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

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

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A LAW OF PROGRESS.

A Sermon Delivered by Wm. I. Gill.

Of the increase of his government and peace there shall be no end.—Isa. 9: 7. Progress is the primary law of the universe All finite fixity, however admirable and impressive, is but a base from which to rise. Whoever says "enough" to aught that is good, reverses the great enactment written on the brow of reason and indelibly impressed on the heart of the world. Of the increase of his government there shall be no end. Let this be our theme, and to foster and stimu-late hope and effort for a permanent and uni-

versal advancement, be our aim. Mr. Spencer, the Briarens of evolution physical, mental and moral, has a large vol-ume with the title: "Illustrations of Prog-ress." This writer's definition of progress is very striking, and has commanded universal interest. It is as follows: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." I see some of you enjoy that well. Its perspicuity requires no comment except that he here uses the word evolution for progress, on the ground that all evolution is progress. And he prefers the term evolu-tion, because the term progress has become from long usage, identified with the telic notion of design and purposed object, of which he wants to be rid in the study of the universe, because it smacks of a personal Deity who has planned a goal or goals for the world and its several parts. He therefore prefers evolution, meaning by it continuous differentiation and definite coherent integration. Wherever these are there is real progress, without the obtrusion of any foreign element of design or comparison of relative ends, or means to ends. In other words, all variations or changes which multiply definite and fixed forms of existence are examples of progress. This is the modern anti-theistic definition of progress. It may be made to appear supported by facts, if they are well selected and marshaled, with a sagacious exclusion of other facts which carry a different import; and no living man has any ability for such action at all equal to Mr. Spen-

It will be no waste of time to spend a mo ment in the exercise of our ingenuity on the other side. We would not, however, rush to the opposite extreme, and say that an increase of definite and fixed heterogeneity is never exemplified in a case of progress, but only that this is not universal, so that it does not define progress. It has often been a change for the worse instead of the better, while changes in the opposite direction have been at times eminently beneficial. One of the fixed and very definite and sadly coherent differentiations of India is caste, which is eminently injurious, and we are longing for progress there by its dissolution. Something approaching caste has for long periods operated against the progress of Europe, where the population has been divided and classified into princes, nobles, commons, peasants, seris and slaves; and over all we have sometimes seen the papal priestly caste; and all these differentiations have been most definite and fixed and coherent in the darker ages. The United States is decidedly in the ages. The United States is decidedly in the rear in these elements of progress, and, strange to say, she has fought hard and suffered much to be rid of some of them, and to avoid the differentiation into two nations. Not long ago there existed among us the unhappy differentiation of slavery, which the Nation with fearful affort destroyed; and the lack of homogeneity which still exists be-

tween North and South, and between blacks and whites is the source of some of our chief perplexity and trouble.

The growing homogeneity between different nations and between different sections of the same nation is universally recognized as a proof and element of progress, wherever the change has been the effect of freedom, and not of repressive force. The welding and fusion of the old Gallic tribes and Norse invaders and settlers into a comparatively homogeneous mass, has made the magnificent nation of modern France. A similar process has successively created England and Great Britain. It has recently given us the Prusso-German Empire for the old and loose confederation called the Empire of Germany. It has given us the Kingdom of Italy for the petty States which divided between them the Latin loot, which was often used very differentiatingly by the Pope of Rome. And just about a hundred years ago, it gave us the United States for the old Colonies. Never was the world so homogeneous as it is today. Far distant and once unknown nations are approximating and conforming to each other. Even languages and dialects are diminishing in number, and a few leading languages are supplanting the weaker and in-ferior. Tribes and races which will not con-form to this law of growing homogeneity, are destined to perish and disappear. We there-fore conclude with great assurance that all

evolution is not progress.

What, then, is progress? Without pretending to be absolutely precise and exhaustive, we may say that it is any change that approves itself to our reason and our approved feelings. Progress cannot be described by any forms of changes, but only by the ends they subserve or accomplish. The telic conception cannot be excluded from it. We never think of progress except in this light. never think of progress except in this light. Cosmic progress, social progress, intellectual and moral progress are always determined by this principle,—a rational and beneficial

The simple fact that we are finite and God is infinite, calls for such endless progress. the infinity of God be indicated.

Now, we inquire, what is the law of this progress? What is the method by which progress among men and in the spirit of man is secured? A right answer to this question is important for our guidance and encouragement in the battle of life, that we may know how to work wisely, wait patiently, and endure bravely. It may teach us how to "stand and wait" with "quietness and assurance" when we have "done all" that we find to do, to rest in faith, and when the work is yet undone, to rest in faith in the unseen process of achievement by the provi-

dence of God. This law of progress consists in the conquest, use and assimilation of opposing forces. Without this, I believe, there is no progress for the spirit of man. Opposing forces are necessary, and it is necessary that they be conquered and appropriated for higher ends. If we yield to these forces we become their slave, and must blindly grind in their prison-house, and if we do not use them they will

The material world seems to be constructed on this principle, or as symbolical of it. By the interaction of opposing forces all. things in nature operate. The centripetal and centrifugal forces are necessary to each other; and the cosmic balance of worlds is due to their joint yet antagonistic action. The expansive and explosive action of ignited powder is rendered effective, dangerous and deadly only by compression. Liberated steam is powerless. Only when it is opposed, com-pressed, restricted very powerfully in a metal cylinder, can it be made to exert force and be utilized as a trained agent in the service of man. You are able to walk only because the earth resists the action of your feet; and that tells the reason why you cannot walk on the air, on the water, on the quicksand or the yielding bog. Striking with your foot the solid earth and meeting resistance, you are thence able to push yourself forward. Thus the boatman propels his boat either by pushing at the water or the land; and the swimmer conquers the resistance of the water by the greater resistance which it makes to the strokes of his hands and feet. "The light dove cleaves the air" by means of its resistance to the stroke of her wings. The wax must be soft to be easily impressed with the seal, but if too soft it cannot retain it, and a certain high power of resistance is necessary to such a result. The resistance which the marble presents to the chisel and mallet of the sculptor is the necessary condition for the development and exhibition of his art and genius.

Passing from material to mental action, we find here the same law equally conspicuous. Thought makes progress chiefly by means of the counteraction of opposing thought. The free conflict of judgment and opinion and argument is the best educator of the race, especially in the higher region of intellectual action. We owe an incalculable debt to the heartise amount the lable debt to the heretics among the early Christians. They were the whetstone on which the orthodox intellect was sharpened to the keenest edge. They taught their opponents how to conquer, how to poise the lance and thrust it home. What were Athanasius without Arius and Pelagius?

Science and the philosophy which is thence originated, render more nobly in these days a similar service. How the Church is incited and necessitated to investigate, to think, to argue, to take broader and profounder views alike of God's providences and

er intellectual plane, fit precursor of a higher form and power of the spiritual life.

Not only science proper, but science falsely so-called, the aberrations of scientific men, are scientifically trained and disciplined in are scientifically trained and disciplined in the traces of divine providence equally to chasten and purify and exalt the Church. A battle even with windmills is better than cowardly and inglorious inaction; still more with active and powerful spirits of darkness under the guise of angels of light, whose true character is hence disclosed. The deistic controversy in England of the last century, and the rationalistic controversy then, and later in Germany, have left to the Church a larger breadth of learning, a deeper philosophic insight, and a more vital sympathy with various phases of truth and spiritual life. And sure as is the right of truth to reign, the so-called "higher criticism" of our own day shall, as the days pass and the issues of the contest appear, minister to a like result. The buried cities of the Orient shall ultimately surrender all their hoarded shall ultimately surrender all their hoarded and concealed treasures to the service of him who is the Truth, and poliched slab and cylinder, and plaster, and papyrus, and huge sculptured monsters, and the very Sphinx herself shall speak, and all with one voice in attestation of the living Truth and Church of God. A strong faith generates a brave heart, and the brave heart justifies and verifles its faith.

But as we are all journeying on toward a perfect world, the heavenly Jerusalem, where it is supposed no heretics or infidels or skeptics can ever come, either for their own pleasure or our benefit, who is to help us there? Is that a world of eternal mental stagnation, or will other laws of progress be developed? Not other laws, but other means and forms then be able to do for us what it cannot do here in consequence of its imperfection and

the law of progress by conquest can never perish; but the battle may then be wholly within the breast of the holy ones. Ah! you say, they have had enough of that here, and this is often their hardest trial; and they look forward to the better world as "the rest' from this as well as from outward troubles. Very true. But what is it which is the source of unrest, of pain and agony in these inner conflicts on earth? It is an imperfect faith and with it an imperfect character. We are afraid, like Peter, at the rising waves, and our spirit begins to sink; and then it is that the struggle becomes dreadful. It is a struggle with Apollyon in the very valley of the shadow of spiritual death, where hobgoblins and satyrs of every hateful and horrid form and voice dance before us and chatter in our ears. If our faith were stronger, we should be less disturbed; and if perfect, we should fight like the archangel Michael, in perfect serenity and assurance, with every faculty marshaled into line and working with precision and undissipated energy. It is this lack of moral faith and spiritual vigor which makes us unwilling and unable to entertain suggestions which accord not with prepossessions for fear of consequences; and when they are forced upon us our weakness makes us tremble, until after a sad conflict, at last victorious, we eat honey out of the carcass of the slaughtered lion; or in plainer phrase, we have learned something from the enemy which we should have been much slower to learn but for his most unwelcome help; because of our want of the perfect poise and energy of an intelligent and inquisitive faith, in consequence of which we often avert our gaze from facts and turn our inquiries into wrong channels in obedience to a false working hypothesis.

Now let us indulge for a moment the happy supposition that we are in a perfect world and ourselves as perfect; and then suppose that in studying God's creation anywhere we are confronted with facts which we cannot reconcile with accepted religious ideas or principles, should we be troubled, worried or irritated into anxious and distressing unrest? By no means. We should recognize the apparent conflict between the old notions and the new knowledge, and say that a reconciliation is to be found somewhere, and should proceed at once in the search for it, stimulated by the assured prospect of further discovery, just as men have gone delightedly into battle because of their perfect assurance of the righteousness of their cause and of its sure and speedy triumph. The celestial philosopher and saint will not predetermine precisely how his object is to be attained. While great principles must remain always undis-turbed, he will have no special ism which he is resolved to maintain; but he will consider that possibly some subordinate ideas of his will have to be corrected, or without this, other discoveries may furnish the solution of the pondered problem. Just in proportion as we approximate this perfect subjective condition here, are we qualified to be leaders and guides of the people, and make our conflicts with error easy and successful.

It is our imperfection here which is the great source of our weakness, which creates confusion and strife and bitterness in our own ranks, and renders the aid of skeptical thought and labor so necessary and so painful; and the remarkable point of this Provi-

revelations; to put a better interpretation upon her symbolic standards or to state them afresh, and thus in general to rise to a high-

of this, our imperfection, which by this method may find a cure.

Successful efforts to bring intellectual discords into harmony are a three-fold benefaction into harmony are a three-fold benefaction is first, in the exercise by which they are achieved; second, in the fresh light which they shed on great and central truth; and third, in the ever-accumulating faith they beget in these truths. On these grounds it is that all scientific and philosophical ideas are to be savarally accountered and fairly con-

vantage of both these forms of opposition. from our inner selves, and from the world of external circumstances as well as of skeptic-al minds which delight to find difficulties of thought and fact which our pious souls unaided would never see. How very fortunate we are. What a mighty and eternal blessing is the unbelieving spirit of modern science preparing for the Church of God. March on, ye crowned leaders of unreligious thought, ye skilled students of a supposed Godless world! Gather and accumulate your scientific treasures as you go. The Church of the living God is their heir, and she will wrench them from your unwilling hands and lay them baptized and holy at the feet of her Master, with adoring joy

with adoring joy.
As it is in the intellectual, so is it in what in the working of the same law which we have formulated, the conquest and use of opposing forces. If there cannot be the same from the action of opposing forces, are inevit-forces to oppose, there may be others. Satan is expelled from heaven, but our own purer leged fall of man and the operation and ingred more alort and unright intalled may spiritual strength can ever be developed except from exertion in conquering some form the general imperfection of our faith and of opposing force and utilizing it, and in the continuance in that consists all the nature Intellectual conflict can never cease and of any power, finite or infinite. It was not so much to chastise or purge out his sin as to augment his spiritual power, that Abraham was so greatly tried; and "having faith to overcome," he lives an immortal encourage-ment to the "faith and patience of the saints." What would Job have been without his afflictions, including the suspicions and upbraidings of his mistaken friends? He would have been a case of "arrested development." obscured in the dead level of common men. Now he shoots up, columnar and granite-like, toward the sky, a monument of greatness which can never fall nor crumble. In these days you hear much of Martin Luther. But who does not see that it was his brave fightings within and without which made him great and cover his name with glory? There was first his long conflict, the hardest of his life, between his moral intelligence and the mummeries of Popery, as to the grounds of salvation and the source of spiritual peace. This conflict intensified his better conviction and quickened his perceptions; and all the papal opposition had subsequently the same effect. If ever his imagination is excited to see the devil in bodily shape, he assails him with a material weapon, slinging the ink-stand at the advancing form. Such antagon-ism clears a man from all doubt as to which side he belongs. He is definite, fixed and firm, "strengthened, settled, established."

On the same principle God's providence is ever graciously working for us and with us, even when it seems to be against us, and by means of such events we may often make the most rapid ascent in the kingdom of God. A lady, a widow, who had an only and much loved son, lost him; and then she said the Lord designed that she should make the needy world her husband and son, and to them she zealously devoted her time, talents and wealth. Many of the finest poems of all languages have had their origin in some such experiences; and in such mood it was, after the loss of his wife, that Longfellow wrote

his "Footsteps of the Angels:" With a slow and noiseless footsten Takes the vacant chair beside me,
Lays her gentle hand on mine;
And she sits and gazes at me,
With those deep and tender eyes,
Like the stars so still and saint-like,
Layling daysyred from the akker. Looking downward from the skies; Uttered not but comprehended Is the spirit's voiceless prayer, Soft rebukes in blessings ended Breathing from her lips of prayer."

Hence works of fiction, which essay to des ribe the course of the human spirit through this life, tell the same story. It is somewhat appalling at times, to an observing mind, to note how true they are to life when they represent blunders, disappointments, disasters, utter failure as to all the main and most cherished objects in life, finally resulting in a spiritual enlightenment and elevation which would otherwise be to them unattainable in this world. I would fain be permitted to take an illustration of this from a very distinguished French writer, who was no purist, but who had a profound knowledge of the human spirit, and partially describes herself in the heroine of her own story. Corinne was gifted and brilliant and charming beyoud any woman of her time. She loved, and her love was returned; but her affianced was unfaithful, and married another, was unhappy, conscious of a double wrong. Meanwhile the castaway saw that she had loved a

false idol, unworthy of the adoration offered to him, while the One Being who was able and worthy to fill her heart had been but too slightly regarded, and she thence develops a spiritual grandeur as she sinks slowly to the grave; so that her personality sheds on him, filled with remorse, and his wife and child who come to her in her last days, the most effective and precious of spiritual baneface. fective and precious of spiritual benefac-tions; benefactions which otherwise could

never have come from such a source nor found in him a receptive spirit, from whatever source they might shine and flow.

As the great law of our existence is progress, and progress by valorous conquest, since our advancement will be contested at every point, it follows that we should not seek which years or asset or any maranessive plans. chiefly rest or ease, or any mere passive pleasure in this world. The Hindoo (and all Buddhism) shows a weak and debased character. Whatever interpretation we give to his Nirvana, we see in it an ignoble craving after passivity and undisturbed mental inertia. It is the absurd and contemptible cry of mind and soul for virtual extinction, the suicide of energy, without the suicide's energy which draws the trigger or drives home the fatal blade to the heart. No wonder that everywhere Buddhists are a harmless but an underling people, and that in India they have invited first the tyranny of the Moslem and then the stranger dominion of the Saxon then the stronger dominion of the Saxon Christian. The true man solicits a task, not that when it is done he may lie down at rest, but that he may then be able to perform a larger task. It has been said that Socrates married the termagant Xanthippe to help himself to a completer victory over his own temper; and I heard of a good man who chose a wife with a similar object. In so doing they were philosophical; but I am not anylous that all philosophical; but I am not anxious that all the young men before me shall follow their example. Judging from our divorce courts there are not a few of both sexes who are unequal to such a task, and who imagine they will succeed better in the next effort. We should do with our might whatsoever our hand finds to do, and endure with fortitude all necessary evils; but we see no virtue in needless,

in choosing work which is not naturally inviting, work which the selfish shun, but which is very needful to somebody's welfare. This is sometimes done, and in some degree quite common; but the degree is small and too much limited within certain conventional and rather selfish bounds. I heard of a Methodist minister who said, "Give me the hardest place you have"; but I afterward discovered that this was ironical, born of bitterness and disappointment. Compared with a minister, it is quite easy for laymen to connect themselves with humble churches and poor ones, which need the help of talent and money; but I do not find them usually much inclined to form such unions. They prefer a more elegant and fashionable connection, which may, perhaps, not cost them as much as a poorer church would. Those who are marked for zeal and holy sacrifice are too often those only or chiefly who have in the providence of God been painfully fitted for their work by the loss or embitterment of their chief natural pleasures. It is related of Sir Wm. Wallace, the great Scottish patriot, that he was quite indifferent to his country's call upon her sons till his domestic peace, pleasure and hopes were blasted forever. That does not detract from his great deeds; it only shows how hard it is for men to voluntarily forego much for the good of others, and steadily prosecute the highest moral ends we can conceive, by all the means at their command, and thus make difficulty itself a help, and a contrary wind speed us

directly to our haven. A begin to fear that some will imagine that am only preaching self-denial instead of progress; but I am preaching a law of progress, you must remember; and that that involves certain forms and degrees of self-do-nial. It is the denial of all-tempting proclivity when reason or conscience or benev-olence forbids its indulgence. It is also on the other hand the gratification of conscience at the expense of selfish proclivity. It is always the gratification of the higher self against the lower, and the training and disciplining of these till they become habituated to the dominion of the higher. We are not to make our tastes and inclinations our standard and judge, but to conform them by practice to a subordinate position, as the willing handmaids of the moral sense, which enjoins us to follow the highest at all cost, or in the use of all our power, and the suppression of all opposing force without or within ourselves. There are those who have no taste for goodness, for painstaking benevolence, and some have no taste for economy so as to live within their honest resources, while others have no taste for truth and knowledge, but only for a creed; but all alike are bound to cultivate a taste for these things, to conquer the enemy, and so train him that he shall be glad to recognize his master and do his bidding. The effort may have to be great and prolonged to secure the victory; but the end is worth the effort; and it is the only thing in all the universe which

When the wife of a Musselman does not deport herself to his taste, he discharges her and fills the vacancy, or leaves the chair as a standing warning to the others. The discarded wife, however, is out of a job, unless she can get so far away that there is no danger of being recognized. At best her chances of heaven are slim, and she often takes up with a Christian or infidel.

is worth any effort at all.

OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

[CONCLUDED.]

On the other side, however, visions which had nothing sacred in them began to be heard of, and Connie's ghost, as it was called in the house, had various vulgar effects. A house-maid became hysterical, and announced that she too had seen the lady, of whom she gave a description, exaggerated from Connie's, which all the household were ready to swear she had never heard. The lady, whom Connie had only seen passing, went to Betsy's room in the middle of the night, and told her, in a hollow and terrible voice, that she could not rest, opening a series of communications by which it was evident all the secrets of the unseen world would soon be disclosed. And following upon this, there came a sort of panic in the house—noises were heard in various places, sounds of footsteps pacing, and of a long robe sweeping about the passages; and Lady Mary's costume, and the head-dress which was so peculiar, which all her friends had recognized in Connie's description, grew into something portentous under the heavier hand of the foot-boy and the kitchen-maid. Mrs. Prentiss, who had remained as a special favor to the new people, was deeply indignant and outraged by this treatment of her mistress. She appealed to Mary with mingled anger

'I would have sent the hussy away at an hour's notice, if I had the power in my hands," she cried; "but, Miss Mary, it is easily seen who is a real lady and who is not. Mrs. Turner interferes herself in everything, though she likes it to be supposed that she has a

Dear Prentiss, you must not say Mrs. Turner is not a lady. She has far more delicacy

of feeling than many ladies," cried Mary.
"Yes Miss Mary, dear, I allow that she is very nice to you; but who could help that? and to hear my lady's name—that might have her faults, but who was far above anything of the sort-in every mouth, and her costoome, that they don't know how to describe, and to think that she would go and talk to the like of Betsy Barnes about what is on her mind! I think sometimes I shall break my heart, or else throw up my place, Miss Mary," Prentiss said, with tears.

Oh, don't do that; oh, don't leave me, Prenties!" Mary said, with an involuntary cry of dismay.

"Not if you mind, not if you mind, dear," the housekeeper cried. And then she drew close to the young lady with an anxious look.
"You haven't seen anything?" she said.
"That would be only natural, Miss Mary. I could well understand she couldn't rest in her grave-if she came and told it all to you."

"Prentiss, be silent," cried Mary; "that ends everything between you and me if you say such a word. There has been too much said already—oh, far too much! as if I only loved her for what she was to leave me."
"I did not mean that, dear," said Prentiss;

"There is no but; and everything she did was right," the girl cried with vehemence. She shed hot and bitter tears over this wrong which all her friends did to Lady Mary's memory. "I am glad it was so," she said to herself when she was alone, with youthful extravagance. "I am glad it was so; for now no one can think that I loved her for anything but herself."

The household, however, was agitated by all these rumors and inventions. Alice, Coanie's elder sister, declined to sleep any longer in that which began to be called the haunted room. She, too, began to think she saw something, she could not tell what, gliding out of the room as it began to get dark, and to hear sighs and means in the corridors. The servants, who all wanted to leave, and the villagers, who avoided the grounds after nightfall, spread the rumor far and near that the house

XI.

In the mean time Connie herself was silent and said no more of the Lady. Her attachment to Mary grew into one of those visionary passions which little girls so often form for young women. She followed her so-called governess wherever she went, hanging upon her arm when she could, holding her dress when no other hold was possible—following her everywhere, like her shadow. The vicarage, jealous and annoyed at first, and all the neighbors indignant, too, to see Mary meta-morphosed into a dependent of the city family, held out as long as possible against the good-nature of Mrs. Turner, and were revolted by the spectacle of this child claiming poor Mary's attention wherever she moved. But by and by all these strong sentiments softened, as was natural. The only real drawback was, that amid all these agitations Mary lost her bloom. She began to droop and grow pale under the observation of the watchful doctor, who had never been otherwise than dissatisfied with the new position of affairs, and betook himself to Mrs. Bowyer for sympathy and information. "Did you ever see a girl so fallen off?" he said. "Fallen off, doctor! I think she is prettier and prettier "Oh," the poor man cried, with a strong breathing of impatience, "you ladies think of nothing but prettiness! was I talking of prettiness? She must have lost a stone since she went back there. It is all very well to laugh," the doctor added, growing red with suppressed anger, "but I can tell you that is the true test, That little Connie Turner is as well as possible; she has handed over her nerves to Mary Vivian. I wonder now if she ever talks to you on that subject." Who? little Connie?

"Of course I mean Miss Vivian, Mrs. Bowyer. Don't you know the village is all in a tremble about the ghost at the Great House?" "Oh, yes, I know; and it is very strange.

can't help thinking, doctor-" "We had better not discuss that subject. Of course I don't put a moment's faith in any such nonsense. But girls are full of fancies. I want you to find out for me whether she has begun to think she sees anything. She looks like it; and if something isn't done she will soon do so, if not now.

Then you do think there is something to ," said Mrs. Bowyer, clasping her hands; that has always been my opinion; what so

As that Lady Mary, the greatest old aristocrat in the world, should come and make private revelations to Betsy Barnes, the under nousemaid-?" said the doctor, with a sar "I don't mean that, doctor; but if she could

not rest in her grave, poor old lady-" You think then, my dear," said the vicar, "that Lady Mary, our old friend, who was as young in her mind as any of us, lies body and soul in that old dark hole of a vault?"

"How you talk, Francis! what can a woman any between you horrid men? I say if she it," Mrs. Bowyer cried.

The vicar had a gentle professional laugh over the confusion of his wife's mind. But the doctor took the matter more seriously. "Lady Mary is safely buried and done with. I am not thinking of her," he said; "but I am thinking of Mary Vivian's senses, which will not stand this much longer. Try and find out from her if she sees anything; if she has come to that, whatever she says we must have her out of there." her out of there.

But Mrs. Bowyer had nothing to report when this conclave of friends met again. Mary would not allow that she had seen anything. She grew paler every day, her eyes grew larger, but she made no confession. And Connie bloomed and grew, and met no more old ladies upon the stairs.

XII.

The days passed on, and no new event occurred in this little history. It came to be summer—baimy and green—and everything around the old house was delightful, and its beautiful rooms became more pleasant than ever in the long days and soft, brief nights. Fears of the Earl's return and of the possible end of the Turner's tenancy began to disturb the household, but no one so much as Mary, who felt herself to cling as she had never done before to the old house. She had never got over the impression that a secret presence. revealed to no one else, was continually near her, though she saw no one. And her health was greatly affected by this visionary double

This was the state of affairs on a certain soft, wet day when the family were all within doors. Connie had exhausted all her means of amusement in the morning. When the af-ternoon came, with its long, dull, uneventful hours, she had nothing better to do than to fling herself upon Miss Vivian, upon whom she had a special claim. She came to Mary's room, disturbing the strange quietude of that place, and amused herself by looking over the trinkets and ornaments that were to be found there, all of which were associated by Mary with her godmother. Connie tried on the bracelets and brooches which Mary in her deep mourning had not worn, and asked a hundred questions. The answer which had to be so often repeated, "That was given to me by my godmother," at last called forth the child's remark, "How fond your godmother must have been of you, Miss Vivian! she seems

to have given you everything—"
"Everything!" cried Mary, with a full heart

"And yet they all say she was not kind enough," said little Connie—" what do they mean by that? for you seem to love her very much still, though she is dead. Can one go

on loving people when they are dead?"
"Oh, yes, and better than ever," said Mary;
"for often yeu do not know how you loved them, or what they were to you, till they are gone away."

Connie gave her governess a hug and said 'Why did not she leave you all her money, Miss Vivian? everybody says she was wicked and unkind to die without—"

"My dear," cried Mary, "do not repeat what ignorant people say, because it is not true."

"But mamma said it, Miss Vivian."

"She does not know, mamma characteristic Levill toll row, mamma characteristic levilles.

say it. I will tell your mamma she must not say it; for nobody can know so well as I do-

and it is not true—"
"But they say," cried Connie, "that that is why she can't rest in her grave. You must have heard. Poor old lady, they say she can-not rest in her grave, because—"

Mary seized the child in her arms with a pressure that hurt Connie. you must not!" she cried, with a sort of panic. Was she afraid that some one might hear? She gave Connie a hurried kiss, and turned her face away, looking out into the vacant "It is not true! it is not true!" she cried with a great excitement and horror, as if to stay a wound. "She was always good, and like an angel to me. She is with the angels. She is with God. She cannot be disturbed by anything—anything! Oh, let us never say, or think, or imagine—!" Mary cried. Her cheeks burned, her eyes were full of tears. It seemed to her that something of wonder and anguish and dismay was in the room round her-as if some one unseen had heard a bitter reproach, an accusation undeserved, which must wound to the very heart. Connie struggled a little in that too, tight

hold. "Are you frightened, Miss Vivian? what are you frightened for? No one can hear: and if you mind it so much, I will never say it again."

"You must never, never say it again. There is nothing I mind so much," Mary said. said Connie, with mild surprise Then as Mary's hold relaxed, she put her arms round her beloved companion's neck. "I will tell them all you don't like it. I will tell them they must not - Oh!" cried Connie again, in a quick, astonished voice. She clutched Marv round the neck, returning the violence of the grasp which had hurt her, and with her other hand pointed to the door. "The lady! the lady! Oh, come and see where she is going!" Connie cried.

Mary felt as if the child in her vehemence lifted her from her seat. She had no sense that her own limbs or her own will carried her in the impetuous rush with which Connie flew. The blood mounted to her head. She felt a heat and throbbing as if herspine were on fire. Connie, holding by her skirts, pushing her on, went along the corridor to the other door, now deserted, of Lady Mary's room.
"There, there! don't you see her? She is going in," the child cried, and rushed on, clinging to Mary, dragging her on, her light hair streaming, her little white dress waving.

Lady Mary's room was unoccupied and cold cold, though it was summer, with the chill that rests in uninhabited apartments. The blinds were drawn down over the windows; a sort of blank whiteness, grayness, was in the place, which no one ever entered. The child rushed on with eager gestures, crying, "Look! look!" turning her lively head from side to side. Mary, in a still and passive expectation. seeing nothing, looking mechanically where Connie told her to look, moving like a creature in a dream, against her will, followed. There was nothing to be seen. The blank, the vacancy went to her heart. She no longer thought of Connie or her vision. She felt the emptiness with a desolation such as she had never felt before. She loosed her arm with something like impatience from the child's close clasp. For months she had not entered the room which was associated with so much of her life. Connie and her cries and warnings passed from her mind like the stir of a bird or a fly. Mary felt herself alone with her dead, alone with her life, with all that had been and that never could be again. Slow-ly, without knowing what she did, she sank upon her knees. She raised her face in the blank of desolation about her to the unseen heaven. Unseen! unseen! whatever we may do. God above us, and those who have gone from us, and He who has taken them, who has redeemed them, who is ours and theirs, conditing Mary destitute, it would be only nat-

ural—and I should think the more of her for | dull blank of that roof. Her heart ached and cried into the unknown. "O God," she cried.
"I do not know where she is, but Thou art
everywhere. O God, let her know that I have never blamed her, never wished it otherwise, never ceased to love her, and thank her, and bless her. God! God!" cried Mary, with a great and urgent cry, as if it were a man's name. She knelt there for a moment before her senses failed her, her eyes shining as if they would burst from their sockets. her lips dropping apart, her countenance like mar-

XIII.

"And she was standing there all the time," said Connie, crying and telling her little tale after Mary had been carried away—"standing with her hand upon that cabinet, looking and looking, oh, as if she wanted to say some-thing and couldn't. Why couldn't she, mam-ma? Oh, Mr. Bowyer, why couldn't she, if she wanted to so much? Why wouldn't God let her speak?"

XIV.

Mary had a long illness, and hovered on the verge of death. She said a great deal in her wanderings about some one who had looked at her. "For a moment, a moment," she would cry; "only a moment! and I had so much to say." But as she got better nothing was said to her about this face she had seen. And perhaps it was only the suggestion of some feverish dream. She was taken away, and was a long time getting up her strength; and in the mean time the Turners insisted that the drains should be thoroughly seen to, which were not at all in a perfect state. And which were not at all in a periect state. And the Earl coming to see the place, took a fancy to it, and determined to keep it in his own hands. He was a friendly person, and his ideas of decoration were quite different from those of his grandmether. He gave away a great deal of her old furniture, and sold the

Among the articles given away was the Italian cabinet which the vicar had always had a fancy for; and naturally it had not been in the vicarage a day before the boys insisted on finding out the way of opening the secret drawer. And there the paper was found in the most natural way, without any trouble or mystery at all.

XV.

They all gathered to see the wanderer coming back. She was not as she had been when she went away. Her face, which had been so easy, was worn with trouble; her eyes were deep with things unspeakable. Pity and knowledge were in the lines which time had not made. It was a great event in that place to see one come back who did not come by the common way. She was received by the great officer who had given her permission to go, and her companions who had received her at the first call came forward, wondering, to hear what she had to say; because it only occurs to those wanderers who have gone back to earth of their own will to return when they have accomplished what they wished, or it is judged above that there is nothing possible more. Accordingly the question was on all their lips, "You have set the wrong right-you have done what you desired?"

"Oh," she said, stretching out her hands, "how well one is in one's own place! how blessed to be at home! I have seen the tronble and sorrow in the earth till my heart is sore, and sometimes I have been near to die." But that is impossible," said the man who

had loved her. "If it had not been impossible, I should ave died," she said. "I have stood among "You must not! have died," she said. people who loved me, and they have not seen me nor known me, nor heard my cry. I have been outcast from all life, for I belonged to none. I have longed for you all, and my heart has failed me. Oh, how lonely it is in the world when you are a wanderer, and can be known of none-"

"You were warned." said he who was in authority, "that It was more bitter than

death." "What is death?", she said. And no one made any reply. Neither did any one venture to ask her again whether she had been successful in her mission. But at last, when the warmth of her appointed home had melted the ice about her heart, she smiled once more

and spoke.
"The little children knew me; they were not afraid of me; they held out their arms. And God's dear and simpocent creatures-She wept a few tears, which were sweet after the ice-tears she had shed upon the earth. And then some one, more bold than the rest, asked again, "And did you accomplish what you wished?"

She had come to herself by this time, and the dark lines were melting from her face. "I am forgiven," she said, with a low cry of "She whom I wronged loves me happiness. and blessed me; and we saw each other face to face. I know nothing more."

"There is no more," said all together. For everything is included in pardon and love.-

> For the Religio-Philosophical Journal. HEALING.

Least obtrusive of all the phenomena attending this Spicitual Dispensation, there is none more benealcal to the world, none which appeals more directly to the heart of the peo-ple, than the wonder at power of healing by laying on of hands of course the doctors who have studied intently the action of drugs, the druggists and patent, the action of drugs, the druggists and patent-medicine vendors, laugh at this mode of ours, declaring the results unquestismally produced to be all due to faith and imagination;—just as they argued about homeopathic remedies. But homeopathy has won, its way to wide success. Homeopathy is making third inroads upon Allongthy; and Healing by simple laying on of lopathy; and Healing by simple laying on of hands is rapidly displacing both.

It seems wonderful that men and women who know nothing of anatomy, nothing of any theory of magnetism, or nerve force, who are not even in possession of a fair English education, sometimes, should so speedily relieve pain, disperse obstinate tumors, even cure bad cases of cancer, with no medicine but that hidden in their own frames, no apparatus but their hands. That they do this is beyond all question, if human testimony is beyond all question, if human testimony is trustworthy. Imagination and faith may sometimes help, but does the infant lying in unconscious strate, tempine, or believe anything, when the feeding hands are laid upon it? Yet the strategy hand so expected that strategy has common mercies," and is little noted to the strategy had been who have had no experience in the strategy had seemed impossible, in their ewa, had the seemed impossible experience in the s sible, in their war, the war where they know him for a year or two, hence could not readial the circumstance of Mence healers do far more to bring accessions to the Spiritualist tween us was most cordial, and he seemed unranks than is usually suspected. "I don't know anything about your Spiritualism, but ticulars in regard to the coming of Mr. Mil-

I want you to use that power you have," say they at first; but, when healed, they are apt to consider how and why. Not long since the child of a Roman Catholic lady was cured of a dangerous disease by a healer, and the mother was severely rebuked by the priest for allowing it. "I don't care," said she to a friend, I got help there when I could not get it anywhere else, and if need comes, I am going again, church or no church."

Much speculation has been made as to the nature and source of the power of healers. It is partly their own, depending upon what is called their magnetic relation to their patients, and largely the power of spirits acting through them. Because of the first, every healer finds those he cannot heal. Because of this also, physical strength is often unnecessary, and a weak, delicate woman can affect and cure one in full vigor of manhood. Impressing their magnetism as they do upon passive patients, the healer more than any one else, must see to it that no impure influence is given forth. That can poison the body and incline the soul to evil, if they are impure in life or thought. No healer of impure life should ever be admitted in a family.

But the chief cause of the healers' power is from spirits who impress or otherwise direct them. Not one healer in a hundred can tell why the special manipulations adopted in any particular case are used. They are trying to restore health, how they are to do it they are generally entirely ignorant. Not only do spirits teach them what to do; they intensify the power the medium already had, so that the cure is really the result of spirit power. Some healers, in addition give medi-Some write prescriptions they do not cines. themselves understand, written in Latin, of which language they are entirely ignorant. Some are clairvoyant, others are not. All are mediums, but not at all times; and, as with all classes of mediums, they are most effective when least self-conscious, when led most completely by their spirit guides.

Account of an Extraordinary Seance with Mrs. H. V. Ross.

To the Editor of the Religio-Philosophical Journal:

There is no phase of mediumship concerning which there is so much controversy, such a diversity of opinion, and where fraud is so easily practiced, so difficult of detection, and where its perpetrators escape with such impunity, as in that phase known as "full-form materialization." The above was suggested by a materializing scance recently given by Mrs. H. V. Ross of Providence, who was lately the victim of a slanderous, and, as I believe, after careful inquiry and observation, mali cious attack upon her personal character and mediumship, by a Providence newspaper. Without further comment on the materialization controversy, or the attack upon her. will you allow me, through your valuable columns, to give a brief account of her scance? It was held at the house of a friend of mine in this city, as a complimentary benefit to Mrs. R., and I was one of twenty-eight invit ed guests, composed mostly of business men and their wives. The front parlor was used as a scance room, and a small room adjoining it, with a door opening into the hall-way and another into the parlor or scance room, was used as a cabinet.

Now, though this was in no sense intended as a test scance, yet it was given under test conditions; and one of the first and most important of these, on all occasions where more than one form appears at a time, is to preclude the possibility of confederates, and this was effectually accomplished by two skeps, one of whom is conne paper. After the cabinet had been carefully examined by several ladies and gentlemen and the door, leading into the hall, closed and locked, and the key pocketed by one of the guests, these two gents sealed the door, and placed their private marks upon the seal. At the close of the scance they immediately examined the seal in my presence, and declared that it had not been touched.

Preparations being completed, the lights were lowered, and the scance commenced, the medium having seated herself upon the sofa in the back part of the cabinet. Hardly had we sung a verse, when a female form, dressed in pure white, parted the curtain (pieces of black muslin hung before the door leading into the cabinet) and stepped into the room. and was recognized by one of the party as her sister.

This was the prelude to a series of forms old and young, male and female, tall and short, which, for more than two hours, succeeded each other in such numbers that the aggregate of time occupied by their presence exceeded that of their absence, and 1 think (though of this I am not quite sure) all were recognized. On six or eight different occasions, two or more forms were before the curtain at the same time. If confederates were precluded (and I aver that they were), then there was not only no fraud, no transfigura tion, no "disfiguration" of the medium, but genuine "full-form materializations"-Mrs Ross not being able to psychologize twentyeight ladies and gentlemen, and make them think they saw two persons when there was but one, and that one Mrs. Ross, first, last and all the time, playing the role of father, mother, brother, sister and friend, successively for two mortal hours.

At one time, twin sisters, petite in stature

(Mrs. Ross is a large, fleshy lady) and clad in white, stepped out of the cabinet, and advanced, arm in arm, some eight feet, to their father who, recognizing them at once, stepped between them, and having introduced them to the audience, with each an arm in his, he accompanied them to the cabinet. This was the most beautiful sight of the evening. On four or five different occasions, while one or more forms were in front of the cartain, but not readily recognized, the control, through the medium, would announce their names thus: "He says his name is-" This happened in my case. A gentleman of more than medium height appeared and stood between the parted curtains, but no one recognized him. Some one said: "How long he stays." Another said: "He seems determined to be recognized," etc. Finally, the gentleman who was conducting the scance said: "I think he wants to see you, Dr. Moore. He seems to point toward you." I was standing upon the side of the room, behind several seated persons, some distance away. On approaching, I at once recognized an old, familiar friend but could not readily speak his name. Instantly the control said: "He says his name is Dr. Mellen, Mel, Miller or some such name." The name "Miller" being spoken, I immediately saw, in the person before me, Dr. Miller, an old school-mate of mine, and for more than twenty years a member of the most prominent M. E. Church in Springfield, Mass., and for the last fifteen or twenty years the leader of the singing in the S. S., and much of the time a member of the choir. He passed to spiritlife some time in March last. I had not seen

ler to me would be very interesting, had you the space and I the time to give them. Suffice it to say that the announcement of the names of persons standing in front of the cabinet by the medium within it (confederates absent precluded the possibility of fraud.

Later in the evening, Rev. Warren H. Cudworth, who, you will remember, fell dead in his pulpit while at prayer on last Christmas day, in East Boston, stepped out of the cabi net, and was immediately recognized by Mr. C. Morse, a well-known resident of this city Mr. Cudworth was chaplain of the eleventh Mass. regiment, during the "late unpleasant-ness," and acted as its post-master. Mr. Morse belonged to, and was for some time acting post-master of the first Mass. regiment, and the two regiments belonged to the same brigade, and by the frequent interchange of miscarried letters, Rev. C. and Mr. M. became acquainted, and the acquaintance ripened into close friendship. Hence the appearance of Rev. Mr. Cudworth in this scance. They conversed in whisper some time. "Did he look natural, Mr. Morse?" I asked. "As natural as when in earth form," was his reply. Near the close of the scance, Epes Sargent came from the cabinet. Why did he materialize at this scance? If for no other reason, because Mrs. F. A. Dodd was present—a wellknown magnetic healer of our city, who, for several weeks before Mr. S. passed over, treated him daily, to relieve him of a severe pain caused by an affection of the tongue, which prevented him from articulating distinctly. When he came out the conductor of the 86ance said: "Here is a gentleman who is nn able to speak." Mr. S. pointed over to Mrs. Dodd, and as she approached, recognizing him, she said: "No wonder you could not speak." She said that in his effort to speak to her he made the same sounds as when in the form and nearing the "other shore." Though I have omitted many facts that are

most interesting, connected with this seance, since, "brevity is the soul of wit," I will stop. Frauds, to the rear! but let us hold up the heads of the advented in the letters. hands of the advance guard, our true medi-ums (even as were upheld the hands of Joshua) in the great battle of truth against error, of knowledge against ignorance and of the religion of humanity against that of selfish superstition. J. D. Moore.

Boston, May 3rd, 1884.

For the Religio Philosophical Journal. Materialization no Proof of Identity.

BY CHARLES DAWBARN.

I am a believer in materialization simply because I have had evidence that was satisfactory to me, and under conditions that I deemed fraud-proof. By materialization I mean the genuine appearance which, born of spirit power, gives a brief individualized form to atoms collected from medium, sitters and atmosphere, and with no real kinship to the fraudulent transfiguration palmed off at advertised circles as genuine materialization. But though I believe in the possibility and reality of such temporary manifestation of spirit-life and power, I can find no proof that it is my spirit friend who stands before me: on the contrary, my reason assures me that that would be an impossibility notwithstand-ing that such is the cardinal belief of many experienced investigators.

The usual explanation of this phenomenon, given by platform orators and spirit controls, s that our visitor from the Summer-land takes on a coating of mundane matter, and thus electroplated with mortality, is exhibited. the real individualized spirit becoming manifest to mortal eye. But this theory will not ear thoughtful examination. Here is my friend, the brave old soldier, whose manly soul peeped out through a maimed and mutilated body, during all the years of our acquaintance and mutual friendship. After many an attempt I am at last privileged to see my old friend, natural as in earth life, with left sleeve hanging armless; a finger gone from his right hand, and with crute to support the footless limb. The meeting seems a mutual pleasure, and for the hour, become a worshiper of such phenomenon.

But I begin to think and reflect. Does the crippled mortal carry a crippled spirit to all eternity? Spiritualism has always proclaimed that imperfections of earth-form cast no shadow on the arisen spirit. If that be so, the manhood of that old soldier is gloriously perfect in the Summer-land. But if we accept that as a law of nature, it follows that the form which just now at the scance thrilled me with the joy of a resurrected friend-ship, was not really the spirit of my friend made visible by some wondrous celestial chemistry. For that form was alive with every imperfection of the past; therefore, logically, I claim it was not actually my soldier friend. But if not actually my friend, what was it that I greeted with my whole soul at that scance? Was it not a figure, a statue formed by wondrous spirit power out of earth atoms; a resemblance, even in every defect, to the brave old warrior?

Since it could not be my arisen, glorified, perfectly formed spirit brother, then it must have been such a statue as I suggest; yet it was more than a statue molded by the hand of mortal artist; for here stands a wondrous instrument that can be played upon by spirit power, even to a brief manifestation of affection of the soul. It can bow, and whisper and kiss; but, I soon notice, it lacks mental power to grasp a new idea or utter a useful thought. It stands a spirit marionette, moved at the will of an invisible operator.

But we see that my emotion was, after all, being played upon by that unseen intelligence, exactly as statue and painting are used by priestcraft in earth life to win loving worship from the devotee. I was in reality much further from true intellectual contact with my spirit friend, than I would be through first-class unconscious trance medium.

It seems to me that this fact should arouse attention to the real purport and result of this class of phenomena. The miscellaneous inharmonious public séance is necessarily the favorite hunting ground of the fraud-lov-ing threshold spirit. He hears all that is said; he sees all that is done. We see at once that, though in the beginning our spirit friend may have sat for his portrait, and may have successfully willed it to that measure of intelligence, that same form could be reconstructed at the future scance just as well without his presence or knowledge. Consequently the genuine figure of to-day becomes the fraudulent figure of to-morrow; and these be-puffed and be-praised seances are in reality only spirit-variety shows with performers, ar shrewder than mortals, to run the entertainment for the profit of the medium and tbeir own fun. New York.

A Vermont man has lost a goose that is said to be 100 years old.

Horsford's Acid Phosphate.

FOR NERVOUSNESS. INDIGESTION. &c. Send to the Rumford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

HONEST DUTY.

The fates that sow select the plough That cuts the cleanest furrow; That man is only all a man

Whose work is clean and thorough; And the fates that reap for the harvest sweep Ave choose the keenest sickle; That man is only half a man Whose course is weak and fickle.

They err who deem life's busy stream But meant for craft of power; No honest work's so cheap and mean But hath its solemn hour. For the lowly poor in walks obscure Have still their human duty, As well as those whose statelier ways Move on in light and beauty.

Work without flaws the custom draws From hands that slur and blunder; The chiefest cause for making laws 'Gainst false pretense and blunder Springs out of sloth and folly, both Vith naught and scorn before them; All honest wages scorn unless You give good labor for them.

The toil you use in pegging shoes, Or wielding pick and shovel, As much as that of pen and brain, May glorify a hovel.

And mean and base to all his race, To alien and to neighbor, Is he who in his heart denies

Then, though you toil above the soil, Or underneath it burrow In mines and tunnels, always let
Your work be clean and thorough.
Humanity's a family tree, Requiring honest duty

The dignity of labor.

Of little twigs as well as boughs. That wave in strength and beauty.

Professor Kate Sanborn, of Smith College, has written an interesting article on the social life at Smith College. The women are treated rationally as men, and are allowed the same privileges. It is neither a nursery nor a numery, and the majority of the students live in pretty little cottages, where they keep house as though at home. The girls are not hampered with rules, but are placed on their honor. They are expected to appear at recitations with reasonable regularity; but beyond that they walk, row, ride, drive, attend musical or dramatic entertainments, or accept invitations from friends in town as they please. In its high standard of scholarship and the requirements for entering, it stands fully and clearly on a par with Harvard, Yale, Dart-mouth and our other first class male col-

In 1840, when Harriet Martineau visited this country, she showed that only seven vocations were open to women who wanted to work. Now there are two hundred and eighty-four occupations open to women in Massa-chusetts, and 551,158 women in this State alone earn their own living, receiving from \$150 to \$3,000 each per annum. This does not include amateurs or mothers and daughters in the household. As there are 70,000 surplus women in Massachusetts, these new avenues of employment are needed.

Referring to the Hindoo women, Mozoomdar, in an address delivered in New York, while in this country, stated that: "A little Hindoo girl is as sweet and pretty as any American girl, but at the age of six years her parents become anxious about her, at seven her parents become more anxious, the anxiety increasing until at the age of ten it reaches its crisis. The ambition of the parents then its targets are the started by the startest of the startest and beginning bigotry, your "scientific man" is more bigoted than the Pope; scorning ignorance as a crime, he glories in ignorance of things he cannot also any solutions. is to make as profitable a match as possible. She is usually married then, though she may live at home a year or two longer. Then, as frequently happens, her boy-husband dies and the widow of eleven years must remain a widow forever. Something must be done to preyent these early marriages and to help these miserable little widows. I do not believe in a woman riding a bicycle or dancing on a tight-rope, nor do I believe in the 'girl of the period,' but I admire the woman of worship and the woman of affection."

An exchange has collated the following from the report of the national commission

Women may vote at school meetings in Kansas, Nebraska, New Hampshire, Vermont. Dakota and Wyoming; at school elections in Colorado and Minnesota, and for members of school committees in Massachusetts. They can vote at school meetings in Michigan and New York if they are taxable, in Washington Territory if they are liable to taxation. Widows and unmarried women in Idaho may vote as to special district taxes if they hold taxable property. In Oregon widows having children and taxable property, may vote at school meetings. In Indiana, "women not married nor minors, who pay taxes and are listed as parents, guardians or heads of familiary as parents, guardians or heads of familiary as parents at taken meetings." In Vancous and taxable meetings. ilies, may vote at school meetings." In Kentucky any white widow having a child of school age is a qualified school voter; if she has no child, but is a tax payer, she may vote on the question of taxes. Women are eligible for school offices generally in Illinois, Iowa, Kansas, Louisiana, Massachusetts, Michigan, Minnesota, Pennsylvania, Vermont and Wyoming; to school district offices in Colorado ; to any office except State Superintendent in Wisconsin. They may serve as school committees in New Hampshire and Rhode Island, as school trustees in New Jersey, and as school visitors in Connecticut. Some offices are open to them in Maine, and all others in California unless specially forbidden in the constitution. In Utah no discrimination on account of sex is made as to voting in gen-

EFFECT OF BODY UPON SOUL.

While dwelling on themes connected with the mind or spirit, there is danger of neglecting the important consideration of the influence of the body upon the soul. How much we depend on health; how much we lose by depressed physical conditions, we can not easily estimate. We have learned through the reports of clairvoyants and scientists, that vital magnetism is eliminated in great measure from the essences of what we eat and drink: Vigor, buoyancy, strength of will and power of sustained thought, result from good digestion and good food, while the noblest intellect can only manifest itself in a feeble, fitful way through the medium of poor materials worked up into flaccid tissues and a nervous structure which is either enfeebled or diseased.

Progressive persons in other respects are apt to take little note of this. The effects of food are ignored if only a sufficient amount of what is palatable is procurable. Yet it is

really of prime importance. For the body comes first in development and furnishes the basis for soul-manifestations. Slowly, day by day, year by year, out of the fine, imponderable essences furnished by air and food, it weaves the seamless garment or runs down; worse than this, he literally forgets wherewith the body clothes itself at death.

How necessary that these essences shall be pure and sweet and wholesome! Science and intuition alike declare that this matter of diet shall be the subject of unremitting care and attention. It should be treated with the dignity it deserves, instead of being given up to ignorant servants.

DIET AND INTEMPERANCE.

Within a few years the attention of physicians has been called to the influence of stimulating diet in producing that craving which is only satisfied by alcohol, and medical and scientific men are giving appalling pictures as the results of their investigations. The wife who wishes to please her husband's love of eating by concocting savory dishes, highly seasoned, or rich, who overloads her table with a variety of compounds, and finishes with desserts of pie and cake after a full meal, does not understand that she is creating an appetite that in time will crave alcohol in some form to meat its cravings. Helen hol in some form, to meet its cravings. Helen Campbell, who has studied the subject and has written some excellent papers regarding it, of late, says in an article not long since:

"The story of intemperance everywhere is the story of heavy overeating of animal food in highly seasoned forms. The unending pork and bacon of the South and West, the excessive meat-eating in our great cities, all create an abnormal thirst which only a powerful stimulant can aliay. I do not need to go into physiological details, but you know that itesh digests more rapidly than vegetables. flesh digests more rapidly than vegetables, certain principles it contains being more quickly absorbed and giving a sense of strength which is stimulation, but not real building up. A preponderance of vegetables and fruits is necessary, which assimilate more slowly and do not create the thirst which follows inevitably on taking too much meat, just because an over-supply excites the stomach and produces too much action. There is a regular circle of cause and effect. The stomach, weakened by over-stimulation, develops gastritis, which includes excessive thirst. Animal food keeps up the gastritis by overstimulation and taxation of the affected organ; the gastritis excites thirst, thirst perpetuates drunkenness."

As a proof, we may say that no drunkard can relish plain, nutritious food. He has to disguise it by hot spices, gravies or condi-ments. The taste of cereals which contain the best elements of upbuilding the system, is so flat that he turns from them with loath ing, and the man who can eat plain food with relish is in no danger of falling a victim to alcohol—a truth which every housekeeper would do well to learn.

Children early used to condiments and sweets grow nervous, irritable and puny, though they often seem very bright and in-telligent. They are subject to a variety of ailments, take cold easily, and are very ex-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-sophical Journal.]

BIOGEN, a Speculation on the Origin and Nature of Life. By Prof. Elliott Coues. 2nd edition, sq. 12 mo., pp. 66. Boston: Estes & Lauriat. Price,

This little book is a sign of the times. Either it indicates a reaction against the gross materialism of which "scientists" speak in exultant language, or it is a glimpse of the vast and unknown future of that higher science, which shall grasp, not only the physical but the spiritual world. Prof. Coues in 1882 was called to read a paper before the Philosophical Society of Washington, and availed himself of the opportunity to present his heterodox views. This book is simply the republication of the paper then

see; and boasting of tolerance, he is more intolerant than the prince of inquisitors. It is amusing to learn how this paper of Prof. Cones was received by the assembled savans, who regarded a pint crucible, a pair of steelyards and a test tube, as all the things needed to fathom the depths of the universe, and reach upward to the throne of God. These scientists boldly claimed to the throne of God. These scientists boldly claimed to have, by evolution, solved the problem of life's origin, while "evolution" is only a restatement of facts, and, granted in full, gives no clue to the cause. Motion, force, energy—how glibly they threw these terms from their tongues, and thought a new nomenclature explained everything. Well might Prof. Coues feel as he says in his prefere.

his preface:
"I prepared what I had to say on the subject to
the best of my ability, and carried it to the Society
with much misgiving, for I could not say what I truly thought, and what else should any man say, without introducing strangers to a select body of Washington scientists—such as God, Spirit and Soul,

as factors in the problem of life?" How the paper was received may be known by the criticisms. "A philosopher, waiving the usual formula, stated without reserve that there could not be anything in anything he had heard me say, be cause nothing existed but matter and motion." The general sense of the meeting was forcibly expressed by one of the speaker's friends: "Dammed good En-

glish, Coues, and damned good sense. You ought to get to be a good, square-footed atheist, and then you won't take these fits." Such is the state of mind of scientists, and it is remarkable that Prof. Coues, living in the midst of such an atmosphere, should have dared to utter words at which every Spiritualist will rejoice. He

words at which every Spiritualist will rejoice. He bravely says: "I am often told by scientists that they have no souls, and expect to die like dogs....... To such a one I can only answer evasively, that he must know his own nature and probable destiny better than he can expect me to, and if he thinks he has no soul, and is to die like a dog, I have no means of proving him wrong; but that, speaking for myself alone, I know that I have a soul, and that I shall not die like a dog, because it is the nature of the soul God has given me, to know its immortal self, with a kind of knowledge, in comparison with which the knowledge of material things acquired by the bodily senses is no knowledge, but delusion only—with a kind of knowledge whose servant, not whose master, is reason—with a kind of consciousness which is self-consciousness."

self-consciousness." self-consciousness."

Prof. Coues first shows the weakness in their physico-chemical theory of life, and that to suppose vitality to be the result of such forces, is a pure assumption, and, therefore, unscientific. He advocates a distinct vital principle, which, by its presence, makes the difference between dead and living matter. Selected the required to account. ter. Science thus far has signally falled to account for the difference between the dead and the living, and the author remarks that, "until that explanation is forthcoming, the theory mentioned remains not a logical inference, but a pure assumption—a hypothetical link in a chain of being found just too

short by one link." The chemist boasts of his accuracy to the ten-thousandth of a grain of organic matter. Ah! it is the dead organism he analyzes, for if he began with living tissue, it would be dead long before his procees was completed!

Protoplasm, "according to the chemico-physical theory, lives only in virtue of its peculiar chemical theory, lives only in virtue of its peculiar chemical and physical constitution; it lives necessarily, simply because it is protoplasm; but if so, protoplasm is only itself when it is living; when it is dead it is something else; therefore, this something else is what is analyzed, and in what life consists, has eluded the process." That something is "vital force." The chemist manufactures a great variety of organic compounds, which to analyzers are identical with the products of life, but they are not living. It creates albumen and fashions an egg, differing only from other eggs in the fact that it will not hatch!

When the scientist cries out, "The cosmos is matter in motion, in virtue of its material forces alone?" does it occur to him that he has invented just what he has always declared to be a physical impossibility? He has simply invented a huge perpetual motion machine, which runs itself until it wears out

vented itself and set itself in motion. Then the materialistic chemist takes this self-invented perpetual-motion machine, and declares that it has laid an egg hat will batch!

The author accepts the theory of a "vital princi-The author accepts the theory of a "vital princi-ple," and gives to this principle the name of Biogen. "Biogen is simply soul-stuff, as contradistinguished from ordinary matter; it is the substance which composes that thing which a well-known and very frequently quoted writer calls the spiritual body." All of this, and the line of reasoning which leads up to the conclusion, is new, indeed, to "scientific" accieties, who rarely get above muck and its "at-

up to the conclusion, is new, indeed, to "scientific" societies, who rarely get above muck and its "attributee"; but really to the Spiritualist, who has studied the philosophy of spirit-life, Prof. Coues presents nothing new, except giving the substance of spirit a new name, that of Biogen. It is refreshing to hear a man, who has become weary of the jargon of pretending science, come out boldly and confess himself, and show how far physical science, as at present understood, falls short of solving the great problem of existence. These muck scientists are wont to sneer at spiritual intelligence, and say the spirits only reiterate stale ideas, but the whole field occupied by Prof. Coues was covered by spiritual communications. The "Arcana of Spiritualism," published in 1875, but written some years previously, fully expresses the ideas advanced by Prof. Coues. What he calls "Biogen," it calls "Zoüther" or "life-What he calls "Biogen," it calls "Zoëther" or "life-substance"; and this term was used in the second volume of the "Arcana of Nature," published in 1860. The reader must decide which term is the

more expressive.
On page 267, "Arcana of Spiritualism," it is said:
"With a proper understanding of words, we may employ the terms, 'matter' and 'spirit,' the latter meaning the ultimate elements which pervade, arise from and underly the physical world. From the former the physical body is created; from the latter the spiritual. This dual development commence with the dawn of being, and continues until death. The physical form appropriates the physical portion of the food; the spiritual, the remaining portion.

of the food; the spiritual, the remaining portion. The two forms mature together; one pervading and being the exact copy of the other."

Again, on page 260, it is said of the spiritual elements: "They are the aroma of the material world, the fragrance of its perfect bloom." This is the "soul-stuff," "Biogen," or Zoether—by whatever name called—out of which spirit is individualized, and although Perf Cours leadeng not become the thresh though Prof. Coues leads us not beyond the threshold, we rejoice that the profound inertia of self-conceited and arrogant materialism has been moved by this attack from within. It is a prophecy of the dawn of a spiritual conception of nature, a defiant assertion that spiritual things must be measured not by a foot-rule, or steel-yard, but by the spirit itself.

THE HARMONIAL PHILOSOPHY AS A FACTOR in Human Progress. By Alexander Wilder, Price

This address was delivered before the Harmonia Association in the City of New York, March 9th, 1881, and is published by request of the Society. Mr. Wilder is so well known as an acute metaphysician, a careful, though boldly speculative writer, that any thing from his pen will be tread with interest. On 8 he says:

page 8 he says:

Every arrangement of things, therefore, which
moves and operates in accord with a single central directing principle is a harmony. The word means just that—an Order, a universe, a whirl or world moving with reference to a central axis. The fitness of part for part, of each constituent for alliance with ot part for part, or each constituent for almance with its fellows, the common relation to the one, is the idea behind the whole. So, to be very nice about words, there can be no real philosophy, no science of wisdom and absolute truth, no sublime knowledge, except that which is Harmonial. It is this view of the subject which justifies the name. The genuine Harmonial Philosophy is cosmic; it relates to the energies and potencies of the whole universement merely to the phenomena that we witness not merely to the phenomena that we witness around us, but to the laws which they everywhere manifest, and to the supreme omnific Will and Intelligence from which every law originates and in which it has its being. Passing from the macrocosm to the microcosm, from the great world to the small, to the microcosm, from the great world to the small, it includes within its purview everything that relates to man, to his existence and welfare. It is the Metaphysic which embraces all mental and psychologic knowledge, the Science which unites in itself all sciences, the Technic which comprehends and directs all laudable action to the great Divine Endmot the greatest good of the greatest number, but the artists greated of event pulicity. the entire good of every individual. To be an effi-

no less." As he states the the case, the Harmonial Philosophy is a sort of correlation of Philosophies, the log-ical tendency of such correlation being to resolve all into one, as science has been compelled to do with all natural forces. The final result of the Harmonial Philosophy may be well expressed by the first mot-to on the title page of the address: "Consciousness of the infinite God, of the immortal Life, of the eternal Right." Of the power of such a consciousness to fashion a life, to increase mental vigor, to stimu-late aspiration, to purify interior and exterior, no one can doubt. It is the fashion, sometimes, to rail at abstractions as useless for all purposes of common life.
Abstractions are the rulers of the hard, practical
world. It has been charged that an English metaphysician innocently caused the French Revolution when he taught that God was in all Nature, he did not dream that the French philosophers would take his arguments to prove all Nature was God. So the ery for freedom has shaken down thrones, though the particular sort of freedom desired differed in every individual thought—it was the ideal, not the formulation of it that had power. We quote the author's answer to the "D mand for Results":

cient factor in human progress it could be no other,

"The world at large, however, are constantly seeking for results. They demand the harvest immediately upon the sowing of the seed. The utilitarians, the practical men—those who believe in no real good except where some material benefit can be seen and measured, harp incessantly on this point. Even religious teachers of a certain character reason in the same way, knowing no logic, no mor-al standard, but that of material results. Such men are the Sadducees of society. The idea of being or doing right is of small account to them, except it brings reputation, distinction or pecuniary profit.

Judas Iscariot with his thirty pieces of silver would count for more with these practical business men

than Jesus with heaven and all goodness at his back. "But true souls do not reason thus. The standard of truth is not to be obtained from the phenomena t the sensible world, nor may Right be measured by such brief and varying rules. Knowledge derived from the senses can never unfold, much less estab-lish, a moral truth. Whatever we perceive in that way can go no further than opinion or conjecture, or perhaps belief. All such notions and guesses must be duly measured before they can be legitimately accepted as fact. It is the province of Philosophy to furnish us with the proper standard or criterion by which to know the true from the false, the Right from the Wreng. "Let the weak moralities lie in abeyance. They

are superficial, frivolous, and without enduring force, —mere endeavors to prescribe eternal principles by a rule of human limitation, to constrain the free universe of soul by narrow enactments. The attempt to measure the Atlantic by a quart-pot, or to define the unlimited space and govern it like a town-lot, would be as reasonable. Human thought and action annot be judged aright on the same common plane of determining. What is right in one is wrong in another, what is lovely and beautiful in one is hate-ful and ugly in another, what is wise in one is foolishness in another,—according to their moral and in-ishness in another,—according to their moral and in-tellectual condition and our way of regarding mat-ters. We none of us are as good as we think our-selves to be, nor as bad as others consider us. Our virtues need forgiving as well as our faults; they have in them something of the taint of egotism and insincerity; while our faults may be partially re-deemed by having in them somewhat of an aspiring and endeavor for the right. The true conquest over

and endeavor for the right. The true conquest over evil is not shown by a triumphing over it, but by putting it out of the mind altogether.

"Philosophy has little to do with the cheap successes of the everyday world, nor does it rely upon transient phenomena for its exponents. It never ages with common experiences. It is always the same, never old but youthful and vigorous. In nature, says Emerson, 'every moment is new; the past is always swallowed and forgotten; the coming only is sacred. Nothing is secure but life,—the transition, the energizing spirit. No love can be bound by oath or covenant to-secure it against a higher love. No truth so sublime but it may be trivial to-morrow in the light of new thoughts. We cannot, therefore, attain the concept of right by the observation of things that the concept of right by the observation of things that the changing every hour and moment. There is a higher law for determining the matter. Reason, it has been declared by many, is the true umpire. It is to be deeply regretted that language has become so warped in regard same, never old but youthful and vigorous. In

to definition, that it is not easy for the unlettered inquirer to apprehend distinctively what is meant by the words reason, mind, intellect. Ideas which ought to be rendered as plain as possible are made vague by these equivocal definitions. Probably, however, most persons mean by reason the judgment or reasoning faculty, by which conclusions are derived from given premises. This is the logical method and may be employed with great dexterity by skillful individuals, but it comes short when we desire the highest knowledge. 'They who hunger and thirst after righteousness' can hardly attain the di-vine beatitude by this mode of seeking. We must employ 'a more excellent way."

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THE SPIRITUAL RECORD. (Hay, Nesbit & Co. Glasgow, Scotland.) Contents: The Testimony of Epes Sargent; Spiritual Vision; American Mediums and Manifestations; How I came to believe in Materializations; Remarkable Cure of M. Leon Rayra; Editorial Notes of M. Leon Favre ; Editorial Notes.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) .This number contains interesting articles under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: The great Comet of September, 1882; The Planet Saturn; Intra-Mercurial Planets; The number of Stars in the Pleiades; Editorial Notes; Etc.

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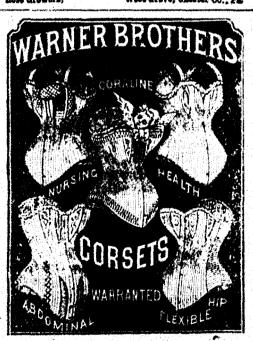


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How to Extinguish Spiritualism.

Some people would like a specific for extinguishing Spiritualism. They have tried to lie it out of existence, to sneer it into contempt, to prove its absurdity by argument. But the falsehoods have been exposed, the sneers have fallen pointless, the arguments met by those stronger and more logical. Preachers have warned in vain, and certain scientists have done all that was possible, still Spiritualism spreads. What is to be done now? The New York Observer comes to the rescue of imper-

iled orthodoxy, and here is its grand plan: "Every pretended spiritual materialization is a base imposition, and the impostors ought to be punished by fine and imprisonment for obtaining money by false pretenses. A few such penalties would end the spiritualization beautiful.

In his haste to write strongly the Observer man interjects "pretended," and thus wholly vitiates the force of his statement. But the JOURNAL will take the language as intended

and not as written. How the reverend editor knows that every materialization is an imposition, he does not say. It is quite likely he has never attended a materializing scance, and has only heard of base imitations. Yet those who have witnessed the genuine are not appalled by the frauds. They know, many of them, that in full light, without cabinet, spirits have appeared. But, it is useless to say this to Rev. Irenæus Prime, for he would still cry "fraud." The chief things to be noticed are, that the reverend editor thinks that fine or imprisonment would stop materialization, so-called and that if it did this the "spiritualistic humbug" would end. It used to be said that "the blood of the martyrs was the seed of the church," and the editor can surely recall a time when emperors and kings talked just so about the Christian religion-a time when pains and penalties of every sort were pronounced against any one who professed to be a Christian. But in some shape Christianity lives yet, though wofully perverted. The times of persecution were the times of purest faith, of deepest love of truth. Perhaps he may also find in the history of a branch of his own sect, a time when the Scotch Covenanters were hunted like wild beasts, but the cause is not dead yet. Reading the history of our own land, he cannot be ignorant that the remedy he proposes, and others still stronger, were put in force against the Quakers, but a very little search would reveal quite a respectable number of Quakers yet. Persecution may harden faith in an error. it has never killed a truth.

But, the second point, that stopping materializations, were it possible, would end Spiritualism, is notably false. There are many ways in which spirits come, ways the law can not watch. What detective can catch the spirit whisper in the ear of a medium? What method can be devised to hinder the sweet visions which come in the night to the chosen ones? Who shall stop the spirits from rapping or writing? The Observer's plan will not work. Nothing has been said of the tyranny and injustice of the plan proposed. But, if such a law should pass, it would reach farther than is supposed and the inventor might be "hoist with his own petard." Some of the doctrines the editor preaches might be declared false and dangerous, and he learn known better what progression really means, "how it is himself," when law steps aside to control opinions.

Yet much may be done to extinguish Spiritualism, but not by any outside force. Spiritmalists may do much to damage Spiritualism | right in time.

even though it be indestructible. The Spiritualist whose life is impure or dishenest, is a deadly foe to the cause he professes to cherish. The believer who is content with the fact that he is convinced, and cares not whether his neighbor has a similar comfort and guide, is a drag and hindrance. The one who lowers morality in any degree by his teachings, is an active foe, though he may protest never so much his devotion to the cause. But deadliest of all foes is the fraudulent medium. Preaching in words the truths of Spiritualism, his acts convince thousands that it is all delusion. One such fraud can throw doubt on a host of genuine phenomena, preventing investigation, and replacing it by contempt. If one attacks Spiritualism, it is well; if he will investigate enough to make a respectable attack, he is sure, sooner or later, to find and receive the truth. But to contempt there is no answer, to a refusal to investigate because Spiritualism has been proved to be a paltry cheat, there is no defense—and thousands are thus repelled from investigation. For this reason the JOURNAL has been, and ever will be, watchful against fraud. Its hatred of falsehood is measured by its love for the truth; because of its deep sense of the worth of genuine mediums, the JOURNAL denounces those "who steal the livery of heaven to serve the devil in." The only fees Spiritualism needs to fear are not those without, but those within its ranks. Every Spiritualist should see to it that he gives no aid and comfort to the enemy; keeping himself from evil and giving no countenance to anything false or impure.

Seedlessly Disheartened.

A highly esteemed correspondent from Pennsylvania writes that his wife wishes to

"I had once much hope of good resulting from the influence of Spiritualism, but that hope has not been realized. On the contrary, instead of elevating to a high er state of moral purity, peace and happiness, the of posite has been the effect in this section and surround ing country. Such has been the case in Corry, once the stronghold of Spiritualism. Titusville, Randolph, James town and even Cassadaga, do not show much of its hap offying or moralizing influence, but on the contrary conference and states the states of the contrary contraction. fusion and strife seem to follow in its train. Philade phia and Harrisburg are specimens of this."

The above voices the thoughts of a certain class of Spiritualists, and regretfully must it be said that in some measure the position is sustained by appearances. The cultivation of spiritual phenomena by credulity and curiosity, and the prostitution of mediumship to selfish gain, have been potent means of bringing about this state of affairs. Could we reasonably expect any other result?

Let us remember that neither the function of mediumship, nor the simple belief in the identity of the communicating intelligence. is necessarily connected with morality. Each is distinct and independent. The presence of our spirit friends and the continuity of our existence ought to fill the soul with sublime thoughts and aspirations for moral excellence. Rightly understood this would result, but with confused understanding, the mere belief has taken the place of religion and morality. The sense of duty or obligation has become lost, and disintegration and selfish isolation have destroyed that which they could not rule.

But let us not grow disheartened and give over in the strife. We know that our spirit friends do come to us, and that life in spirit is a continuation of this. Whatever may come, however obscured by scheming selfishness, this we must hold, and thus believing. all this dross is swept away. Societies may decay; associations wrangling, perish; individuals be brought to grief, yet the pure metal remains, the brighter by the severity of the test.

We learn wisdom by the results, and that Spiritualism consists in something more than a few "tests," or the meetings held by a lecture club. If it were not, brief would be its day. If we stop at these beginnings, stale and unprofitable will we shortly find it. We must look beyond the phenomena, to the great systems of science and of ethics, which it makes a living reality.

The failures of individuals, who catch only a glimpse of some salient feature, should not be charged to the cause. Spiritualism is a home-religion, and there it can work out its its high ideal. But the great work of Spiritnow catch glimpses of. If every true Spiritnalist will do his whole duty the bright day is not far distant.

Mr. Gill's Sermon.

It is rare to find an orthodox preacher who shows such appreciation of the good there is in heterodoxy, of the unbelief which makes faith grow to be truer, firmer and sweeter, because of the opposition with which it has been met. Yet Mr. Gill's definition of progress seems to us incomplete, as it ignores growth, with or without opposition. Progress does not depend always upon "conquest....of opposing forces," but reception of helpful influences. The tree may be hardened hyeresistance to storms, but it grows noward by aid of what it can appropriate from earth, air and water. Also, there is only a vague hint of why we are to progress, of the place we are to hold, the work we are to do, the wider sweep of our work that progression opens to us. If Mr. Gill had known more of Spiritualism he would have carried his argument farther, for he would have But he is growing fast enough, and his words are valuable in that they voice the growth of his way slowly and surely, and will come out

The Atonement.

In one way or another, the doctrine of the vicarious atonement of Jesus Christ is found in nearly every orthodox sermon: now directly proclaimed and enlarged upon, again only hinted or suggested. It might be thought that a doctrine so persistently preached should have clear, exact evidence of its truth. Yet there are many theories of atonement (some twenty different ones), each professing to rest upon divine testimony, supplemented by more or less ingenious human reasoning. Said a preacher, when his attention was called to this diversity of faith relative to a foundation doctrine of the church, "Well, we cannot know just why or how the atonement was made, but it is a grand fact." We should like to see evidence that it is a fact. By a slip cut from the Inter-Ocean it will be seen that another preacher goes further than this, and knows certainly that the cross does expiate human guilt:

"Dr. Alexander McKenzle recently said in a sermon on the atonement that he should as soon think of analyzing his mother's dying breath as to analyze the sufferings of Christ on the cross to find out how the cross explates human guilt. It does it, and that is enough."

The questions arise, does he know this?

and how does he know it? Of course he will point to the Bible, but many claim that the atonement is an invention of Paul's. that Jesus never taught it, that it is found only in the Epistles, never in the Gespels. Perhaps the believer will refer to his personal consciousness, his feeling, sometimes of intense exaltation, at others of perfect peace, as proofs that he is saved by the atonement of Jesus. But there is a host of people who have similar states of exaltation and peace, of soul-storms and calms, who utterly reject the theory that atonement is even possible. Perhaps the believer will refer to the gathered consciousness of the ages, to the support in trial, the comfort in sorrow, the cry of victory in the death-throes. Philosophy, that took no note of Jesus, has, according to the number of its professors, given as much of the same sort of evidence: "The philosophers were deluded." cries the believer. How does the believer in atonement know he is not also deluded, may be asked. There is only one other direction in which to look for evidence. There is one book, written by the finger of God, through no human instrument-the Book of Nature. If God be the same, "yesterday, to-day and forever," if he "changes not." what has been true in nature is true to-day, will be be true for all time. Can the doctrine of atonement be found there? Suffering can be found, suffering through the transgression of law by others, but it never removes the penalty from the offender. Nature never forgets and never pardons. For man's body there is no saviorhow is it to be proved there is one for the soul? Does spiritual law contradict what all may see is natural law? Who knows, and without positive demonstration who can be-

lieve it? There is no proof attainable of the truth of the doctrine of vicarious atonement, and there are many reasons why it cannot be true. If Jesus were God, buying man of the devil, as Tertullian taught, giving his sufferings as payment, then God was killed, which is unthinkable. If Jesus undertook to satisfy the Father and the Holy Ghost, who satisfied Jesus? Every instinct of justice rises in rebellion against the thought of the innocent suffering for the guilty. Removing, or rather refusing to press the charge of crime cannot make the criminal less guilty. God is not a despot, dooming a race to destruction because they can not help themselves. He is not a sensationalist, arranging a grand scenic display, and killing Jesus for moral effect. He cannot be selfish or revengeful yet condemn those qualities in men. As Whittier

"Nothing can be good in him Which evil is in me."

In addition, brief mention may be made of an evil often pointed out-the direct encouragement to sin which the doctrine furnishes. The atonement has been made, all the sin that ever has been or ever will be, has been atoned for, and the penalty may be avoided by belief, even though it be at the very moment of death. This is continually taught. full fruition, in conforming our lives after | and the teaching is not only false, it is injurious, hurtful to man, insulting to God. ualism is ahead. The times are preparing This part of the subject has been so often for its perfect understanding. The weak discussed it need not be enlarged upon here. will fall by the way, but those who are strong | Returning to the original purpose of this and endure, will ere long see what a few article, the question is repeated: Who can prove the doctrine of Vicarious Atonement. as taught in all orthodox churches, is true? Who will furnish the evidence?

Education and Crime.

Some time ago an article on this subject was published in the JOURNAL, giving some startling statistics of the proportion of criminals among the educated. The artitle attracted much attention, and some doubt was expressed whether so terrible a showing could be true. Mr. Thos. Harding of Sturgis, Mich., publishes in the Evening News of April 26th, the following figures taken from the report of the United States commissioner of education for 1871, tending to show it is the church rather than the school that is faulty.

There are eight provinces in the kingdom of Bavaria. In four of these there are more churches than schools. The average for every 10,000 of population is, churches 47: schools 22: criminals 71.

In the other four provinces there are churches, 20; schools, 34; criminals, 43, or a little more than half as many as in the provinces where the churches are most abundant. These figures are significant. The world must wait long for its redemption if it is only to thought within the church. He is feeling be achieved through the agency of a church which seems to have more power for evil than

Onset Bay Camp.

Visitors at Onset Bay the coming summer are promised lectures from Dr. Juliet-Stillman-Severance, V. P. N. L. L.; Dr. J. Susie-Willie-Webster-Willis-Fletcher; and Warren Chase, known as the Lone One with a life-line. These are no doubt depended on by the Management to attract congenial souls. Probably to give respectability to the platform. Mrs. Emma H. Britten, Geo. A. Fuller and others have been sandwiched in. Many readers of the o-s-p-o-e may have felt a pang of regret at not seeing their favorites announced among the Onset speakers, but the JOURNAL can with reasonable certainty assure these disappointed ones that, though not on the regular programme, "favorable conditions" will be made enabling the following illustrious representtatives of the F.F.F.Fraternities to be heard: Dr. L. L. Whitlock, Rev. Harry Gordon, Mr. Amelia Thomas Paine Colby, Miss Lutheria Colby who, aged spinster that she is, still has a heart overflowing with sentiment. It goes without saying that Dr. Jas. A. Bliss and Prof. Christina Cuba, will be on hand. It is to be regretted that prior engagements will probably prevent the presence of Rev. Moses Hull, Dr. Mattie Sawyer, President Victoria Woodhull. General D. M. Fox. Dr. Sour, and Maquoketa Dobson, D. D. H.-Diagnoser of Dog's Hair. General Jonathan M. Roberts may be expected, provided he is not detained by his scance in Brooklyn. And as a last resort if things don't boom with that rapid pace so desirable, Rev. Dr. Monck, Rev. Charles Peter McCarthy and Rev. Dr. Talmage may be called in. The crop of clams is said to promise well and a glorious time, free from all conventional restraints, is sure to be had.

The New Spiritual Temple.

The corner-stone of the First Spiritual Temple at Boston, Mass., was laid April 9th with appropriate ceremonies. Copies of secular and spiritual papers, with a history of the Society, and a list of its officers, were placed in the stone. The building is to be of granite, the style of architecture somewhat oriental. When completed, it will have cost nearly \$250,000. The society who are erecting the noble building is called the Working Union of Progressive Spiritualists, and it was incorporated in June, 1883. Mr. Marcellus S. Ayer is president. The society numbers at present about 100 men and women.

The building will probably be completed by the middle of next fall, and will contain eight halls. On the first floor will be situated a large lecture-room and splendid library, Above these will be the main hall, and above the main hall will be five other halls, which will be used for various purposes by the society. They will not rent or dispose of any department of the building to other societies, reserving all for the workings of their own institution.

The object of erecting this building is to establish a school where men, women and children may be instructed in spiritual, intellectual and physical development. There will be a sort of Sunday-school for children where, while learning the higher truths of Spiritualism, they will also gain educational knowledge and be taught, specially, that, in order to attain high mental and moral development, their bodies must be kept in a state of perfect health and purity. To this end a gymnasium will probably be one of the features of the institution. Another noticeable feature will be daily lectures, to be delivered by inspirational speakers of the highest class. To all these lectures admission will be free.

Facts from the Census.

Mr. D. Lott, Lottsville, Pa., has been studying the U.S. Census reports, and extracts the following: In 1850, the population of the United States was 23,191,876; of these 6,737 were criminals. 15,610 insane, 15,787 idiots, 9.794 blind, 9.803 deaf and dumb.

In 1860, population 31,443,321; of these 19,-086 were criminals, 24,042 insane, 18,930 idiots, 12,658 blind, 18,821 deaf and dumb.

In 1870, population 38,558,371; of these 32, 901 were criminals, 37,432 insane, 24,527 idiots, 20,320 blind, 16,205 deaf and dumb.

In 1880 population 50,155,783; of these, 59, 255 were criminals, 91,997 insane, 76,895 idi ots, 48,928 blind, 32,878 deaf and dumb.

In 1870, there were 43,283 ministers and 40,694 lawyers. In 1880, 64,698 ministers and 64,137 lawyers. Increase, ministers 21,415 lawyers 23,443.

In 1880, there were 18,000,000 hogs slaughtered for sale and 500,000,000 pounds tobacco raised in United States.

Dr. Moore's Account of Materialization.

On another page Dr. J. D. Moore, a close observer and an old Spiritualist, gives an account of a scance with Mrs. Ross. We assume no responsibility and express no opinion, because in the nature of the case we are not in possession of data necessary to the formation of an opinion wholly free from error. The scance was held at the residence of the Misses Helen and Gertrude Berry.

Postage Stamps.

Correspondents are particularly requested not to send us postage stamps except for fractions of a dollar. We are flooded with them, greatly to our discomfort, as they cannot be used as currency. On a single day we sometimes get thirty dollars worth, and readers can readily see how soon the inconvenience may become burdensome.

G. B. Stebbins will attend the Orion Lake Camp Meeting, June 6th and 8th, also the Sturgis Yearly Meeting, June 14th and 15th. | tain.

GENERAL NOTES.

Mrs. O. T. Shepard lectures in Milwankee Wis., next Sunday.

We refer our readers to the list of speakers for the Lake Pleasant Camp Meeting, which appears on the fifth page.

May 14th, the young child of Mr. and Mrs. E. R. Silverston passed to spirit life. Memorial services were held at the residence of the parents, 20 South Ann St., on Tuesday last at 10 A. M.

We learn just as we go to press that Mrs.

Nellie T. J. Brigham lectures on Wednesday evening, May 14th, at Martine's Hall on Ada St., near Madison. We hope she will be greeted with a large audience. Mrs. E. A. Silverston requests us to say that she will answer calls to attend camp and oth-

er meetings to give tests of spirit presence and psychometric readings, and can be addressed at 20 South Ann Street, Chicago, Ill. Dr. G. W. King is vigorously fighting the proscriptive methods of the Saratoga County

Y.) Eagle, is a bold impeachment of medical orthodoxy and intolerance. Wm. P. Adshead, England, in renewing his subscription for the RELIGIO-PHILOSOPHICAL Journal, says: "I have pleasure in receiving the Journal, as I am desirous to be in-

formed, on good authority, of the progress of

Medical Society. His article in Saratoga (N.

Spiritualism in America." Mr. G. W. Kates, editor of Light for Thinkers. will be in Chicago from May 13th to the 23rd, and will interest himself in the Lookout Mountain camp meeting, and will also address any meeting where his services may be desired. Last Sunday, Mr. Kates lectured at

St. Louis, Mo. The National Woman's Temperance Union. under the presidency of Miss Frances E. Wiflard of Evanston, Ill., has issued its Annual Leaflet, showing its plan of organization and the different departments into which its work is divided. It gives evidence of great organizing power somewhere.

A child of Mr. O'Leary, a resident of Laconia, N. H., was missing, and all search seemed fruitless. The father at length sent for a well known clairvoyant, Mrs. S. B. Craddock of Concord, who saw the child lying at the bottom of the river. She described his dress accurately, and designated by shore marks the region to be searched. Within the range so described the body was finally found.

A circular, which has has just come to hand, sets forth that the "grand opening season of the Lookout Mountain Camp Meeting Association of Spiritualists, to be held at the Natural Bridge Springs on Lookout Mountain near Chattanooga, Tenn., will commence Saturday, June 28th, and end July 27th, 1884." For full particulars with reference to this camp ground and its numerous attractions, send to Geo. W. Kates, Secretary, Atlanta, Georgia, for circulars.

The negligence of some of our good subcribers in keeping their dues paid up, when they can do it as well as not in most cases. and in all cases by a tithe of the exertion the publisher makes to supply them the paper, is remarkable. The small amount due from each delinquent aggregates a large sum. To all such we would in kindness say: Do as you would like to be done by! Pay your debts. Daily we receive letters asking a little delay, which is always freely granted when good reasons exist. And daily are we thanked, and paid up and in advance by those on whom we have waited. But there remain many careless ones to whom this notice is addressed.

Mrs. C. H. Hinckley of Grand Rapids, Mich., writes: "At a farewell reception tendered by Mrs. John Barrows at her residence. April 29th, to Mr. Walter Howell of Philadelphia. who has been speaking for the Spiritualist Society here during the month of April, a large company was present. There were several fine recitations rendered by local talent, among which were two by Miss Marie Wilson, elecutionist; an epic poem by Miss Foos, and an original poem by Mrs. C. H. Hinckley. These were interspersed with excellent instrumental and vocal music by the talented Wheeler family of this city. The evening was passed enjoyably and harmoniously. Resolutions in favor of Mr. Howell were also passed."

Mrs. M. E. Drake, Sherman, Texas, sends us an account of a "spiritual wedding." Dr. D. B. Morrow, homeopathist, was married to Miss Helen Boyle, both of Sherman, Texas, on April 27th. The ceremony, which is described as being unusually solemn and impressive, was, it is said, conducted by spirits-the bride being the medium. After the spiritual wedding, the happy couple were wedded with religious rites, by a clergyman. It is not often that the same persons are twice wedded without the intervention of a divorce. The affair has caused much discussion, pro and con, in the place. Dr. Morrow is an earnest friend of the Journal, and we congratulate him in his new relation and wish for him a long and prosperous life.

"Prof." Warring is discouraged; after years of crooked work in building up a business in Chicago, the JOURNAL ruthlessly, and in the language of the editor of the o-s-p-o-c. 'uncharitably" exposed his tricks, and thus made such "inharmonious conditions," as to interfere with the manifestations. No longer could be deftly exchange pellets and palm his sitter's question. Hence he was fully justified in shaking the dust of the city from his feet and turning his face toward Boston. Maybe he would have done passably well to have to gone to lows and joined forces with Hull and the diagnoser of dog's hair, Dobson, but if he reaches Boston his success is cer-

Reception to Gerald Massey.

On Wednesday evening of last week, Mr. and Mrs. John C. Bundy gave an informal reception at their residence, in honor of Mr. Gerald Massey. The attendance was only limited by the capacity of the house, and Mr. Massey was greeted by a large number of friends, anxious to welcome one whom many of them had heard in years past, and of whom all knew through his literary work. While Spiritualists and free-thinking people made up the company largely, there were representative people present from various religious sects. Also leading members of the legal and medical professions, and a number prominent in social and musical circles.

After the company had spent an hour in conversation, the host asked their attention, and after a brief word of cordial greeting to Mr. Massey, called on Judge Holbrook to give the main address of welcome. The Judge was full of his subject, and familiar with Mr. Massey's work, and grew eloquent as he dilated upon his theme. He concluded by stating that his daughter would recite one of Mr. Massey's poems. Whereupon Miss Florence Holbrook fulfilled her father's promise so well as to elicit much enthusiasm.

Mr. Massey responded gratefully, acknowledging the kindness which had been bestowed upon him from the day he landed in New York until then. He gave a brief epitome of his labors, and created a most favorable impression upon all present.

Prof. Dickson, the elecutionist, then rendered another of Mr. Massey's poems in his never-failing perfect and pleasing manner. Miss Runals, well and favorably known as a public reader, and who has sung at times in the New York Spiritualist societies, gave several recitations and songs, evincing a talent and drill which ought to make her fortune. Mrs. Jennie Morris and her son George added greatly to the pleasure of the evening, the former by a song and the latter by a performance on the piano. Mrs. Mary Dye closed the exercises with one of those touching songs which she renders so well.

The Holy War.

The Church Militant is in tribulation. Heber Newton don't scare easily. Thomas and Beecher as bold as ever. Lesser lights in many places refuse to give up their doubts. The Catholics have entered into the dispute, at least one of them, worthy to be considered a representative Catholic. Cardinal Newman, some time ago contributed to the Nineteenth Century a statement of his belief in the Inspiration of the Scriptures. He admits the Scripture is inspired as to revelation of Divine truth, but thinks it permissible to doubt its history, its facts, its science, until "the church" has authoritatively announced what of these teachings are true. He does not object if a Catholic doubts that Moses wrote the Pentateuch, or suspects the authenticity of the Psalms, of the Book of Daniel or of Ecclesiastes. Errors in the New Testament may be pointed out as errors and disbelieved, with out sin. Only stick to the church and its teachings about the Bible and the Catholic is all right.

But not Bible or doctrine alone, opinion on lower matters is just now exceedingly contradictory and aggressive, and things are happening in the churches, which if they occurred in other societies, would seem to call for a great additional amount of preaching -but that remedy appears to havelost its virtue. Not long since, one paper gave as a fact that the colored Methodists or Baptists of one of our large cities were abominable liars; in different parts of the country preachers are fighting with fists and canes, and their flocks barring out the shepherds, abusing and beating them. In New York City the largest Congregational church thought it necessary to have policemen present at their church meeting-one faction voted the pastor, Rev. Dr. Newman should be retained, and the other charged "primary election tactics" upon the majority and called a council to oust the Doctor if possible. On the whole, considering the fights about doctrine, possession of churches, personal likings and dislikings going on everywhere, the "reign of peace" is apparently indefinitely postponed.

"Through night to light." Perhaps these things are inevitable. Unaccustomed to have a will and judgment of their own, not knowing how to rightly use liberty to think, the church of to-day is beginning a course of development such as Spiritualism has had, and is growing out of-the church growing toward an abnormal individualism, the Spiritnalists growing away from it. If this tendency continues and grows, before long Spiritualists will be the conservatives and church people the "untamed radicals."

The meeting of the First Spiritualist Soclety of Saratoga, N. Y., on April 27th, was of unusual interest. Gen. Bullard delivered an able address in the evening on the "impassable gulf" between Lazarus and Dives. which he said was in the Spirit-world, and not between the spirit and material worlds. though theologians had often quoted the phrase as an argument against Spiritualism. Dr. Mills gave humerous tests which gave

much satisfaction. A correspondent, who is also a medium writes from Boston, Mass.: "Mrs. Beste is flourishing at a great rate here. How in the world she can get up so complete a deception as they say she does, I cannot see; for even some who would seem not to be so easily deceived are completely fooled by her. and yet I am just as certain that as for materialization she hasn't a particle of the genuine power, but that it is all deception."

Mr. and Mrs. Lillie are engaged in Boston for the month of May. For June they are engaged in Brooklyn, N. Y. They are also engaged in the same place for one year from 1st September next.

The General Conference of the Methodist Episcopal Church met in Philadelphia, May 5th. Though the delegates were all ministers, accusations of "wire-pulling" and "log-rolling" in the matter of electing bishops and other officers, were freely uttered. Rev. Dr. Hatfield, of Rock River Conference, excitedly said: "There was a time in the history of the General Conference when delegates were wont to spend one or two hours on their knees, and then rise up and cast an informal vote for bishops. Those days seem to have been superseded by a period characterized by caucussing, log-rolling and wire-pulling." This outspoken utterance elicited many marks of approval, and not a few cries of "order." However finely a man may be trained, it is hard to get all the human nature out of him, and the saintliest preachers are apt to borrow the world's methods of winning power to their side.

Special Notice to Spirituatist Societies. Mrs. Emma Hardinge-Britten begs to announce that she is prepared to give her celebrated, highly interesting and instructive lectures on "Astronomy, The Sun, The Wonders of the Starry Heavens," etc., etc., "Egypt," "The Great Pyramid," and "New Zealand," in connection with, or independent of, her regular Sunday lectures. These addresses are profusely illustrated by magnificent stereoptican oxy-hydrogen lime-light views, shown by means of the newest and most approved dissolving-view lanterns with powerful lenses, giving pictures of twenty feet diameter, and have elicited the warmest enlogiums from the various European societies before whom they have been given. Mrs. Britten can be addressed at 265 West 34th St., New York.

CURRENT ITEMS.

Liberal, Mo., is to have a Normal school. At Vienna a Mormon missionary has been condemned to a month's imprisonment.

The mules used in Salt Lake City street cars rejoice in pet names given them by the drivers. One pair is known as Moody and Sankey; two others are called Molasses and Cream, and two others as Sin and Misery.

Henry Gruber, of Shelby County Kentucky, has a four-legged chicken; two of the legs grow from the proper place and two from the breast, and all are fully developed, giving it the appearance of some animal.

A gentleman who has given a good deal of study to the subject says, that while Philadelphia has a greater number of benevolent institutions than any city in the country, the percentage of paupers to the population is also larger.

Mrs. Jackson, the widow of "Stonewall," said in Chattanooga the other day that of the many Southern veterans with whom she had talked, hardly any would refuse to take up arms now to protect the Union they once conscientiously fought against.

A Washington correspondent writes of Mr. Robert Ingersoll that he is amusing when he means to be, and twice as much so when he Tuttle; Saturday, 80th, J. Clegg Wright, Vineland, N. J.; as some of the lively agnostic orator's epigrams on his Creator.

John Thomas, a colored boy of Lexington, Ky., got up a mouse trap entirely on his own ideas. A drummer saw the boy with it, and paid him 50 cents for it. He sent it on to Washington, secured a patent, and now thousands of them are being sold all over the country.

Dr. Talmage recently said: "I have no faith in the doctrines of Socialism. I do not think that anything will be accomplished by the gospel of dynamite; but that something must be done and will be done to stop this monopolistic devastation and give a chance to every man to achieve for himself an unmortgaged home. I am as certain as that yesterday was the 1st of May and that God saw all its injustices and aggravations."

Prince Bismarck was once admonished for whistling on the Sabbath day in Scotland, has never forgotten it, and will not be in the least surprised when he hears, as he will with grim satisfaction, that Mr. Gray. a member of the Helensburg United Presbyterian Church, who had been elected to the office of Elder, has just been refused ordination by the session on the ground that he "took a walk in the country Sabbath after-

During a recent week there were 1,219 deaths in Paris and 1,307 births. Of these 1,307 children 665 were boys and 642 were girls, 923 of the total births being legitimate. The number of marriages for the same week was 228. In New York and Brooklyn, with about the population of Paris-viz.: two millions—the births average 1,300 and the deaths over 1,600 a week, while in London, with three and a half millions, the deaths are 1.700 a week and the births 2,800. London grows by natural increase over 54,000 a year.

Leonard Henkle, an able and reliable engineer, says that by using the wasted water power of Niagara Falls, all the cities of the United States and Canada could be illuminated by electricity, and save the consumption of millions of tons of coal now used in the manufacture of gas. He calculates that with 2,000,000 horse-power, electricity could be generated and conveyed by underground wires to all the cities. He estimates the first cost at \$50,000,000, whereas sixty-five cities

now spend \$47,000,000 annually for gas. For years past the garret at the White House has been filled with a lot of old furniture, some of which saw use in Jefferson's time. President Arthur has recognized the craze for the antique, by overhauling these long buried stores, and with the resurrected relies he has filled up the long corridor that runs along the upper story of the White House. It is unfortunate that the history of these articles is not known, but all that can be said of them is, that they were made for the use of his predecessors when solid mahogany was the proper thing.

Dr. Price's Special Flavoring Extracts, for flavorby a new process, Dr. Price extracts from the true select Fruits and Aromatics each characteristic flavor, and produces flavorings of rare excellence—of great strength and perfect purity—far superior to the cheap extracts. Talmage and the Sinners.

BY GERALD MASSEY.

Let all creation hold its tongue Whilst I uplift my Sunday song, And bang the Bible fierce and fell And shake the sinner over hell.

Damnation! 'tis my thrilling theme, With fires infernal all agleam— I love the glorious tale to tell And shake the sinuer over hell.

Your father was A-dam had lot! Eve damned you ere you were begot; Of hope and joy I ring the knell, And shake the sinner over hell.

Th' Almighty left you in the lurch! Your only chance is in the church: Be saved! or, with an extra yell Talmage will drag you—into hell!

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Spiritualist Meeting in Connecticut.

The Annual Meeting and Picnic of the Association of Spiritualists of Western Connecticut, will be held at Compounce Lake, Conn. on Wednesday, June 25th, 1884. The well-known and gifted Mrs. R. Shepard Lillie will address the meeting. Mr. Lillie will also be present and sing some of his spiritual songs. A business meeting will be called at 10 a.M.; leature at 2 p. M.

JOHN WINSLOW, President.

Lake Pleasant Camp Meeting.

LIST OF SPRAKES FOR THE SESSION OF 1884.

Sunday, August 3rd, Mrs. Sara A. Byrns, Boston, Mass., and Mr. Chas. Dawbarn, New York; Tuesday, 5th, Mrs. C. Fanby Allin, Stoneham. Mass.; Wednesday, 5th, Mrs. C. Fanby Allin, Stoneham. Mass.; Wednesday, 5th, Mrs. Sara A. Byrns; Thursday, 7th, Mr. Chas. Dawbarn; Friday, 8th, Mrs. C. Fanny Allyn; Saturday, 9th Mrs. R. Shepard Lillie; Philadelphia, Pa.; Sunday, 10th Capt. H. H. Brown, Brooklyn, N. Y., and Mrs. R. Shepard Lillie; Tuesday, 12th, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, 12th, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, 18th, Mr. Lyman C. Howe; Stonday, 17th, Capt. H. H. Brown; Friday, 15th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Saturday, 16th, Lyman C. Howe; Sunday, 17th, Rev. E. P. Powell, Clinton, N. Y., and C. B. Lynn, Boston, Mass.; Tuesday, 19th, Mrs. Fanny Davis Smith, Brandon, Vt.; Wednesday, 20th, Mr. J. G. Jackson, Hockessin Del.; Thursday, 21st. Mr. Shelly W. Denton, Wellesley, Mass.; Friday, 22nd, C. B. Lynn; Saturday, 23th, Hodson Tuttle, Berlin Heights, Ohlo; Sunday, 24th, Mrs. Emma Hardinge-Britten England, and J. Frank Baxter, Cheisea, Mass.; Tuesday, 26th, Hudson Tuttle; Wednesday, 27th, Mrs. Emma Tuttle; Thursday, 28th, Mrs. Emma Hardinge-Britten England, 28th, Mrs. Emma Hardinge Britten; Friday, 29th, Hudson Tuttle; Saturday, 28th, Mrs. Emma Firten; Friday, 29th, Hudson Tuttle; Saturday, 28th, Llacy Wright Vineland N. J.

Annual Meeting at Sturgis, Mich.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the Village of Sturges, on Saturday and Sunday, the 14th and 15th days of June, commencing on Saturday at 10 o'clock A. M. Able speakers will be in attendance to address the Meeting By Order of Committee,

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. aud 7:45 P. M. at the Hail, corner of Fulton and Bed-ford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hail. Meetings free, WM. H. JOHNSON, President.

188 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:80 p. M. Lyceum for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:80. Church Social every second and fourth Wednesday, in each

CHIRCH OF THE NEW SPIRITUAL DISPENSATION.

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert, President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free. GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall, 898 Fulton Street, every Saturday evening at 8 o'clock. Capt. J. David, President: W. J. Cushing. Socretary and Treasurer. The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Concord Street, every onday, at 8 and 7:45 P. M.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fulton, in the hall of Union for Christian Work, every Thursday evening, 8 P. M.

April 74th.—Lecture by John Jeffreys.

May 1st.—Lecture by Prof. Henry Riddle.

S. B. NICHOLS, President.

John Jeffreys, Secretary.

A. G. Kipp, Treasurer.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue most cordially invited. These meetings continue without in-termission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every day, at S P. M., at 171 East 69th Street MRS. S. A. MCCHETCHEN, Secretary,

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Frobisher Hall, No. 23 East 14th St., near Union Square.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Relie J. T. Brigham will officiate.

E. HENLING, Sec. H. J. HORN, Pres.

Kansas City. Mo.

The First Spiritual Society of Kanass City, Mo., meets every Sunday evening at 7:80, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville. President; A. J Colby,

Mediums' Meetings, Chicago.

The Spiritual Truth Sockers meet in Lester's Academy, 619 West Lake Street every Sunday. Conference at 3 P. M.; Medium's Meeting at 7:80 P. M. All meetings free.

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REMOVAL .-- On May 1, "The Literary Revolution" headquarters were transferred from No. 18 Vesey Street to 398 Pearl Street, near Franklin Square. and a few rods distant from the Great Bridge. The entire building, 80 x 115 feet in size, six stories high, is occupied by the offices, store, and book-bindery; the printing, engraying, and editorial rooms are located conveniently elsewhere. The capacity and convenience of the new quarters largely exceed all previous facilities.

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For the Religio-Philosophical Journal. Unattained.

BY ELIZABETH OAKES SMITH.

Alone we stand to solve the doubt-Alone we work salvation out— Casting our feeble hands about

For human help—for human cheer, Or only for a human tear; Forgetting God is always near.

The Poet, in his highest flight, Sees ranged beyond him, height o'er height, Visions that mark his utmost might;

And music borne by echo back, Pines on a solitary track, Till faint hearts sigh, alas! alack!

And Beauty, born of highest art, Slips from the limner's hand apart, And leaves him aching at the heart:

The sweetest face has never brought Its fairest look; the deepest thought Is never into language wrought. The quaint, old litanies that fell

From ancient Seers, great hearts impel To nobler deeds than poets tell.

We live, we breathe, all unexpressed, Our holiest, noblest in the breast, Lie struggling in a wild unrest, Awaking fibres that shall leap,

And an exultant barvest reap At Death's emancipating sleep. Our onward lights eternal shine— Conquered by no unmanly pine We royal amaranths may twine.

The great God knocks upon the door Ready to run our chalice o'er,

If but the heart will ask for more; It hungering with a latent sense, We know not, ask not, how or whence, But take our consecration thence.

The wine-press must alone be trod-The burning plow-share pressed unshed— There is no rock of help but God. Blue Point, L. I.

The Bridge of Prayer.

The bridge of prayer, from heavenly heights sus-

pended,
Unites the earth with spirit realms in space;
The interests of those separate worlds are blended
For those whose feet turn often toward that

In troubled nights of sorrow and repining,
When joy and hope seem sunk in dark despair,
We still may see, above the shadows shining,
The gleaming archway of the bridge of prayer.

From that fair height our souls may lean and listen To sounds of music from the farther shore, And through the vapors sometimes dear eyes glisten Of loved ones who have hastened on before.

And angels come from their celestial city
And meet us half way on the bridge of prayer;
God sends them forth, full of divinest pity,
To strengthen us for burdens we must bear.

O you, whose feet walk in some shadowed byway Far from the scenes of pleasure and delight, Still free for you haugs this celestial highway, Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernal,
And happiness walks hand in hand with care,
And faith becomes a knowledge fixed, eternal,
For those who often seek the bridge of prayer.
—Ella Wheeler.

Another Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

On the 9th pit, the Spiritualists of this place organized a Society, adopting a declaration of principles, constitution and by-laws, and for a name they selected the following: "The Pacific Association of Spiritualists." The officers for the present year are: Mrs. J. C. Woodruff, President; Isaac Wheeler, Vice-President; W. W. Ward, Secretary; P. A. Smith, Corresponding Secretary, and John Pike, Treasurer. The Association is composed of some of the most substantial citizens of this county, and they are evidently in earnest in trying to effect a permanent and effective organization. They have leased fifteen acres of land, and are making extensive preparations for a camp meeting dering the present season. The location is in every way finely adapted to the purpose, being situated within a mile of the town of liwaco, on Baker's Bay, near the mouth of the Columbia River. Of easy access per steamer to all the principal cities of Washington Territory and Oregon, it is as well (if not better) adapted for camp meeting purposes, as any other location on the north-west coast. Hwaco is the greatest summer resort north of San Francisco, and for this reason and many others, we hope for a large attendance at the camp meeting. The meeting for this year will begin on the 4th day of September, and close on the 15th, unless there should be occasion to protract it at the option of the Association.

And now will not the editor of the JOURNAL say a

few words on his editorial page, that will awaken the missionary spirit in some of our worthy mediums and speakers of the East, and thereby he may induce them to attend this meeting? I desire to correspond with mediums in regard to securing their attendance, and trust that those interested will give it their immediate attention. P. A. SMITH. Corresponding Secretary, P. A. S.

Ilwaco, Pacific Co., Washington Territory. However deeply good mediums may feel the "missionary spirit," they are, as a rule, unfitted for the duties and hardships required of missionaries. Honest, well-developed mediums find more than they can do at home, and only occasionally do they leave home to do professional work, with now and then rare ex-

Our good and zealous friends in Oregon should go to work diligently and develop home mediums. If they have applications for employment from those at a distance, they should exercise great care before closing any engagement. Mountebanks are always on the watch for such information as that furnished by Brother Smith. The good speakers of the East are all poor in pocket and wholly unable to take the risk of long and expensive trips. The friends in Oregon must recognize the needs of those whom they ask to feed them spiritually, and this we have no doubt they do. But if they will depend largely on their home supply, calling on San Francisco for help, they will get as many good speakers and mediums as they can use. We hope to chronicle a steadily increasing interest in Oregon.

A Shaker's Tribute.

To the Editor of the Religio-Philosophical Journal:

As I read your thoughts in the Beligio-Philosophical Journal, I like to think of you as a man who is anxious that the right shall prevail; that Spiritualism shall stand on its own merits, or fall if destitute of a permanent foundation. Your exposure of those unprincipled men and women who are pass-ing from State to State, practicing every form of deception in the name of Spiritualism, is certainly worthy of all commendation, and yet it must subject you to much unpleasantness through unjust criticism. Spiritualism should be a beautiful as well ms a great light in the world, leading on and up toward the kingdom of God, but while there is so much that is mere trash and very repulsive, that is imposed upon the people in the name of the spirits, it will need many good men and many good papers like the RELIGIC-PHILOSOFHICAL JOURNAL, to make a most benefit and between water which honses and a smooth spiritual highway over which honest, en-lightened minds may walk in safety. I will not en-large. Allow me to wish you much temporal and prosperity. Village, N. H.

HENRY C. BLINN.

The Sucker Calls on Mme. Zarapha.

To the Editor of the Beligio-Philosoph Not feeling entirely satisfied with the results of his call on Mrs. Franks, your correspondent deter-mined to look up this advertisement, which is a fix-

ture in some of our dailies: Ture in some of our dailies:

"ME ZARAPHA, TRANCE MEDIUM AND MAGNETIC
IV. physician, guarantees to her visitors complete satisfaction, revealing their most profound secrets and giving an entire life reading; has the renowned Fernian charm for love,
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or stolen property, describing articles and Persons having
them, with name. Ramember, Mmc Zeraphs selss no questions, but gives you all the important events of pear life from
cradle to grave. 11 Centre-av., near Madison-st.

No visible sign proclaimed the medium's abode, but the writer discovered the same, on April 15th, in rather uncanny quarters. As on the former occasion the first order of business was the materialization of the fee—two dollars for a "business sitting" or five dollars for a "life-reading." The visitor purchased the cheaper article, but found it dear at any price. The Madam reveals one's "most profound secrets" in sections, quite slowly, and the listener was able to drink in the words of wisdom as they fell from the lips of the oracle. After assuming to go into a trance and digging away at her fore-top, the Madam commenced, seemingly, to feel her way along carefully, and study what kind of a dose she would give the

Mme. Zarapha.-You contemplate a business change, but are in doubt what to do. You cannot make up your mind to take this step, but I see spirit forms about you who say you will be successful if

you make the change. The Sitter.—Then you advise me to make a change in business?

Mme. Z.—Yes. I see bright lights over your head, which indicate much success.

The S.—Indeed. [He did not then, does not now, and has not for a long time contemplated any busi-

and has not for a long time contemplated any business change.] Can you describe more particularly the nature of the change?

Mme. Z.—I do not get the kind of business you are in, but I see a tall, dark-complexioned gentleman, who is an enemy to you. He has caused you much trouble in the past. You are about to be freed from his evil influence. I also see a rather short, fair-looking gentleman with beard, who is about to id you in a pasy undertaking. The splitts say: "Do aid you in a new undertaking. The spirits say: "Do not hesitate. You will have success." [The caller could imagine no reference in this to any body or could imagine no reference in this to any body or any thing, and it had no discernible applicability to him. He has reliable information, however, that the "tall, dark gentleman" and the "short, fair-looking man with beard" are part of the stock in trade of all fraudulent mediums. You will soon go on a journey, and it is uncertain when you return. [He understands this story is also kept in stock.] Your prospects will brighten very much after you have reached your journey's end. You have lost in the past through others. [Here ditto last paren-thetical remark.] But in the future you will be more lucky. You have seen many ups and downs. more lucky. You have seen many ups and downs. [Another ditto.] Do you recognize the tall, dark gentleman?

The S.—I am not certain. Perhaps I do.

Mme. Z.—He has caused you much harm in the
past, but will not do so long.

The S.—Is his influence exerted over those in my

employ?

Mme. Z.—It is over several parties, and among them some in your employ. [The only individual in his service is an office boy, salary, \$3 per week.] By going this journey you will get free from his influence over you and those under you.

The S.—Can you tell what is the matter with my health? My head often troubles me.

Mme. Z.—That comes from traveling. [He has not been outside the County in nine months.] If you make this change in business, you will travel less, and your health will improve rapidly. [Mrs. Franks's diagnoses are of a far superior and much more salable quality, provided there is anything to diagnose.] I see your sister who died several years ago. She stands right back of you and puts her hands on She stands right back of you and puts her hands on your head. [He has no deceased sister.] She says you will receive a letter within three weeks, telling you of the death of a tall, aged gentleman-one who lias a sort of gray beard and stoops some. He will

The S.—Who is this party about to die?

The S.—Who is this party about to die?

Mme. Z.—I do not get the name. Either your father or uncle. The Sucker will make affidavit that his father and uncles are all as poor as Job's turkey, with plenty of children in each family. If, however, the letter is received within the time, the fact shall be duly chronicled in the JOURNAL.]

The S.—Can the sister give her name?

--- 1 do not get nam your side a woman, a near relative, who has slender figure and very fair complexion, bright eyes and a kind of oval face. [Another stock trick.] She thought a great deal of you when living. The S.-Can you give me the name of any deceased relative or friend?

Mme. Z.-I never get names. Another small, sharp-looking gentleman with heavy mustache appears. He says a bright future is before you. [Another stock trick.] The S.-Can you tell me how this contemplated

change will affect my domestic relations? Mme. Z.—This is a business sitting. Do you wish life reading? The S.-Not to-day. Can you tell me the cause of my mother's death? [Here was an opportunity for the Madam to clear up a subject about which we al-

ways had doubt. I Mme. Z.—That comes under the head of a lifereading. The S .- Do my grandparents approve of the change?

many friends around you, but they do not say what relation they are to you. The S.-Then my sister is the only person you can positively identify in spirit-life?

Mme. Z.—The only one I am sure of. Some of

Mme. Z.-I do not get anything from them. I see

your friends are around you all the time. As the pseudo medium came out of her trance your sucker inquired after "the renowned Persian charm for love, business, health, etc." The Madam possessed the same, and very modestly stated that ten dollars was the price thereof, guaranteed to give luck in any undertaking. He considered it danger-ous to carry such a valuable article around loose with him, and so left it behind, and came away. The "guaranteed complete satisfaction" he also left behind: at least, he has not been able to find it since in any of his pockets.

When your investigator, a few minutes later, sat in a neighboring restaurant penciling these notes, he could not but commiserate the great credulous public which permits such an insufferable fraud as Madam Zarapha to exist upon and among them. In the above interview she was diametrically wrong in each and every particular. Her vague, general statements might, with some approximation to accuracy, be made concerning nine hundred and ninety-nine in every thousand who are foolish enough to pay any money to such transparent humbugs as Madam Zarapha. If such mediums were the in-spiration for the belief of any class in a spiritual life

dried up, or that they only run rot. As a special committee appointed by, and consisting of, himself, your sucker hereby offers a reward of twenty-five cents in second-hand postage stamps, to any one who will furnish the Journal the "Mad-am's" right name, whether it be Mary Ann, Bridget or Kathrina; Brown, Murphy or Schmidtz. J. A.

ereafter, well might we say that the fountains had

Another Ploneer Gone.

To the Editor of the Religio-Philosophical Journal: Henry O. Baker passed to spirit life from his late residence, 22 West 88th St., New York, May 2nd, 1884. As he has lived, so has he passed from us to his new home in the spirit land, fully imbued with the faith that he shall again return to earth and tell us of his experience upon his entrance there. A few weeks before his departure, while holding converse with the writer upon the fact of his coming surrender to the inevitable, he wanted that I should know something of his early experience in Spiritualism, which commenced in 1850, while he resided in the West. He stated that his first knowledge of this new light was through a lecture by Warren Chase. He told the people, if they would gather at the home circle around the table, that it would tip, and their questions would be answered by a spirit. Such a starting announcement, at that early day, of course created great excitement; but our friend's knowledge of the future life was so unsatisfactory to him, that he determined to make the experiment, which he did in his own household, and from that day to 1867, his home was ever open for the formation of spirit cir-cles. He then married, but his partner did not yet know the beautiful teachings of this new life, and the home circles were dropped, but he still kept pressing on and on for new discoveries in the field before him. Through his long experience, he be-

came acquainted with most of the preminent me-diums in this country, and he was ever ready to de-fend those unjustly assailed, and as ready to de-nounce frands when and where they came under his nounce frands when and where they came under his observation. He was a severe critic, though a just one; and were the Spiritualists of to-day more like him, we should see a better standard among them. I am happy to record that, through this last sickness of four months, he lost not one particle of faith in his beautiful spirit life and trust; and through all this trying ordeal, he daily left seed by the wayside, that has taken hold on those that had the pleasure to contribute to his wants while in the body.

His last moments were as touching as any in his his life time; so calm and thoughtful of those most-dear to him, and to the cause he had so long cher-

dear to him, and to the cause he had so long cherished. There was but a single wish ungratified, and that was that Mrs. Nellie Brigham could be here to speak at his funeral. Some two weeks before, she told him that he would not pass away before May, and then his little boat would sail in filled with beautiful flowers, and take him just over the river. We shall soon expect to hear of his safe arrival on the other shore.

J. S. CHASE.

For the Religio-Philosophical Journal, Sociologic Society.

The Sociologic Society, of New York, at its Annual Business Meeting elected the following officers: President, Mrs. Imogene C. Fales; Vice-Presidents, Mrs. Clara Neyman, Henry A. Beckmeyer; Secretary, Miss Mary T. Crowell; Gen. and Foreign Sec., Wm. E. S. Fales; A. G. Sec., Mrs. Lita Barney Sayles; Chairman of Advisory Council, Henry A. Beckmeyer, Newark, N. J.

N. J.

Public anniversary exercises will be held in New York the last of May, and it will enter upon its third year with encouraging aspects, and with much added interest. A flourishing and wide-awake society has been formed in Brooklyn, and it is proposed to open an aggressive campaign in the fall, by means of public meetings, at least once in two weeks, to establish headquarters is each city where will be found. tablish headquarters in each city where will be found the publications of the Sociologic Society, and the nucleus of a library upon this and all kindred sub-jects, and also to diffuse information upon the objects and aims of the Society as widely as possible. It will seek to become acquainted with all sister socie-ties, and with all organizations relating to the indus-

tries of the country. The membership of the Society is quite extended. and its committees comprise names from several States. Having for its motto—Co-operation, the Law of the New Civilization—it is not to be expected that politicians and capitalists should flock in crowds to fight under its banner of Justice to all. Hardly is it possible for even the laborer to see that its principles cover all the ground of his trades-uni-ons (not, however, doing away with the necessity of their existence at present) and of his struggles for an approach to an equality in the necessities of physical existence. Those who are fighting their hand to hand battle for bread, as so many of our working men and women are, have no time to stop and talk of principles, and how to apply them; the waves would go over their heads if they halted a moment. And those who hold the capital of the country in their hands will not look over the battlements of their fancied heaven and see that the cry of the poor is beating upon their foundations like the unceasing is beating upon their foundations like the unceasing surge of the mighty sea upon the base of some lofty edifice, and that it is surely, if slowly, undermining it, and will as surely, topple it down to irretrievable ruin, if something is not soon done to appease its reasonable hunger, and its demands for future guarantees of fair dealing. If brave Sidney Lanier could speak to us from out his heaven to-day, he would hid us remember his own words. us remember his own words:

But, oh! the poor, the poor! they stand Wedged by the pressing of Trade's hand Against an inward-opening door That pressure tightens evermore. They sigh a monstrous foul-air sight For the outside leagues of Liberty!"

"O Trade! O Trade! would thou wert dead!
The age needs heart—'tis tired of head!"
Membership must come from those who stand between these two extremes, and who can recognize the needs and claims of both, and who will seek to find the best way to prevent threatened chaotic ruin and devastation.

The object of the Society and its branches is the adoption of such educational methods as shall lead to a knowledge of the law of correlated interests, as a religious and economic principle governing human development, whereby this law may be practically expressed in all the relations of life. It believes that this is essential to individual, social and national prothis is es sential to individual, social and national bro grees; that a new social system is at present making its appearance, and that its basis should be formed upon this law, which may otherwise be formulated as, "Thou shall make thy neighbor's interests identical with thine own," the law of equal justice.

It seeks correspondence with any and all who are interested in the relations of labor and capital and their equilibration, this being the division of Sociol ogy demanding its present attention. It will be glad to be apprised of all co-operative enterprises, whether distributive or industrial, and can be addressed as below. There is need for the work of all, and the wisdom of all. Killingly, Ct. LITA BARNEY SAYLES, Ass't. Gen'l. Secretary.

"Unlike (some) Other Spiritualistic Papers."

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, is the leading and probably the ablest journal in the United States devoted to the discussion of Spiritualism. Unlike other spiritualistic papers it aims at candid discussion. While with many of its heterodox ideas we have little or no sympathy, we can but admire the fearless and manly way in which it bat-tles for the right as it sees the right. It denounces all humbugs, whether in Spiritualism or elsewhere, and against loose morality and free-love it wages a relentless war. It never falls to expose a Spiritualist fraud and by its demands that all phenomena be subjected to the most rigorous scientific tests, it has done more to raise a spirit of inquiry among intel-ligent and cultivated people, than all the other papers of its class in the country, and has convinced many that there is a rich field worthy of scientific investigation. The Inter-Ocean speaks truly when it says "Few care to investigate in its spirit of finding truth at any cost."—Ogle Co. Press, Polo, Ill., April 26th,

Can the Spirit Leave the Body?

To the Editor of the Religio-Philosophical Journal:

I have seen many inquiries in the Journal asking this question: "Does the spirit leave the medium while in a trance?" I will give you my own experi-ence of the trance state before I knew what Spiritualism meant. Although I do not think the spirit can always leave the body at will, there are condi-tions which sometimes make it impossible for a medium to be entranced. To illustrate: You may take a pall fall of clear water; you may add pound after pound of salt to it without adding to the bulk of the water. Then after the salt is absorbed, you may add sugar, and that will dissolve with the same result, showing that there is vacant space in water. At one time I was in England. At first it was very unpleasant to be so far away from my own home which was in Chicago. One day my father said to me: "Sit down and I will show you mother and home." My father had passed to spirit-life seven years before, and had often appeared to me in like manner. I did as he instructed me, giving up all thought. Then I could distinguish a sweet odor, as if flowers were held to my nose; then as if something was going tug! tug! tug!—a drawing out of something. Then in a very short time I would be at home. Then I always noted something that was said there, so that when I came to myself I could write what I had seen. I always found it correct If there was to be a change in our life, father would always tell us about it.

Nothing is accomplished without labor; if you desire success, you must not labor selfishly, that you alone may have the gain. Give your hand to the fallen, cheer the faint, for you are each other's keeper. I would like to see the work progress more

South Chicago, Ill. MRS. H. SPARROW,

J. H. Mott of Memphis, Mo., writes: I have tried hard to go to Chicago this winter, but could not arrange matters so I would not disappoint visitnot arrange matters so I would not disappoint visit-ors from a distance; but I hope to be there in the near future. I suppose you learned through the papers that my brother was killed by his building falling on the 7th of March last. He was a good medium and a firm Spiritualist; I regret so much his tragic death. We like the JOURNAL, and have sent you several subscribers.

Power of Spiritualism.

In a late number of the JOURNAL I notice the letin a late number of the JOURNAL I notice the let-ter of a correspondent who is also an attendant at a Presbyterian church. The editorial comments are well enough so far as they go, but it seems to me they do not cover the whole matter, quite likely from the want of time and space. I therefore presume to carry the subject a little farther with your permis-sion.

Spiritualists have power in the direction in which Spiritualists have power in the direction in which they seek it. Not in large and powerful organizations, not in display of collective force but in individual development. Their purpose is to present truth to the individual. They are apt to boast that no Spiritualist was ever converted by means of what others had seen or known—it has always been by evidence which convinced him—a truth whether anyone else believed it or not. When Emancipation had been a fact in the West Indies for a few years, loud cries were made that the law was a fallure; less sugar was made, the income of the planters was reduced. That was true. But, less sugar was made because no That was true. But, less sugar was made because no one could work his slaves to death either in cane field or sugar-house. The balance of trade was changed because the former slaves now lived in comfort, using more of the product for their own support, of course leaving less for their former masters. Thus emancipation was a failure or not according as it was looked at from the side of the master or the slave. As to the relative power of sc-called Christi-anity and Spiritualism, it is not hard for us to understand why our correspondent should think Spiritualism weak—all depends on the way the strength is measured. Both are strong, but in different ways. As to the quotation, "all power is given to me of my Father," and the supposition that Jesus is organizing spirit forces in the churches and not among

Spiritualists, as is implied in our correspondent's question—the power of Jesus is an ideal power. In the church they stir themselves up in all ways to ex-alt Jesus. He is worshiped, loved, prayed to, thought of, much more than Jehovah is. He has almost deposed God. The faith and love of the believers are the sources, and the only evidence, that Jesus has any power greater than other intelligences as pure and good as he, "Jesus loves me," how is it proved?
"What a friend we have in Jesus, all our toils and griefs to share." Who has heard him say a word of comfort or do an act of help? The church has agreed to say these things of Jesus, to keep on saying them; if one seems less fervent in doing this, he is accused of disloyalty to Jesus. So "all power is given," but it is given by men, in their consecration of an ideal. Spiritualists have their ideals too, but each is apt to choose his own. They need less of "sustaining power" because they do not allow any idea to dwarf or oppress their own individuality. They are, they always mean to be, their own masters; to bear the natural penalty of their own offeness against law, to tural penalty of their own offences against law, to "sustain" themselves, sure no one can do it for them. There is a power the Church never dreamed of—each one a power, a law unto himself, working out his own salvation, bound by no authority but that he has himself created, yielding to no mastery but what he has discovered to be truth. That Spiritualism has "working force" is apparent enough from what it has done, and done notwithstanding fiercest opposition from every quarter. Less in seeming power than the Church, it has molded the Church, compelled it to modify its creeds, and where it has not done this, caused them to sink into disuse hecause they no longer represented the real faith held. And it is working as efficiently in our scientific schools. It is a secret, but resisties power, not like that of the Church, and which cannot be measured, if at all, by the same standard. The power of the Church lies on the surface, the power of Spiritualism may easily evade discovery by the superficial observer. C. Chicago, May 9th.

A Tribute to Mr. Charles Dawbarn.

To the Editor of the Religio-Philosophical Journal:

As a reader of your paper, I regret that more of Mr. Chas. Dawbarn's lectures in Frobisher Hall this past winter, have not found their way to your columns. I remember only to have seen reported, his address on "Manhood versus Anthood," which has created so much lively discussion in spiritual circles. created so much lively discussion in spiritual circles. Mr. Dawbarn's lectures on sociological questions are largely open to adverse criticism, but his views on Spiritualism, whether right or wrong, are such as to claim favor with thinking minds. His course is that of your paper, fearlessly to attack fraud and expose charlatanry. He is a believing skeptic, if I may so speak. While not doubting the truth of spirit communion and future life, he holds the curious theory that had spirits are more capable of working out evil that had spirits are more capable of working out evil of counteracting their malign efforts. While this idea is not a pleasant one, nor convincingly supported, still the line of argument is at all times logical, and his hearers can never go away without having gained valuable suggestions and food for serious thought.

The last lecture, closing the series, "The Future of Modern Spiritualism," was one of especial interest. No synopsis would do it justice. The decline of interest in our public meetings was traced to its source and analyzed. The lecturer assumed that the mortal molds Spiritualism far more than Spiritualism molds the mortal, and that under the law of attraction, spirit-teachings are largely echoes of earth-life. argued that those who use our great faith as a relig-ion, must drift into the churches, but the scientist will make it a lever of progress for humanity on

On one evening during the winter, we had an editorial enthusiast from Brooklyn, who stated his intention of converting all present to a child-like and simple faith in all the manif-stations of Spiritualism, with a written and fine and the second either with or without conditions. He regaled us instead with an hour of unfinished sentences, bad grammar, weary platitudes and newspaper clippings and ghost stories, forgetting, however, to bring forward even a single argument, good, bad or indifferent. He was followed by a gentleman from Africa, a white man, who dropped his h's and aspirated his vowels. After a while he became entranced by an untiring and long-winded control, to the music of whose melodious cadences the audience gradually

thinned out in more or less regular process Contrasting our experience of this evening with the intellectual treat we had been accustomed to, there are many of us who are determined to assist Mr. Dawbarn another winter to enlarge the scope of his labors. His audience has been in the past, intelligent and appreciative, and gradually increasing in numbers. Mr. D. is a new man on the lecture platform, but one who is bound to succeed. His reflec-tive mind, his earnestness of purpose, his logical rea-soning, his personal magnetism and his modest demeanor, have already attracted many of the refined and cultured, who are glad to sit under his teachings and hall him, if not absolutely as "guide," still as philosopher and friend." New York City.

Victory.

To the Editor of the Religio-Philosophical Journal:

The cyclonic sweep of exposures, instituted by your genius and determination to ferret out medi unistic deception, during the past few months, is indeed a victory for truth, serving in defense of your position, favoring the facts of modern spirit manifestations, and in support of honest mediumship. The question is already announced: " What will become of Spiritualism if these exposures con-tinue?" We would ask in reply: "What will become of the nation's currency if counterfeiters are arrested and punished as all counterfeiters should be?" The current facts of spirit agency, from the simple rap to the highest phase of spirit power, are not impaired by bringing to light the dark doings of dishonest tricksters. The amount of moral courage a man has is his stock in trade. No matter what his position may be, his power for good is always felt just in proportion as his ambition may be directed by right proportion as his ambition may be directed by right principle for a special purpose. Even as an honest man is the noblest work of God, as well as a rare commodity, so do we appreciate the fearless editor of whatever shade of belief or principle involving manhood and public interest. The independence by some of the ablest advocates of our cause, including A. J. Davis, and other distinguished cause, including A. J. Davis and other distinguished writers, is one of the strong proofs that your position is well founded and that you must prove victorious in the end.

It is now generally conceded that curtains and cabinets to conceal the medium, or operators in the deceptive art, can be largely dispensed with. The plea for darkness, too, may well be considered, according to the reputation of the individual assuming mediumship, or as one may be known for honesty, etc. I notice allusion published with regard to independent slate writing, its genuineness, by Dr. Henry Slade and others with whom I am personally acquainted. About four years ago, I met Dr. Slade in Leadville in the day time. Placing a small piece of pencil between two slates, which I had procured, upon my left shoulder, holding his hands, a message

was written for me which I recognized; also another from the same person with name signed in full. During the hour varied phenomena occurred; among

During the hour varied phenomena occurred; among others, a materialized hand; also a chair eight feet distant was raised by unseen agency. No curtain, cabinet or light was furnished, except that of heaven. The universal objection to darkness in connection with scances, is quite natural and justifiable, as the result, in part, of the impositions practiced upon the public for pecuniary gain, to the detriment and direct injury of worthy mediums and the highest interests of humanity. While there are other objections as to conditions, or methods of aiding spirit phenomena, the right to accent or reject proposed. phenomena, the right to accept or reject proposed conditions should be reserved to mediums for their protection when able to prove the necessity by their protection when able to prove the necessity by their experience. The Religio-Philosophical Journal is justly regarded by its supporters as the literal savior of modern Spiritualism; its editor, the most fearless fraud suppressionist in the editorial ranks. And we believe that when he ascends he will be welcomed with the expression, "Well done, thou good and faithful servant.

Leadville Col Leadville, Col.

Notes and Extracts on Miscellancous Subjects.

The Rothschilds own \$400,000,000 of United States

A Hartford, Conn., man is coffee-farming in India, using elephants to plow with.

New Yorkers are demanding a scientific investigation of the so-called faith cures.

Henry George, in his search for "Progress and Poverty" in England, made \$10,000. Two slaves, formerly owned by Jeff. Davis, now

own his plantation, for which they paid \$200,000. Religious revivals are the order of the day in the districts in England recently shaken by an earthquake.

At Paterson, New Jersey, a five-year-old boy fell into the Passaic River and was carried over the falls, where he was rescued unburt. The falls are eighty

At Augusta, Ga., the other day, lightning struck a hen that was setting on a nest of eggs. The poor biddy was completely roasted by the fierce heat, and

Miss Fannie Curtis, the Stratford, Conn., lady cured of years of rheumatic helplessness by faith and prayer, is going to open her house to the afflicted as a prayer house. In the course of a trial at New York it came out

that the custom of burying forty-five infants in a single grave was in vogue at Evergreen Cemetery in East New York. Mr. Case, a watchmaker of Franklin, Pa., has completed a locomotive and tender six inches long all told, that has every part complete that is found in a working engine. It is made of gold, silver and steel, and is destined for the New Orleans exhibition.

In the city of New York alone it is estimated that there are at present no fewer than 400 millionaires, thirty of whom own from \$5,000,000 to \$50,000,000 apiece, while there are about ten who possess from \$50,000,000 to \$150,000,000 each.

Last summer a Philadelphia gentleman dug out a and crab on the Jersey shore, which he took home and put in his cellar. Up to date he says it has caught 112 rats. The rodents smell its breath, and when they go to investigate they are nipped and held until the dog arrives. President M. C. Fernald, of the Maine State Col-

lege, finds, from observations of the weather, extending over eighteen years, that Saturday is the day on which most storms occur, and that contrary to the general idea, Friday is the day on which towest When Curry, the murderer who was hanged in Monroe, Ga., was asked to make his last statement, he related that he had seen the ship Zion floating

down Peachtree street in Atlanta. This was not a dream, but a vision. The ship was crowded with little children dressed in white.

The Bombay Guardian, a religious paper, referring to the sunset aftergiow, which has recently been again observed in Bombay, says: "We will not venture to predict that this may be by way of prepression to predict that this may be by way of prepression." aration for the final conflagration, but one thing it is eafe to say, namely, that it is well for one to be ready." A Chinese joss maker in San Francisco came down on the price of a life-sized delty to a reporter, from "twenty-five dolla to six dolla." He explained that

a joss was no better than that much wood and paper until a priest had consecrated it and placed a speck of red paint on each of its eyes. This is supposed to give it the power of seeing, not only all the past but through the future to the end of time. Above Sierra City, Cal., may now be witnessed the sight of a snow bridge crossing the Yuba River. It was caused by an immense snow slide, which completely dammed the river and formed an immense

and underneath the dam, leaving the top of the snow to form a complete arch across the stream. It is so hard that teams are driven over in perfect safety. It is not surprising that Pittsburg workingmen are continually on a strike when employers go so far as to dictate what cigars they shall smoke. The su-perintendent of an electric light concern issued an order that his men should not smoke cheap cigars, and when he found a workman with a one-center between his teeth he plucked the offending weed

reservoir. Pressure at last forced the water through

diately struck. Noting the demise of the Greenock Advertiser, a paper started in 1802, the Christian Leader says the most notable incident in its history, next to the fact that it died twice, was its rejection of one of the finest poems of Campbell, sent by the youthful au-thor of "The Pleasures of Hope" for insertion in the poet's corner. The editor put in a notice to the poet that his attempt was not "up to the mark" of the Advertiser.

out and flung it in the gutter. Twenty men imme-

A lady in San Rafael has succeeded in taming two wild humming-birds. Plucking a fuchsia, she attached it to the branch of a tree over her head, and filled it with sweetened water. The birds soon had their slender bills thrust into the flower, from which they took long draughts. Every day afterward she filled a fresh flower with honey. The birds soon became so impatient they would not wait until she went away, but fed while she was filling the flower.

The gradual depopulation of France, consequent upon the exceedingly small families, has been subject of much discussion by the Government. A Frenchman named Morand, however, has recently died at Megrave, leaving fifteen children, sixty-five grandchildren, and thirty-one great-grandchildren. Such a family is so unusual in that country that the Government has honored his memory by presenting the family with a medal "pour encourager les au-

Two Cardinals recently superintended a minute inventory of the contents of the Vatican, from its artistic and literary treasures down to the most trivial articles. The origin, position, and value of every object were set down, and the inventory was signed with all the legal formalities. A copy was handed to each of the ambassadors accredited to the Holy See, and even to the ambassadors accredited to the King of Italy, including those of powers not having relations with the Vatican. Such a step, it is claimed, is indisputable proof of the Pope having contem-plated the possibility of quitting Rome.

Dr. Reinech, a distinguished German chemist, has found the bacteria of different diseases sticking to silver coin long after being exposed to the disease. An extended series of observations showed that this is the case with the small coins of all nations, the thin increstation of organic matter deposited upon their surfaces in the course of long circulation ren-dering them very suitable for this parasitical settle-ment. Dr. Reinsch scraped off some of these incrustations, and, with a small scalpel, divided them into fragments, which were subsequently dissolved in distilled water. The employment of lenses of a very high power showed the bacteria and fungi distinctly.

Once in awhile some one says a good word for the mule. Dr. William A. Hammond says in the Youth's Companion that while stationed at Fort Webster, in what is now Arizona, he started down the canyon on a very fine and large mule. The beast stopped abruptly, and signified that he would not budge a step. Spurs were dug into his flanks to no purpose. There he stood, as firm as a rock. Hammond pulled him around and galloped back to the fort. The next morning it was ascertained that at a point scarcely a hundred yards in advance of where the mule had gained his victory some Apache Indians had amboshed the road, and but for the brute's keen nose and ears and firmness in resisting an obstinate man, short work would have been made of both.

MRS. D. N. PARKS, Clio, Michigan, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth,

and it speedily grew long and thick.

A Toilet Luxury.

Child-Nature.

A man may be noble and great,

A man may be noble and great,
And a woman tender and pure;
But their knowledge, if deeper, is less divine
Than childhood's innocent lore.
Ah! why should we wonder at this?
For God on the little ones smiled;
And we often lose with the lapse of years
The flawless faith of a child.

A man may be gallant and gay,
And a woman joyous and bright;
Bullithey seldom keep, through the waning years
The passion of pure delight.
Ah! why should we wonder at this?
For God on the little ones smiled;
And a harmless lightning of laughter plays
Round the guileless lips of a child.

The name was those who cherish

Then happy are those who cherish
Youth's hopes and its fleeting tears,
And some clear signs of their childhood keep
Through a circle of changeful years.
Ah! why should we wonder at this?
Very find a the little case services.

For God on the little ones smiled;
And the heads of the Wise Men bent above
The cradle that held a Child!

—William H. Hayne, in Good Cheer.

Give the Salvationists Rope.

Wherever the Salvation Army appears a riot may be looked for in short order. This may be accepted as reasonably conclusive proof that the methods employed by the religionists operating under that name are vicious and not calculated to result in permanent are vicious and not calculated to result in permanent good. The story is the same from every point in both continents where these emotional and spectacu-lar evangelizers have labored. In London, Paris, Vienna, Berne, Geneva and Munich, as in New York, Hartford, New Haven, Jersey City, Newark, Syracuse and Cleveland, the chief end of the Salvationists ap-nears to have have to stir up strift and approximate pears to have been to stir up strife and engage in shameful broils. Besides all this, these predatory bands of men and women, once located in a town, rarely move therefrom until they have become embands of men and women, once located in a town, rarely move therefrom until they have become embroiled in one or more scandals as shocking to the virtuous as they are damaging to religion. The Salvationists have been mercilessly suppressed in many European cities and their leaders thrown into prison, but in this country they necessarily receive wider liberty. Probably to this fact as much as to anything else may be attributed the failure of these turbulent societies to gain the foothold in America that they have received in some portions of Europe, where they have raised the cry of persecution. It is not worth while to undertake the suppression of the Salvationists. They may be regulated as regards keeping the peace, and, if the police do their duty, enough of the feading zealots will be lodged in jail on charges of common crime to make frequent recruiting necessary. At Newark they are charged with riot, at Syracuse with seduction and worse, at Cleveland with kidnaping, and at a dozen other places with greater or less offenses. The rope which the Americans are giving them promises to be long enough to strangle the whole army with before it has reached the banks of the Mississippi.—Chicago Herata. the Mississippi.—Chicago Herald.

Suspended Animation.

About I o'clock on May 3rd, a well-dressed man apparently about 40 years old entered the apartments of the Young Men's Christian Association, No. 148 Madison street, Chicago, walked into a corner of a room, placed his left hand over his eyes, and stood immovable. He continued this attitude so long that it attracted the attention of others in the room, and at length he was spoken to but made no reply nor at length he was spoken to, but made no reply nor movement. He retained this demeanor for three hours, resisting all efforts to arouse him, and at 4 o'clock, anticipating semething serious in his condi-tion, a patrol-wagon was summoned. The man, still rigid as death, was borne to the vehicle and con-veyed to the County Hospital. His condition puzzled

veyed to the County Hospital. His condition puzzled the examining physician, and another was called in consultation. It was clearly a case of suspended animation. Restoratives were applied but without effect. Said one physician, "We will have to administer a powerful electric current."

"Don't do that, there's nothing the matter with me, I'm all right." The subject made this reply. He had suddenly regained animation, and his features expressed the alarm he felt at the proposed treatment. The astonishment of the doctors increased.

"Had he no physical complaint?"

Had he no physical complaint?

"Nor mental?" "No. I will tell you about it later." He would make no further explanation of his strange conduct though subsequent efforts were made to induce him to account for his vagary. He would neither tell his name, where he lived, nor what he hoped to derive from such an action. A memorandum-book in his pocket had "Willie Beck" written upon it. This was the only approach that could be gained towards an identity, as he was an entire stranger to all. The hospital authorities turned him adrift.

A Modern Miracle.

A little child named Eilen Cutts, seven years of age was playing the other afternoon in London with several companions about her own age on the landing of the fifth or top floor of a building, when, climbing on to the balustrade, she overbalanced herself and fell down the well of the staircase to the ground floor, a distance of eighty feet. During her descent she struck two iron bars, which side to the other of the staircase. The first snapped in the center and the other was considerably bent. Some neighbors and the mother of the child ran down to the ground floor expecting to find the child dead, but to their great surprise discovered that she was apparently unburt. The child was taken to a docfor, who found that beyond a severe fright she had sustained no injury.

Art in Boiling Water.

There is great art in boiling water; and there are There is great art in boiling water; and there are few people know the art. "The secret is first, in having it good and fresh, next in boiling it quickly, and then taking it right off for use in tea, coffee, or other drinks before it is spoiled. To let it steam and simmer and evaporate until the good water is in the atmosphere and the lime, and fron, and dregs only are left in the kettle is the way to make people sick, and water so balled is worse then no water at all." and water so boiled is worse than no water at all." As boiled water has become the fashionable panacea for all the ills that flesh is heir to, it is quite essen-tial to follow the above directions. I have heard that at Delmonico's, in New York, some few drops of lemon in this hot boiling water was sold at 25 cents a bowl.—Household Magazine.

A whole nation of housekeepers have been using Dr. Price's Cream Baking Powder for years and has proven it pure, effective and healthful. They know it to be the best baking powder for they have tried it well and it has never failed them. This is knowledge gained by experience in the kitchen in actual

Alexander Glark, of Kintras, Scotland, while walking through his fields recently, heard the screams of a bird, as if in distress. Looking up, he saw a lark hotly pursued by a hawk, which, by a series of fierce dashes, tried to secure his prey; but the lark was successful in evading the attacks. The hawk, however, was gaining the mastery, and the lark, terrorstruck, seeing the man below, came down like an arrow and fluttered actually into his hand, where it cowered trembling. The pursuer followed until within six yards, but seeing what had occurred flew off in disgust. After a time, the lark was liberated, when it seared unward, singing. when it soared upward, singing.

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A vessel off Para reports falling in with a mass of spiders floating in the air. The rigging and sails were covered with the web, the long threads of which formed the balloon for the tiny aeronauts. For several miles this spider swarm continued, the cap-tain estimating that there were millions blown from

"Every epileptic sufferer ought to try Samaritan Nervine at once," says Rev. J. T. Etter, of New Glarus, Wis. "Its a never failing remedy."

The Massachusetts House has passed a bill forbidding companies to discriminate against the colored race in the rates for insuring lives. Brown's Bromehial Traches for Coughs and Colds: "I think them the best and most convenient relief extant."—Rev. C. M. Humphrey, Grate,

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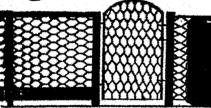
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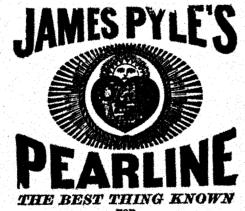
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Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themselves: O. B. Frothingham—Physical and Intellectual Habits of; Francis, W. Newman—Physical and Intellectual Habits of; Francis, W. Newman—Physical and Intellectual Habits of; T. I. Nichols, M. D.—On the Physical and Intellectual Habits of Englishmen; Joseph Rhodes Buchanan, M. L.—Interesting Suggestions on Mental Health; Gerritt Smith—His Physical and Intellectual Habits (written by his daughter); Thomas Wentworth Higginson—His Rules for Physical and Mental Health; Norton S. Townsend, M. D.—Mental Hyglene for Farmers; Edward Baltzer—Habits of the German Radical; William Lloyd Garrison—Interesting Hints from; A. Rronson Alcott—An Interesting Letter from; S. O. Gleason, M. D.—A Plea for hunting for Over-worked Brains; William E. Dodge—Suggestions from; Henry Hyde Lee—A. Business Man's Suggestions; Dio Lewis, M. D.—His Advice to his Namesake; Frederic Beecher Perkins—Suggestions to Students; William Cullen Bryant—How he Conducted his Physical and Mental Life William Howitt, the English Poet, and his Habits from Borhood to Old Age; Rev. John Todd—His Workshop as a Means of Recreation; Rev. Chas. Cleveland—How be Ived to nearly 100 years; W. A. M. D.—How to Banish Bad Feelings by Force; Sarah J. Hale—A. letter written when she was 90; Horace and Mary Mann—Most valuable hints from; Julia E. Smith—At 88, and how she has lived; Mary J. Stadley, M. D.—On Nervousness in School Girls; Kilsabeth Oakes smith—Ou Headaches; Rebecca R. Glesson, M. D.—Hee Means of Heating the Brain.

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Notes from England.

To the Editor of the Religio-Philosophical Journal: It is a long time since I wrote you last; It is a long time since I wrote you last; not that I have not thought of you, but I have been very much occupied, and have not been able to find time. I have watched the course of events, and am heartily glad to see that the tide is turning strongly in the direction of a clean, scientific Spiritualism. All true, honest and earnest mediums must rejoice that, at least, they are likely to meet with appreciation and respect, and the cause for which they have sacrificed and suffered, gain recognition as one worthy the best attention recognition as one worthy the best attention of thoughtful men and women. Spiritualism has been far too long regarded as synonymous with fraud and folly, and during these past seven years the Journal, under your able, consistent and determined management, has done much to purge the movement of the charlatans and mountebanks who were making it a by-word and a reproach to the extent that many decent, pure and honest workers

and mediums were driven from the ranks. Let me add my word of thanks and com-mendation to those already recorded, and in mendation to those already recorded, and in congratulating you on the achievements of the past, express the hearty conviction that ere another seven years shall have passed, the world will see a strong, compact body of active, earnest men and women, united in spirit, sympathy and purpose, established on a firm foundation, consolidating the movement and building in harmony with the Spirit-world, the grand Spiritual Temple, which is to be the home of the humanity of the future. The constructive work of the the future. The constructive work of the cause has undoubtedly begun, and rational intuitive minds, educated, enthusiastic and earnest, will gather up the wisdom of the past, and with the facts and inspirations of the present, establish, beyond peradventure, the truth of human immortality, silence skepticism, join hands with science, art, philosophy and religion in molding the tenden-cies of the age to find noble expression in the coming man of the twentieth century.

We have been having somewhat lively times lately in England. In the Medium and Daybreak a discussion has been going forward as to whether Jesus ever existed, or was only a solar myth. No definite result appears to have been reached. Light continues its enlightening way, but is too heavy for popular reading. It caters successfully for the "educated" class, and is instructive to those who delight in Theosophic lore. The most interesting feature is the weekly page of readable "Notes" by the able and scholarly M. A. (Oxon). The record of phenomena lately given by Mr. M. Theobald has been extremely interesting, the more so because Mr. T. is a thoroughly reliable witness, and not an enthusiast. The Herald of Progress, which aims to be the paper of the people, has done much of late to fill the bill. A discussion on a late to fill the bill. sion on re-incarnation has been going on in its columns for some months, started by a lecture advocating "piecemeal embodiment," given by Mr. De Main, a trance medium, a Durham collier. Both sides have had fair innings, Mr. W. E. Coleman's able papers on the subject printed in your columns six or seven years ago, being reprinted by the edi-tor after your kindly remittance of them for that purpose.

THE CAUSE IN ENGLAND.

The cause is prospering and ripening rapidly. Among the workers here, changes have transpired which are curious and significant. Mrs. Hardinge-Britten has done a great and good work as a revivalist during her stay, departed full of hohor. Mr. W.J. ville has been startling the natives by his phenomenal eloquence and strongly marked personal characteristics. He is now conducting a series of services in London with good effect. After announcing several times his speedy return to the United States, he appears likely to remain some months longer at least, to work in the old country. Mr. J. J. Morse goes steadily plodding along. After his many years of itinerancy, he has settled down in London, speaks regularly on Sundays to good audiences in Cavendish Rooms, and is quietly doing a good work; in addition to which he has established a boarding house, and runs his book agency and is coming out as runs his book agency, and is coming out as a publisher, and will ere long give us a cheap edition of Epes Sargent's invaluable "Scientific Basis." Your correspondent has acentific Basis. Your correspondent has accepted the position of regular speaker (and filled it now six months) at Walsall, the ministrations of the spirit-inspirers being high-ly appreciated by the Society. In addition to my work in the movement, I have started a coffee house, in connection with which is a Working Men's Club, and a debating class has been formed, and some very instructive discussions held. Mr. Colville is the only perambulating apostle in the country, save the Rev. C. Ware, who is fulfilling his mission as a spiritual organizer, establishing "home circles" wherever possible, speaking and writing to the public press. This gentleman has done, and is doing, bravely and faithfully, rough pioneer work. Not being a medium, he is able to bear what would wear and tear a consisting to dooth. Were Wallie and tear a sensitive to death. Mrs. Wallis has developed as a good inspirational speak-er, and is being invited to visit places where Mrs. Britten and others have spoken. Where she has gone once she can go again, which speaks for itself.

Mrs. Groom has done a most useful work as a clairvoyant, giving descriptions in pub-lic from the platform, and always refusing to receive more than her out-of-pocket expenses. She is fortunate in this; would that others of the workers, who are pinched by poverty and tried by circumstances, were as favorably situated! But it has been of immense advantage to the cause, and does honor to her goodness of heart, in Sunday after Sunday leaving home to expound the glad gospel, and evidence the presence of the loved ones to the mourners.

We have been passing through times of extremely bad trade these last ten years in England, and English working men are being forced to learn lessons of thrift and sobriety in spite of themselves; consequently, though money is scarcer, the tone of the community is higher, which is a gain. Spiritualism has passed through an ebb experience, when the movement seemed stagnating, apathy was everywhere. Twelve months ago, in common with others, I spoke of a coming time of greater activity, and we are fairly in the be-ginning of it. More mediums are forthcoming; old workers are experiencing a return of power; enthusiasm is being enkindled and working rationally and steadily to definite ends; the feverish wonder-mongering spirit, so prevalent five years ago, is absent, but in place of it there is a wide-spread spirit of inquiry, calm, sober and earnest. We are getting "clothed and in our right minds" after the spell of suffering we have had. Above all, the people "hear us gladly." Never in my experience were people so ready to hear, so quick to understand or so little bound by prejudices as now. There is a distinct wain in the people service and tinct gain in the popular sentiments, and before long we shall find it pays to be heter-odex in England.

THE LECTURES OF COL. INGERSOLL. Col. Ingersoll's lectures are selling immensely. I saw a statement copied from a secular paper as to the immense effect they were having. I am happy to say I was indirectly instrumental in getting them into circulation. I saw one of the Leed Bijou editions, and liked it immensely. Going to London shortly after, I introduced it to a friend there, who gave me an order for two dozen applies. He was so much struck with dozen copies. He was so much struck with, "What Must we do to be Saved?" that he determined to help circulate it, having long felt the need of just such a book. His first sten was to take copies round to the booksellers, asking permission to leave them on sale or return, but he met with so many rebuffs he soon stopped that. His next scheme was to advertise it. He saw a bill poster, had London divided into four districts, got out big posters and had one district posted; three days after a second district, three days indicating the resting place of mother and more the third, and three days later the last. This not satisfying him, he saw the manager filled the air with sweet whisperings of imof The Echo, a London evening paper, price one cent, and agreed to have it published as an advertisement in the next Saturday edition; but just as the agreement was made the manager looked into it, and (he had been misled by the title into thinking it a religious tract) thought it "rather warm," and wished to consult the entry who finally refrect to publish it but engreeted that he fused to publish it, but suggested that he should try the religious papers. Why, thought he, if a secular paper won't publish, surely a religious one will not. However, he sent advertisements to two of them and succeeded in getting them in. One of them was the organ of Dr. Parker, who holds forth at the City Temple. The Doctor delivered four lectures in reply to Ingersoll—all, of course, helping to advertise the lecture, especially as he had immense placards cutside the Temple announcing the reply. By this means, together with advertisements in the spiritual papers and secular organs, the work was helped forward, and a Spiritualist thus has the honor of practically introducing the Colonel to the

PROGRESS IN THE SPIRITUAL MOVEMENT. I had hoped to be able to attend the camp meeting at Lake Pleasant this summer, but find it will not be possible, and must, therefore, defer my visit to next year. I have noticed your attempts to form a National Association, and wish it from the bottom of my heart every success in the work of consolidations. tion and construction. The time does not appear ripe for such an organization here. Local societies here have the greatest difficulty to keep the work going in the present state of trade and restricted funds; yet there is more harmony, a better feeling, more real unity of action and purpose than has existed for years. Meetings are being well attended, and in places where two or three years again. and in places where, two or three years ago, it was impossible to attract a decent audience, regular Sunday services are now being held, and the halls, capable of holding two or three hundred persons, are found too small to hold the people who come. So the good work goes on. But, above all, the movement is purer; truer perceptions of the significance of this modern revelation are spreading everywhere; the Gospel of Work, of Truth, of Freedom and of Devotion to Principles and Humanity, is being apprehended. By their fruits ye shall know them; and everywhere sympathy with suffering, pity for ignorance and sorrow for slavery—to creed, custom and habit, is spreading and prompting hearts and heads to practicalize the grand teachings of Spiritualism by deeds, reformatory and educational labors; hence the signs of the times are hapeful and indicate a "live" Spiritualism. As a vital faith, a living and inspiring knowledge, it must move the world out of its selfishness on to the higher ground of pure and unselfish motives and clean, single-minded and devoted lives.

breaking up the ground and rooting out the

weeds for us to sow the spiritual seeds.

A SIGNIFICANT DEBATE.

As a sign of the times, three years ago the Spiritualists in Leeds were few in number, and the society moribund. Twelve months ago the cause began to grow; since then some splendid public meetings have been held. A new and larger hall was taken, but being in the same building as the Young Women's Christian Association, the authorities of that body protested and compelled the landlord to expel the Spiritualists. In consequence of this action, and before leaving, a challenge was thrown out to all opponents to debate the subject publicly with my guides, and for two nights the conflict was held, with good results so far as the cause is concerned. Since then a division of forces has occurred, and two societies are in active operation. Last night a debate was held in the presence of at least thirteen hundred persons (who paid for admission), between Mr. Colville and Mr. F. Curzon. The latter gentleman, well on in years and an experienced debater, carried the audience with him at the start, but having little real knowledge of the subject, and making up for the lack by personalities, ridicule and sarcasm, he soon lost the sympathies of the majority. Colville on the other hand was gentlemanly, argumentative, logical and dig-nifled, and in the end gained the major por-tion of applause. Even the friends of the Christian confessed that "Curzon was not at his best," and regretted that he had "dealt so much in ridienle and sarcasm." It is a so much in ridicule and sarcasm." It is a noteworthy fact, and indicative of the growth of liberal thought and the change slowly and surely coming over the people, that as many as from 1300 to 1500 persons can be got together to hear a debate on Spiritualism; a little more and it will be popular.

I extend cordial and kindly greatings to

all my friends in the United States, and hope to work with them again in less than eighteen months. E. W. WALLIS.

The Calcutta correspondent of the London Times states that by the destructive fire which occurred recently in Mandalay the great temple of Gaudama was completely destroyed. All the gold leaf stuck on the brass image of the Gaudama Buddha by successive generations of worshipers, and valued at from \$400,000 to \$500,000, has been melted off by the heat. This result of the fire appears to have caused great consternation, being held by the superetitious to be a sure sign of the downfall of the Burmese Empire. In a disastrous fire at Rangoon over forty houses were burnt, and the damage is estimated at \$500,000 to \$600,000. The fire originated from some one dropping a lighted cheroot upon a bundle of canes in a rattan

Rev. Dr. Horstman, of Philadelphia, had asthma and hay fever for many years, and cured it entirely lately by having a piece of his nose bone sawed out.

Two cases have been reported to an English medical society in which the electromagnet has been successfully used for removing pieces of iron from the eye.

More Quaint Epitaphs.

The sketch in a recent Journal of "Some Quaint Epitaphs" reminded me of a few that I do not remember of having seen in print, except as I read them from the marble, which can hardiy be called print. In the town of Gowanda, Cattaraugus Co., N. Y., there once lived an eccentric character named Whitcomb. I am told he was the author of the inscriptions I am about to write. In a little grave ward in a romantic retrest among the grave yard, in a romantic retreat among the hills, where the brooks and rills ripple and play, and the wild flowers breathe among the native bowers or hide beneath the mystic shadows, and a country road like a rusty ribbon winds its way among the rocks and shrubs near the wild and wonderful Cattaraugus Creek, are two graves, side by side, marked by two beautiful head-stones of white marble, mortality, and the glory of nature wreathed the world with tender suggestiveness, and awoke in the heart the holy dreams of love, or the soft solemnity of a subdued sorrow, lighted and sweetened by the bloom of Eden. Ev ery thing seemed to say, "There is light and promise, love and beauty, even in the grave;" and one would naturally expect to read some touching and prophetic lessons from the cold marble that should sanctify sorrow and inspire hope. The inscription over the mother's spire hope. The inscription over the mother's grave may be as suggestive of the mental state of the author as the other, but not as pointed, or if it is I am not sharp enough to see the point aimed at. The following is a verbatim copy, as I took it from the marble

"Father and mother: the sun is shining bright and clear. From Gen. Washington's day, we have gained our improvements out of his fog up to this day. O my God! how little

do we reverence him."

This will compare favorably, for point and lucidity, with many of the labored efforts of English public. The secular papers have since taken the matter up. The Colonel's lectures are a revelation to Englishmen, and are enjoyed immensely. I have sold hundreds of them, believing they are just the thing for breaking up the ground and regime out the pious critics and Christian divines, who exhaust their genius and wit to explain and refute the facts and philosophy of Spiritualism; and this class never find anything but fraud and folly, diabolism and imbecility in its phenomena and literature. It is quite likely such great minds may find as much wisdom and literary merit in this epitaph as they do in the "Song of Solomon." But to all such, the revelations of Spiritualism are darkness, and its disciples are maniacs or fools. and its disciples are maniacs or fools.

The small white marble, representing a lamb at rest with a little child beside it, and one hand upon the lamb's neck, marks the grave of the daughter of the same distinguished poetic author. It reads thus:

"My love, my dove, Is taken away from this world's care and fear, And left her father in a hell of a cheer,"

I would commend these gems of genius to some of our elergymen who have exhausted the Song of Solomon, and find their sermons dry and monotonous to their flock, as a text and inspiration for one original sermon. I will vouch for the genuineness of this poetic effusion, and for the name of the author and the locality, and that is more than they can do for many of the texts they so elaborately expound. LYMAN C. HOWE.

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