sunday night last, September and these pains of April 1982. 2nd, 1883. He was born on the 6th of April, 1828, at Kentish Town, in the suburbs of London. On his mother's side he was one of the nearest surviving relatives of Oliver Cromwell, his mother being a direct descend-ant of the Protector by the marriage of the daughter of the latter with General Fleetwood. The Varleys by their genius have made considerable mark in the world during the present and past centuries. Mr. Varley's father, Cornelius, was the inventor of the graphic telescope; he made several improve-ments in and discoveries with the microscope; he ground the first diamond lens, founded Old Water Color Society, and was an artist of good ability. Cromwell Varley's uncle, John Varley, may be called the father of the school of English water color painting; he was a friend of Blake, the painter, with whom he would sit for hours listening to his descriptions of his waking visions, and attempting to place them graphically upon paper. Some interesting reminiscences variey were not in The Spiritualist, by Mr. Henry G. Atkin-son, author of "Letters to Miss Martineau," who still possesses some of his original paint-

who still possesses some of his original paintings.

Although he died from general exhaustion of the system, Cromwell Varley in his younger days was of strong physical frame, and excelled more particularly in swimming; he was thus enabled to save several lives for which he received a testimenial from the Royal Humane Society. He began his professional career in the service of the Electric and Interpational Telegraph Company, and rose gradually until he became its chief engineer and electrician, which post he held for many years until the telegraphs were taken over by the Government.

At the outset of his career he first attract-

At the outset of his career he first attract-ed the attention of Sir William Fothergill Cook, Robert Stephenson, and others of the directors of the company, by devising a method of discovering the locality of distant faults in telegraphic wires. Since then his discoveries and inventions have been numerous enough to fill a volume, and it is impossible in limited space to call attention to more than a fraction of them. By means of improved commutators and relays he render-ed it possible to send telegraphic messages direct over much greater lengths of wire than had previously been possible in the then defective state of insulation. He subsequentdefective state of insulation. He subsequently invented a method of relaying the current, whereby it became possible for operators in London to send messages through to towns great distances away on the Continent. After the first Atlantic cable failed, from faults both in its design and construction, he designed the first successful Atlantic cable. He was partly enabled to do this by means of an artificial line he made, which could be joined up so as to present the electrical phenomena which would be given by a submarine cable of any length; indeed, one evening at the Röyal Institution he joined up this artificial line to represent a cable up this artificial line to represent a cable extending direct from England to South Australia, and the slowness with which the current traversed it must have disabused the minds of observers not conversant with the subject, as to the speed of electricity where much induction comes into play. His inventions were for the most part so original that they formed the groundwork of numerous inventions by others, in which the principle first made known by him was retained. A machine, for Instance, exhibited by him at the Great Exhibition of 1861, embodied the principle of Sir William Thomson's "multiand the now popular Heltz's electrical

and made affidavit not only that the phenomena were genuine, but that they came from an intelligent source. Of late years he withdrew from all public action in Spiritu-alism, for the same reasons which have in-duced so many others of its best adherents duced so many others of its best adherents whose names were before the public a few years ago, to do the same. He had strong materialistic tendencies, which, however, were considerably modified and softened down during the later years of his life, and he told me he regretted some utterances he made years ago in The Spiritualist against the efficacy of prayer. He considered physical science to be useless as throwing any cal science to be useless as throwing any light upon religious problems, and apart from certain external conditions of Spiritu-alism, held that its chief defect was the un-trustworthy nature of the bulk of the communications, and that the best of them gave, broadly speaking, no new knowledge to the

All the autumn of last year I accompanied him on a tour in the South of Europe, chiefly in Switzerland. While we were staying at Rigi Klösterli he would sometimes spend half an hour by himself in religious meditation or prayer in the Capuchin church of Sta. Maria Zum Schnee, but never during service hours, there being much in the Cath-olic ritual and ceremonies to which he ob-

He was a just man and exceedingly rea-sonable, always ready to hear all sides of a question without prejudice, and to change his opinion if good reason were given to him for so doing. His health was improved some-what by his Continental trip, but shortly afterwards he began to decline once more. so that after his return to his home at Bexley Heath, Kent, he never left it for any lengthened period. He leaves behind him Mrs. Varley and two sons and two daughters to mourn his loss. His femains will have been interred at Bexley Heath church before

been interred at Bexley Heath church before these lines reach the public eye, Thursday, September 6th, being the day of the funeral. He built Fleetwood House, Beckenham, Kent, in which many of the scances describ-ed in my book, "Spirit People," were held, for he it was who brought me.into Spiritual-ism.

W. H. HARRISON.

41 Great Russell St., London.

The Imperfections that Greet the Investigator.

To the Editor of the Religio Philosophical Journal: In your paper of September 8th there is an

In your paper of September 8th there is an interesting, yet, to me at least, unsatisfactory article—"In the Early Days When we were Young," by Thos. Harding. He speaks of the period of crude manifestations, soulsplitting poetry, deceiving spirits, etc., as though they were all things of the past. Would to heaven they were! If they have been all left behind by him, he is so far in advance of many, that we want to hear more from him, and receive the benefit of his experience. There is much yet before us to perience. There is much yet before us to learn! The "capturing" of a prayer meeting learn: The "capturing" of a prayer meeting or scance by some strong-willed person, more zealous than wise. is, indeed, a familiar spectacle to most of us; though it is annoying, there is nothing dangerous about it. However, there are phases and stages of development in mediumship, the terrible dangers of which it seems to me and through gers of which, it seems to me, cast dynamite far into the background. Still, on the other hand, the truths revealed are so precious and so imperatively needed in this dark day of cold, dead skepticism, regarding the very existence of spirit, spiritual gifts or laws re-garding them, that we feel knowledge to be a duty and ignorance to be a sin! All the dangers currounding these truths will doubt-lessly be removed in the light of added knowledge concerning them. Our present ignorance of the mysterious laws of "condions" and the fearful consequences which follow a misster may well make the bravest hesitate before developing gifts which wrongly or ignorantly used, become the direst curse. But "all gifts of God are given for use, and given for highest use." So "Let terror strike slaves mute,

It is worse than folly to shut our eyes to the truth. The dangers are there to be met and overcome. It is no argument against any truth because it is surrounded by peril, for the same is true of every gift from the Divine to man. It surely would be a doubtful blessing to become developed just enough spiritually to make possible such manifestations as Brother Harding speaks of when wakened from sleep on the night of the "second sitting." In many instances such an experience would prove permanently injurious, if not fatal, to the life or reason of the victim! What is the safeguard against such manifestations? It is foolish to feebly question. Why are they permitted?" They any truth because it is surrounded by peril, question. Why are they permitted?" They exist, and what are we to do? How may we avoid them or control them? How are we avoid them or control them? How are we to guard against malignant, disembodied spirits taking possession of the mediumistic child? No use to answer, "Be pure!" "Like attracts like." Ignorance ecomes their victim just as surely as does vice their accomplice, and both are made to be instrumental in serving their evil purposes. The light of and knowledge on this subject is the demand of the hour. The writer of the article referred to, says: "We laugh now at the experience of that night, long ago, when we were 'most scared to death by the spirits." Those may laugh who win. Brother H. is to be congratulated if he lost nothing and gained all; but, alas! very many are not so for, ed all; but, alas! very many are not so for, tunate. Innumerable instances are true, where fortunes have been lost, hopes blighted, how tarnished, character wrecked or reason deal oned through the ignorance of victims of evil spirits. No laughing matter to them or to the world, it seems to me.

The laws which control all spiritful phenomena are so subtle, all results so clusive.

nomena are so subtle, all results so elusive and uncertain, as to often render investiga-tion both unsatisfactory and dangerous. But the world needs these truths, and it is not for us to turn back, though there is much to daunt and shake one's faith to its very foundations. An instance has but just occurred:
A public speaker, one of our noblest, went to
one of our best mediums, so recommended,
in Chicago, to have a sitting. Every thing
was entirely satisfactory; wonderful "tests"
were given, experiences of the birth into the
new life detailed minutely, so that more
than satisfied with the results, the investigator went home glowing with enthusiasm gator went home glowing with enthusiasm and confidence in having really met and communed with the "dear departed friend." On the strength of this gratifying experi-ence, another just as good and intelligent, started for Chicago and visited the same memachine.

He was a man who had the courage of his convictions, consequently never hesitated to give his name publicly to that which he believed to be true, out of fear of worldly consequences; to have kept his name back from such motives would have been intolerable to a man of his nature. At a time when Spiritualism was scarcely generally known, even by name, in this country, he appeared in public court in the case of Lyon versus Home,

ing when he says, "As we and our truth grow older we will come down to practical useful-ness;" but I doubt if "the time has come when the scaffolding can be taken down from the new building, the rubbish removed, and it stand without props and bear the in-spection of the critic." But I pray, "God speed the day when all this may be true!" I firmly believe it will come in time. But there still remains much patient, persistent study and earnest, diligent work to be done before, taken as a whole, the world of Spiritualism will develope into such perfection as to successfully bear the inspection of the critic. Steadily though slowly is it revolving towards that high plane; but surely it is not wisdom to shut our eyes to imperfections, and it would be suicidal to ignore the dangers. Let "eternal vigilance" be our watchword and our aim be for "the whole truth, and nothing but the truth."

L. C. B. GAULT. firmly believe it will come in time. But

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