

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, VOTED TO RATIONAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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### THE ROSTROM.

Gerald Massey at St. George's Hall.

"On Sunday afternoon last," says Light of London, date April 3rd, "Mr. Gerald Massey delivered the first of a series of ten Sunday lectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavorable weather and the almost insuperable difficulty of getting a representative audience of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that Mr. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by—a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture, in response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnestly appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an intellectual treat."

### THE LECTURE.

Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante, an introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal, announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise, and were frightened by it. At last he asked, "Is there a spirit present?" and three raps were the answer. Then he asked, "If so, will it come out?" and another three raps were given. To the next question, "Is it a bad spirit?" there was no response, but when he asked, "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked, "Is my Marion present?" and then, "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpse, said, "Mother, Marion," and then went into a mesmeric state. He then learned through her that the spirits had brought a message

to him not to have his wife removed as she would be permanently well in a fortnight. The next day she was more violent than ever, but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other remarkable stories of his own experience in conversing through his wife as a medium.

By far the most valuable portion of Mr. Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these almost verbatim.

Dr. Von Hartmann says the understanding of masked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. That certainly is not my case. I lived face to face with those phenomena for fifteen years. I have brooded over the whole subject-matter more or less for thirty years; and in the absence of the spiritual hypothesis, I should be more confounded to-day than ever; the more I had learned of the subject the less I should know.

Dr. Du Prel has also expressed the opinion that the study of somnambulism is the only possible preparation for a competent judgment of spiritistic phenomena; and he holds it to be an anachronism that, for our generation, Spiritism has antedated it, and has now to be overtaken by somnambulism, which explains it. Some of us, however, who are Spiritualists have had this necessary experience, and have come to the conclusion that somnambulism does not include or account for what we term spiritistic phenomena, nor explain them away.

When modern mesmerism was introduced, its cures were denied by certain medical doctors, because, as they urged, the self-restoring power of Nature was boundless, and could not be gauged. In fact, they were prepared to throw their own medicines overboard as altogether useless, and give Nature the entire credit of curing rather than admit the efficacy of mesmerism.

In like manner, the natural opponents of Spiritualism are now prepared to admit that anything or everything may be possible to somnambulism or the medium as unconscious operator behind a mask. Rather than believe in spirits Hartmann will credit hallucination with the working of miracles. His faith in hallucination exceeds the faith of the Spiritualist, who is often troubled with doubts and misgivings. But being so large it ought to include the possibility of his thinking that he himself may be suffering from hallucination, and as he would say, not a true one.

It is a psychological necessity, says Hartmann, that the somnambulist should ascribe the intelligent manifestations of his somnambulant consciousness to foreign, invisible, personified intelligences! This is contradicted entirely by my experience. For many years neither the medium nor myself ever recognized another individualized intelligence as the speaker or operator. On the contrary, the sleeper in her waking character used to write letters to her waking self as the same Ego, who recognized that it had to pass through a passage of unconsciousness with a loss of memory, whereas she knew that she could pass into the trance condition without loss of memory.

Du Prel says: "The medium's somnambulant phantasy, by a sort of dramatic self-undoing, transfers the ideas emerging from its unconscious source to a foreign one, so that the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith." This is not at all in accordance with my experience. So long as I put the medium into the trance condition I heard nothing of spirits as the operators or as a cause of the consequent manifestations. To me it was always the medium's other self, as on the other side the same self under changed conditions, the same self in a different relationship to myself and to her physical selfhood. We were not Spiritualists. The somnambulant phenomena did not necessitate or demand the Spiritist explanation. For twelve years I used to look on the trance conditions as only showing an exalted form of the same personality; as if the seeing power were limited to the clairvoyante's and mesmerist's own brains! There was no firm conviction or belief that spirits either controlled or helped her; no assumption that she was an agent to another agent, who could only act with her assistance! Both of these postulates are entirely wrong. The need of the spiritualistic explanation came with quite other phenomena, physical and mental, but mainly physical, which began on the first night of the noises. From that time the mediumship was completely changed. The change followed immediately after the new and spontaneous manifestations of invisible intelligence. It was not sought nor led up to consciously. There were no sittings for development. I was no more needed as magnetizer. The medium was no longer an ecstatic in the trance condition; she was her waking self, with but very little absorption. The somnambulant consciousness was not now evoked or needed. The operation was mainly automatic. Yet the intelligence present was indefinitely increased beyond any that had been manifested in the somnambulant state. And this occurred when the medium's organ of thought to a great extent was visibly dispensed with under conditions where her will was not the director, nor her mind the operator who controlled the muscular sys-

tem. It was not necessary for the medium to read or see the letters. She was used automatically. Not her mind, but her muscles, were the main agents in demonstrating the presence of an intelligence indefinitely beyond that of the somnambulant consciousness.

Dr. Von Hartmann speaks of the medium in trance dividing into another self. And another secondary or superior self belonging to the same personality is now being discussed as a possible reality. In my opinion this is but an immature inference from inadequate experience. Some of us may be double-faced, but these phenomena did not tend to make me think that the more somnambulant is two persons in one. There is a wonderful transformation in the medium's personality; what Buddhists call their "awakening" occurs in this change of condition. Mental and spiritual faculties folded up in the bud of the waking life, as it were, will open and expand into the fullest flower as the blossoms shut up for the night may be made to unclose by the application of electricity. They prove themselves to be in a world not realized by us, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited—a mental world beyond time or space; and what is more they insist that this world is a sphere of lovelier light and fuller life, and that it is inhabited by intelligences superior to ours, who operate on this life of ours according to natural laws not yet understood by us. And this positive experience of theirs cannot be gained by any amount of negative argument. Clairvoyance, like genius, is its own evidence. But the reality and truth of the vision are corroborated by the photographic plate. And the objective nature of the phenomena perceived by this vision is made apparent to other senses for those who are not abnormal seers. According to their own showing the cause of this great change is that in the trance mediums enter a more interior condition of consciousness, and establish a rarer relationship with that other world of quicker and quicker life. In the waking state they do not or may not remember the experience of the somnambulant condition; but in trance they have the memory of both lives. Here we can appeal to the continuity of memory as a proof of the persistence of the same personality on the secret side, no matter what the obstructions may be in the sphere of the exterior sense. The experience of the same person in the waking life is a conscious personal possession of the medium in trance; there is no actual fundamental break or division in the personality or the experience. Both lives have been lived by her, or rather, she has manifested in two aspects, internal and external, only one of which belongs to the waking state. The selfhood is one—the states only are dual. The medium in trance would go about for days together doing the work of the waking life as the same person moving in two worlds of existence at the same time. There was a unity of permanent personality beyond all that duality of manifestation which may be short-sightedly mistaken for two selves or an internal double. In the waking state the memory may be arrested. Also, memory may be tampered with and confused in various ways; by a blow on the head, or by anaesthesia. But it would be a false inference if we were to suppose that therefore we cannot appeal to the continuity of memory as a proof of our persistent personality. In the trance condition the continuity of memory and the unity of personality go together.

I have a personal story to tell concerning a second self. The most curious part of the experience is that this secondary self in my case is female; at least the language, expressions, and suggestions imply the feminine nature of the operator. These are conveyed by automatic writing. After a while I was told that the replies were given by my wife. Without question I assumed that this was my deceased wife, and I believed so for some two years. I never dreamed of polygeny extending to the other life. One day I was curious enough to ask the question: "Do you mean my wife Jane?" The astonishing answer was, "No; your nocturnal wife in Spirit-world." Intimating a desire for an arguement. This made a change in my feelings, which may have led to what experts call a change in the control. The most curious thing was that the chief words used to convey the sentiment and express the desire were for the first time Egyptian, in which I had dabbled somewhat myself, but had to look up most of them in the vocabulary to see what they really meant. Not that plain English was altogether wanting; some of these were very much to plain. The upshot of the whole matter was that my secondary self had revealed itself to my primary self as a female! Moreover, my other self was at times divided against itself. And I would receive a warning hint to the effect that I must not allow this other self to write her *billets doux* to me in such an underhand way. Thus I was actually being cautioned by a third self not to permit my second self to control my primary self, until I began to think that I was almost the very devil himself.

What is it, then, that would prove the presence of another personality, or second self, manifesting through the medium? It would be the exercise of another will in command of other powers. And this is the crux of the whole matter as betwixt the spiritualistic and all other theories. It is so in mesmerism and hypnosis. Another will is brought to bear in the production of the abnormal effects. Another self, or the appearance of another self, can be imposed on the patient

for the time being. In both of these conditions the will-power is external to the medium! And so we maintain it is when the operator is out of ordinary sight. It can be proved that in producing certain phenomena called spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator out of sight.

Further experience showed me that the power which could control the nerve-force and muscular system of the medium could do what I have been accustomed to do, that is, become the mesmeric operator, and induce the somnambulant trance. And now, when this occurred, I found another will, individuality, person, or intelligence was in possession of the organism; another mind, other minds, could communicate with me, in this abnormal way. That they also could magnetize and put their patient into a trance; take possession of the human machine, and run it on their own account! That these conditions were those of mediumship, betwixt two lives, two worlds, the unseen and the seen!

Two of Hartmann's canons are (1) that the development of the magnetic-mediumistic nerve-force is stronger in the somnambulant than in the waking state; and (2) that the guiding intelligence is to be sought for in the somnambulant consciousness of the medium. I used to think so until the great change took place. But now I learned that the most powerful physical phenomena were produced in a condition comparatively normal, and the force used for this purpose was most potent in the waking state. The supreme effects were produced not when the medium acted psychically, but when made use of bodily as physical organ for another mind and will. Eglinton and Slade do not need to enter the trance condition or make direct appeal to the guiding intelligence of their somnambulant consciousness. Most of the photographic results have been secured without the medium being entranced. In my case not only was the somnambulant condition unnecessary for the production of the phenomena, but the controlling intelligence when consulted objected to my inducing the somnambulant condition for that purpose. No is this objection at all uncommon. Many mediums object to being mesmerized. Some of them are instructed by their guides not to subject themselves to the preliminary process. There is motive in this, which motive cannot always be attributed to the medium's own will, for they would sometimes like to be mesmerized. A medium in Sydney expressed the wish that I should put her to sleep. I was succeeding very well when she was suddenly seized by some powerful influence and began to fight furiously against mine, taking off her bracelets and ornaments and dashing them in my face.

The most conclusive physical phenomena are not and cannot be produced by the medium's own will. He is only a willing and waiting agent; and at times is helpless under the control of that other will which is in a position to gather up and wield the necessary powers for producing the phenomena. Thus the self-splitting is not necessary to produce the other self as an intelligent operator. When a double Ego is manifested, that establishes Spiritualism. Moreover, some mediums do not need to enter the trance condition to see with the clairvoyant vision. The Hindu adepts can be said to see in the two worlds at once. So could Swedenborg and other seers. So could my sensitive a little later on. In this, the waking state also, the agencies or agents are recognizable controls of the individualized intelligences presented to the seer.

Dr. Von Hartmann cannot possibly establish his theory against ours unless he can prove that non-existence of spiritual intelligences which he assumes, and secure the isolation of the medium as he would a metal, by insulation, so as to be sure there can be no relationship to intelligences beyond the human, and then elicit the same phenomena under the new and absolutely exclusive conditions! Till that is done the Spiritualist will probably hold on to his own interpretation of the phenomena. He knows that it is with the spiritual and the natural in man as with the melon, of which the Hindus say, You can hold a melon in one hand which contains seven handfuls of seed. Of course, we are all pleased, not to say proud, that a philosopher like Dr. Von Hartmann should notice us and our facts if only by giving them a kick. And equally of course, a kick may propel as well as a push! Our thanks are due for the demand he has made that our alleged phenomena should be carefully investigated, and for his spirited protest against the high-sounding, pook-pooking superciliousness of scientific snobbery. But according to him Spiritualism is a mental aberration, and he who does not treat it as such will never fathom its psychological causes. Consequently, his demand on the Government is tantamount to a request that they should forthwith prepare a large number of asylums ready to receive an innumerable host of hitherto unsuspected lunatics.

The truth is that a diseased subjectivity is the curse of the modern mind. It is so in poetry, in art, in religious mysticism, but it reaches the acutest form in metaphysics. Metaphysical interpretation of mythology has led us into a very *malbolge* of error from the time of Plato until this of Max Muller. We must beware of its obfuscation in the domain of Spiritualism. We must hold fast to any facts, for who knows, as one of the characters in a play of Randolph's says: "Who knows what shadows come leering after us to

steal away the substance?" Metaphysicians must make war upon or misinterpret our phenomena, because there is not a system of metaphysics extant but what is destined to have its bottom knocked out as it strikes upon the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst illusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

"Nimble souls  
Can spin an unsubstantial universe  
Suiting their mood, and call it possible  
Sooner than see one grain with eye exact,  
And give strict record of it."

Strict record of it! That is what we ask of the Society for Psychical Research, that they shall give the world strict record of what they see with Eglinton and other mediums. It would be fairer to our facts if the Society were a little more reticent during the processes of investigation, a little less anxious to publish the difficulties of beginners, which are ever-recurring, or to print those speculative theories to-day which further experience may overturn in their own minds to-morrow.

I know a man who was the conductor of an American railway car. He saw the form of his dead father enter at the rear end of a Pullman sleeper, and beckon him out. He followed the apparition through three carriages. Just then a collision occurred in front and several persons were killed, but he who was thus beckoned away was out of danger. This experience for him had all the elements of reality external to himself. He had no time to get up the metaphysics of the subject. It was instant and actual, outside of him and all around him. Nothing could persuade him that he projected it. Some of us have got beyond the position of suspecting that delusion is at the core of all things, and imposition the sole motive; as though a conscious imposture on the surface of phenomena were only the natural outcome from an unconscious impostor behind the mask of matter. Some of us think that we know that there are forces in nature which are not acting blindly, that there is life operating intelligently, invisibly, and individually, as well as law working physically, powers that can act on us and stir us into spiritual activity, who are conscious co-workers in our work the more we can lose our self-consciousness in theirs. Some of us think we know that the "unconscious willing" of the medium, as Hartmann calls it, is not a sufficient cause, nor the real cause of the effects we have witnessed. Mediums affirm the objectivity of figures in human form; this fact is portrayed by the photographic plate, and the portrait is often identified by those who knew the living original. The most palpable of physical phenomena, those of slate-writing and photography, are found to occur in perfect daylight, whereas according to Hartmann the implantation of hallucinations in the spectators seems under all circumstances to endure only a subdued light!

Curiously enough, the crucial battle of Spiritualism has still to be fought in the domain of Physics. The manifestations of an objective nature are precisely those which the metaphysicians cannot away with. And our fight at present is for the objective reality of certain manifestations which Hartmann would reduce to subjective idealities and externalized hallucinations. Nothing but the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton. The slate-writing is a fact in physics over which the medium can exercise no conscious control. He is neither the physical nor the mental operator. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates held close and fast in your own hands. You see the pencil worn exactly in proportion to the amount of writing done. Here the link between cause and effect is perfect. But you know that the medium could no more use the pencil than you did. Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours can, for want of the necessary *nerve*. Yet the intelligence, not your own and not his own, is as surely present as that the physical operation is palpably performed. In reply to your request a choice is made of one color out of three pencils under conditions which preclude the possibility of the medium's making the choice. The operation demands an operator; the operator shows intelligence; the intelligence though invisible, is present, and proves there is an operator by the operation which establishes a connection between mind and matter. Moreover, in certain cases a clairvoyant will see and describe the unseen operator. Triple evidence of our theory is often presented in the nature of the message, the likeness in the handwriting, and the form, feature, and habits of the person described.

It is in vain that you duplicate the personality of Ego within the organism, to get rid of the operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us, but to modern science. And if such power were in the possession of the medium he might revolutionize the science of the world, and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced,

(Continued on Eighth Page.)



The Celebration in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

The 38th anniversary of Modern Spiritualism was observed in San Francisco on Sunday, March 28th, by appropriate services at four meetings, all of which were well attended.

The morning service was held in Metropolitan Temple under the auspices of the Golden Gate Religious and Philosophical Society. The rostrum and the organ were artistically decorated with many beautiful flowers, the most elaborate forms being a memorial offering by Mr. Harvey, to commemorate the birth into the higher life, during the past year, of Mrs. Dr. Carrier and Mr. Howland, two zealous Spiritualists.

After a beautiful voluntary upon the organ, the choir sang in good style "The Old and New," which was followed by an eloquent invocation by Mrs. E. L. Watson. Geo. C. Irvin read an excellent original poem, appropriate to the occasion. Then J. J. Owen, editor of the Golden Gate, delivered the Anniversary Address which was able and interesting.

He described the scenes in Corinthian Hall, Rochester, N. Y., which he witnessed, when the Fox girls first appeared there in 1848: The appointment of the committee by the audience to investigate the rappings, which soon became famous as the "Rochester knockings;" the dissatisfaction with the committee's decision because it had not detected the supposed fraud; the appointment of another committee by the turbulent audience, and the row at the third meeting when the mediums were saved with difficulty by their friends—all this was vividly portrayed as the rappings had frequently occurred before, but this was the first time that they were attributed to their true cause, and that was all that Spiritualists claimed for them.

Spiritualism has passed through bitter persecutions, but is now respected and is being investigated by all classes. It teaches that right living here is the only preparation for the hereafter. It recognizes law in all things, and that obedience to law is the only way to happiness. Nature is the only high priest whom we should heed. There is no angry God or idle heaven, but growth and happiness are for all. Welcome all phases of mediocrity, for they wait us perfume from above, where our loved ones are waiting for us. Soon darkness will disappear, and our souls shall be ushered into the light of a new day.

"The Millennium Dawn" was sung by the choir and congregation, after which Mrs. Watson delivered the closing address. She said: "Dear friends, the glad tidings of great joy brought to the world are for all. Every soul may receive light. Promises are being fulfilled in this day of wonders. Angel visits were formerly few and far between, at least those that were recognized, but at last light is making its way through unbelief, and the invisibles penetrate every point of space and minister consolation. I am glad that there are so many here to-day who have felt the glow of this light. I am glad that this auditorium is filled with our risen friends whose overflowing hearts make the two worlds one. Truth is growing in spite of prejudice. The visions of John and Paul, and the prophecies of Jesus are being fulfilled. Friends, we have with us to-day Col. John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who is willing to bear witness to the holy truth of spirit communion."

Mr. Bundy came forward amid hearty applause, and having mounted the rostrum, said: "After the very able address of my friend Owen, and the eloquent remarks by your speaker, hardly anything remains to be said. I am extremely glad to meet you on this memorable day. This invitation to speak is something that I did not anticipate, and to say a word is against my physician's dictation, but I cannot resist the temptation. What a glorious country is this! I used to wonder why it was that every Spiritualist in the East was trying to come to California, but I understand it all now. You are nearer heaven here. You ought to be better people than those elsewhere. Perhaps you are, or will be some time.

"Spiritualism shows us no royal road to heaven. Hard work, self-reliance and stern devotion to duty are necessary. It opens a grand field to people here and now. There is a great deal of truth in Ingersoll's doctrine, 'One world at a time.' Spiritualists dwell too much on the other side. There is no home but can be made a heaven. One in Santa Clara Valley, near the foot-hills, blossoms with flowers in profusion, while the birds sing a sweet welcome. I have just spent a few most happy days there. No better lesson can be learned than by visiting such a family. Delicacy forbids the mentioning of names, but some of you may guess the one referred to. When depressed by physical ailments there is nothing more inspiring than such a home, and those who have not found their way there do not know what they have missed.

"I have attended many anniversaries, but never was the audience more intelligent or refined than this one. This is but one country after all, for the State lines cannot divide the people. I do not feel like a stranger here, and since first landing I have had none but pleasant experiences. I hope to be here again, and that this society may continue so long as there are bleeding hearts. Though we may never meet here again, we will meet beyond, and when climbing the hill of progress together we will have the good fortune to see among the leaders a womanly figure foremost, in whom we will recognize your speaker, leading us upward and forward in that beautiful way."

Mr. Bundy was warmly applauded as he returned to his seat, and Mrs. Watson's benediction closed the service.

THE AFTERNOON EXERCISES

were held in Washington Hall by the Progressive Spiritualists, President H. C. Wilson in the chair. Mrs. Carrie Miner presided at the piano, and sang two or three solos in the most pleasing style. The floral decorations were very beautiful.

stepping-stone to a higher sphere. Spiritualism has broken the shackles of mankind, making each one his own priest. It bids us to look within for our redeemer, and not to expect instant purgation of our sins but progress by slow growth. Self-reliance is to accomplish our salvation here and hereafter, for our destiny is in our own hands and we cannot cast our burdens upon others.

Mrs. Mathews said that she was not prepared to speak, but that it gave her great pleasure to look into the many happy, familiar faces before her.

The President thanked Mrs. Mathews for her recent noble defence of the First Spiritual Union, which, he hopes will be resurrected to continue this work.

J. Battersby said that in all ages man had been troubled with the question of immortality. Prophets, seers, poets and scientists had seen as through a glass darkly, until the lowly Fox girls interpreted the tiny raps and enlightened the world by proving the certainty of spirit communion. Many ask, Why was not this revelation made before? There is a time for all things, and it came when most needed, that is, when materialistic notions were permeating all places, even the churches. This confinement was once believed to be a chimera of the brain. Then no voyager ventured far from land. At last, at the proper time, Columbus crossed the ocean and discovered it. Can you imagine the trials that he had to endure? So, when the spiritualism was discovered, all manner of contumely was heaped on those who gave us the hope and the certainty of a future life. But now this philosophy is being generally received. It opens new opportunities and shows us heights and depths not yet attained.

Mrs. Eggert-Aitken said that although persecuted like other mediums, she pressed on firmly, because she was protected by the spirits. Becoming controlled, she prophesied that this year there would be more wonderful revelations than ever before. Strong bands of spirits, as well as persons in high places on this side, would stand by the mediums.

Under the influence of Mrs. Miner's sweet singing, Mrs. J. J. Whitney became entranced and gave names and descriptions of many spirits. Some persons were overcome by their feelings when they recognized their risen friends, and the scene was very affecting.

C. C. Cooledge told how, in the early days of Spiritualism, magnetic operators became confused by suddenly losing control of their subject, who would then be controlled by spirits. The Fox girls originated the alphabet of spirit communion, which is the crowning sheaf of the ages. Conditions have improved, and strides rapid and long have been made since then.

The President appealed to those present to join the society, and several ladies passed around with lists, securing twenty-four new members, which makes the total membership about two hundred and forty.

Mrs. J. J. Whitney became again entranced and gave many names, descriptions and messages, most of those described being recognized.

Mrs. R. H. Wilson, under control, said that Spiritualism has always been, and there is nothing outside of it. Organize to do glorious work in the promulgation of truth. In order to expand we must let others grow, and be charitable to all. Those spirits that come and are not recognized are wounded. At once welcome all. Through the development of those called undeveloped your own development is going on. Eventually all will be free, but not until you realize this truth.

Mrs. J. M. Mason read an original poem of merit, entitled "Spiritualism, Our Live Oak Tree."

Dr. L. Schlessinger, publisher of the Carrier Dove, said that when he was six years of age he was carried down two flights of steps by spirits, and gently placed at his mother's feet, and his father had witnessed strange phenomena in his presence. He paid no attention to Spiritualism until 1869, when he wrote to his deceased father-in-law, in order to cure the supposed folly of a friend, who had pressed him to write the letter. After enclosing it within several envelopes, each one of which, except the outside one, was marked, he had it stitched for safety. Then he and his friend called on Dr. R. W. Flint, the medium. Soon he received back the sealed letter with an answer which completely dumfounded him. On his way home he called on Chas. H. Foster, the medium, from whom he received additional evidence, which convinced him of the fact of spirit communion.

Singing by the congregation then closed the services, which had lasted three hours.

TWO EVENING MEETINGS.

In Metropolitan Temple the evening service was opened with a pleasing overture on the organ by Prof. Eckman. The choir quartette sang "We Come," which was followed by an invocation by Mrs. Watson. Then Dr. T. L. Hill recited "Fraternity (Duet)" in a very acceptable manner, and C. H. Wadsworth sang "Far Away" in excellent style.

Mrs. E. L. Watson delivered with her usual eloquence an able address, entitled "The Spirit Side of Life."

The congregation joined the choir in singing "How Cheering the Thought," after which Mrs. Watson paid a loving tribute to Mrs. Nowell, who devotes much labor and expense to the floral decoration of the Temple every Sunday, and suggested that a collection be taken up to share that burden, as an act of simple justice, which request was liberally complied with. Mrs. Watson then said: "This morning Col. Bundy spoke of a certain visit he had recently enjoyed. I have heard from the lips of the hostess that her only regret was that the visit was not much more prolonged. Social intercourse like that is a revelation, such as anticipates heaven. The Colonel has fought, not only on physical battle-fields, but on spiritual as well, against fraud and chicanery. No man is braver. In the JOURNAL he is ever ready to defend and give all publicity to the merits of every genuine medium, but with those who steal the livery of heaven, in which to serve the devil, he makes no compromise. The times needed brave words, and he has spoken them. He has made great sacrifices and done noble work during the past twenty years. His devotion to the cause has almost cost him his life, and he has come here to gain strength. I wish that he could spend a year with us, and then return to his post, feeling that he had on a new coat of mail."

After thanking the friends for their presence, speech and song, Mrs. Watson gave them her benediction, and the services of the day were over.

In Washington Hall another meeting was held at the same time as the above, S. B. Clarke presiding.

Mrs. M. J. Hendee offered up an invocation, and then delivered the opening address in an eloquent and earnest manner, being followed by Mrs. J. Schlessinger, editress of the Carrier Dove, who read a beautiful poem. After an excellent poem and an essay by Mrs. M. A. Ellis, W. M. Reid made a brief

speech, which was followed by a solo, admirably sung by Mrs. Carrie Miner. Judge A. Swift then spoke of the beautiful truths of Spiritualism, and of the remarkable ignorance of those who denounce this philosophy as having emanated from the devil. Then Miss Sophie Eggert recited in good style, "O Why Should the Spirit of Mortal be Proud?" Miss Wright and Mrs. Ada Foye delivered appropriate addresses, and after another beautiful solo by Mrs. Miner, the services were closed with a test stanza by Mrs. Foye, who gave many names and messages by means of rapping, writing, clairvoyance and clairaudience.

CONTINUED AND CONCLUDED.

On Tuesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall. Recitations, songs and instrumental pieces were all rendered in a very creditable manner, after which the hall was cleared, and the pleasures of the dance were indulged in until midnight.

Wednesday evening, March 31st, the closing exercises of the anniversary took place in St. Andrew's Hall. The night was wet, still the attendance was fair.

C. Cooledge acted as chairman, and Mrs. E. C. Wms-Patterson led the congregation in singing, which she accompanied on the piano. C. Cooledge gave an interesting historical sketch of Modern Spiritualism. He said that A. Newton, of South Church, Boston, was the first person boycotted on account of Spiritualism. Dr. Gardner was also requested to withdraw from church, losing his practice at the same time, on account of his clairvoyance and spirit rappings, after which he became a leader in Spiritualism. Mrs. E. C. Wms-Patterson said that the Rochester knockings would be remembered for ages. They are better appreciated by us who remember the effects of theological slavery. In 1662, the mediums of New England—the so-called witches—were whipped at the tail of carts. Thomas Paine was a great medium and prophet. Liberty was advanced more through his works and life than by the efforts of any other man. The spiritual phenomena have been the greatest liberator in Church and State. Science does much for progress, but during the past thirty-eight years, Spiritualism has done more than Science has ever accomplished; and even the scientists have been much aided by advanced spirits. If Spiritualism becomes popular we fear the result, for unless wrong be demolished, truth and justice would be forgotten.

Christianity came to break the chains of slavery, but it did not free women, who were so deeply enslaved as to be totally ignorant of their slavery. Spirits have come to woman to sunder her chains, and bid her save herself. Few men advocate equal rights for women, but there is one society that does—the International Workmen's Association in its great struggle for the economic freedom of all. We cannot be free until we are self-sustaining; and the people will not be free till the soil is free. Though the sky is dark now, we are more hopeful than ever.

H. C. Wilson said that Mahometanism, at the end of thirty-eight years, had less than 100 believers, but now, after 1300 years, it has 500,000,000. There are already over 40,000,000 of Spiritualists. What will be their number when Spiritualism reaches full maturity? Even in Spain liberal papers are as numerous as here. Thought is to save the world without revolution. Intelligence is better than the sword; and if we discuss the burning questions of the day in the light of reason, all trouble can be settled without the shedding of blood.

Mrs. J. Hoffman said that three years ago she was induced to attend a spiritual meeting in Oakland. Through fear she sat near the door, so that she could run out. A trance medium (Mrs. M. J. Hendee) was preaching. Suddenly the speaker came straight to her, and she was too terrified to move. Mrs. Hendee told her the names of several of her deceased relatives, and described how she had been kidnapped when four years old. All was true, and she cried bitterly because she had so misjudged the mediums. Since then, when in trouble, spirits had brought people to help her. Mrs. Hoffman, under control, then gave about a dozen names, with descriptions and messages, most of which were recognized.

Mrs. Eggert-Aitken described many remarkable phenomena which occurred in her presence many years ago. She was entranced for three weeks at one time, and has frequently been taken by her controls to heal persons of whom she had known nothing.

Mrs. Thorndyke said that in Southern California Spiritualism was making but slow progress on account of the Jesuitical domination there. Religion has burdened us with errors. Let us get out of dogmas back to nature, and rid ourselves of the theological nightmare.

S. B. Clarke gave an interesting account of his early experiences in Spiritualism, and then read the following dispatch:

LOUISVILLE, KY., 2 P.M.  
TO J. J. OWEN: The East greets the West on 38th anniversary. Grand time.  
G. W. KATES.

Mr. Wilson read the remarkable prayer, which Milburn, the blind chaplain, recently offered up in Congress. The chairman followed with an attack upon the railroad kings and said that the government would soon confiscate their plunder. Then W. Hyde made a few remarks, after which the audience was dismissed, thus ending one of the most satisfactory celebrations ever witnessed here.

JOHN B. CUMMINGS.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

NO. 3.

I admit that if we accept space as endless, and that Deity is omnipresent, we may consistently accept also that God is a principle, and not a personality; and, repudiating the theological dogma that matter was reproduced from nothing, admit also that it is self-existent; hence in affirming as I do that God is a spirit personality, not omnipresent but localized, I recognize and accept the duty of accounting for the alleged co-existence of, and of defining the distinction between, the two distinct substances termed spirit and matter, claimed to be alike represented in nature or the world of effects.

It is generally accepted that what are termed "the original atoms," existing originally uncombined and free in their mutual relations, constituted the immediate germ source of physical creation; and it is alike accepted that through their combination or union originated new conditions of matter we term gaseous, fluid and solid states. The point of dispute has been and is, whether the original condition of self-existent matter was unparticled, or whether it existed in the form of atoms thus uncombined and free; and the solution of this alone will determine whether they were self-existent and simple

elements, or were compound effects composed of spirit and matter; hence, assuming they were originally free and being so did unite in new and compound conditions, let us seek to comprehend why they thus united, as we may thus best solve the problem of their origin and nature. Those who believe the original atoms were self-existent elements, claim that their first unions were induced by an inhering tendency to act and react on each other, and assuming this to be true, thus explain their continued change in conditions resulting in the development of gaseous, fluid and solid states of matter, of which physical nature is said to be composed.

This theory substantially recognizes matter as the sole source of nature or the world of effects, and thus ignores the alleged co-existence of spirit therewith; but let us stop and carefully examine this alleged explanation of the original condition of the atoms, for the theory involves one difficulty which its advocates should meet and remove, to wit: if the atoms originally uncombined and free were self-existent, it will follow that their first unions would constitute a change of their inherent condition which we may term "the beginning of creation" or birth of time, and as self-existence implies without a beginning, this birth of time would be a dividing line between two eternities of their existence—one preceding, and one future thereto, and the theory therefore impliedly recognizes that the original atoms existed unchanged in their free condition during the eternity which preceded their first unions; and this existence unchanged in condition of being would surely imply an inherent inertia rather than an inherent tendency to act and react on each other.

Now the point I make is, and for which I ask a solution, whether this implied inherent inertia of the "original atoms" during that eternity can be reconciled with their alleged inherent tendency to act and react as the explanation of their conceded first unions originating new and changed conditions of being, for I admit that each atom was characterized by a power of action we term force, which was either a property inhering in matter or it was the attribute of spirit embodied therein; but if force was a property inhering in matter, it must ever have been operative, and we must, therefore, ignore the implied unchanged free condition of the atoms during the eternity referred to, and if we accept their existence, free and unchanged, in condition during such eternity, we must infer they so existed because of their alleged inertia, and therefore, ignore their alleged inherent tendency to act, as it is reasonable to suppose that if the atoms were self-existent elements they would ever preserve intact their inherent character. Again, if they existed in their original free condition during the eternity referred to while they inherently possessed the power of self-action, or even the tendency to act and react as claimed, the fair inference would be that they possessed also the attribute of independent volition in the exercise of this power which would imply that matter is inherently both conscious and intelligent; but presuming none will affirm or adopt this conclusion I will leave to the advocates of this theory the task and duty of reconciling these seemingly fatal antagonisms between its premises and conclusions; and in my next ask the attention of my readers to another theory and its teachings accounting for the existence of atoms.

Philadelphia, Pa.

A Strange Story.

The Christian Union says:

"Our esteemed contemporary, the Intelligencer, vouches for the exact truth of this story, which it entitles 'A Special Providence.' Mr. and Mrs. A., Americans, were in Switzerland, and were joined by Mr. and Mrs. B., also Americans, and made excursions in company through a part of that picturesque country.

"After a few days Mr. and Mrs. A. left for Italy, informing their newly made friends of the route they intended to take. After they had gone Mr. B. was dominated with a conviction that he ought to follow his friends into Italy. He felt that there was something for him to do there, that for some reason his presence there would be necessary. This conviction troubled and burdened him for two or three days. But go into Italy he could not, for his means would not allow it. While perplexed, a bill of exchange, entirely unexpected, was received from a friend in America—a bill he had no reason to expect. It was sufficient, to enable him to make the trip into Italy. He explained to his wife that by traveling rapidly they could overtake the A.'s at a certain place. They started at once. On reaching the city decided on, they found that Mr. and Mrs. A. had just left. They took the next train for the next city generally visited by tourists, and, looking around in the station as they alighted, spied the A.'s about to enter a train for a point further south. Arrangements were at once made to go on together. While at Rome, the air became chilly, and the A.'s had a fire made in the evening in the stove in their room. According to the Italian custom, the fire was of charcoal. During the night Mrs. A. aroused her husband, saying that she felt very much oppressed, felt very strangely, and urged him to rise and give her a portion of a remedy they carried in their luggage. Mr. A. found it difficult to raise himself; his limbs refused to obey his will, but, by a great effort, succeeded in getting upon his feet and across the floor to strike a light, when he fell and became unconscious. Mrs. A., also, by a great effort, rose and made her way to her husband, and, finding him fallen, and, as she feared, dead, as rapidly as possible walked to the door, and as she passed into the hall, cried out, 'Oh! my husband, my poor husband!' and fell almost unconscious. Mr. B., in the next room, had been restless and unable to sleep, and heard the cry. He sprang from his bed, and, after dressing hastily, entered the hall where he found Mrs. A. lying, but evidently alive, and passing on to find Mr. A. Reaching him, he found that his pulse was barely perceptible, and, divining the cause of the disaster, threw up the windows. After using restoratives Mr. A. gradually recovered consciousness, and Mrs. A. also revived. Mr. A. had been within about five minutes of death. These were all Christian people. We have given the facts without any coloring. They all believe that the life of Mr. A., and probably that of his wife also, was saved by a special providence. It was ascertained that the fire in the chimney was choked, and the deadly carbonic acid gas from the charcoal fire gradually filled the room. It is odorless and tasteless, and is detected only by its suffocating and paralyzing effect. These American travelers based their belief in a special providential intervention on these points; the conviction, which Mr. B. could not shake off, that he ought to go to Italy, that there was something there for him to

do; the unexpected delivery of a draft which made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends. Why should he, a man who all his life long had had nothing to do with charcoal fires, divine at once that his fellow-travelers were almost suffocated by charcoal gas? We have the account directly from one of the concerned.

Spiritualism gives a key to this mystery. This seems a case in which good friends over the other side laid their plans successfully to save the life of one whom they prized and whose work on earth was not done. Just as naturally as such things are done here did these invisible intelligences, these people in the higher life, devise and carry out their plans. G. B. S.

Detroit, Mich.

A Canada Paper on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The following from The Mail of Toronto, Canada, will be read with interest, although it does not do full justice to Spiritualism:

The Spiritualists in the United States have just closed the celebration of the thirty-eighth anniversary of the discovery of spirit-rapping by the Fox girls in Wayne county, N. Y. Two of these girls, twelve and nine years old, often heard mysterious rappings on the floor of their bed-room, and at length, after having spoken of the matter to their parents, they summoned up courage to open communications with the agency which produced the noises. The official account submitted at a Spiritualist convention at Louisville, Ky., the other day, says that on the night of March 31st, 1848, when the rappings had commenced as usual, Kate imitated them by snapping her fingers, and the raps responded with the same number of sounds. Kate then said: "Now, do as I do; count 1, 2, 3, 4, 5, 6," at the same time striking her hands together. The same number of raps responded, and at similar intervals. The mother of the girls then said: "Count 10;" and ten different raps were heard; "count 15;" and that number of raps followed. She then said: "Tell us the age of Cathy (the younger child) by 'rapping one for each year,' and the number of years was rapped correctly. In like manner the ages of each of four other and then absent children were by request indicated by this invisible agent. Mrs. Fox asked if a human being made the noise. There was no sound. She then said, "If you are a spirit, make two distinct sounds." Two raps were accordingly heard. Three weeks afterwards it was made known by the raps that the body of a murdered man lay buried near the cellar, and it was found at the spot described. He had mysteriously disappeared whilst living in the house five years before. The Fox family removed to Rochester shortly after the discovery of Spiritualism, and now phenomena, including clairvoyance and the movement of ponderable bodies without visible agency, were developed. The cult of Spiritualism became general in Rochester and the neighborhood, and the official statisticians now say that there are thirty millions of Spiritualists in the world, though this is probably a sanguine estimate.

Spiritualism has been investigated by scientific men, and the verdict seems to be that, amidst almost infinite fraud, there is a grain of truth; that a force or a class of forces exists with which as yet we are imperfectly acquainted. This judgment it is not our intention just now to discuss. It is well to point out, however, that spirit rapping flourished on this continent long before the Fox girls discovered it. It is well known that the Indians believe in clairvoyance. Their medicine men undergo long fasts, and then profess to be able to look into the past and the future, and to describe occurrences going on at a remote distance. That they are acquainted with spirit-rapping is also certain. Father Arnud, a Labrador missionary, whose evidence is quoted in "La Janglense" of Abbe Casgrain, the well-known French-Canadian writer, declares that the Indian sorcerers in that region are able "by the force of their will" to move the tent of poles and hides in which they practise their art, and that the tent responds by raps or by leaps to the question which they put to it. He also states that they possess surprising skill as magnetizers. Nearly all the old missionaries and many of the best informed ones of the present day testify to the very extraordinary feats performed by these Indian Spiritualists. The late Rev. Peter Jones (Kahkewaonaby), in his history of the Ojibweyas, describes a visit he paid to a Jesukon or conjuring tent during a sojourn. The sorcerer was inside chanting a song to the spirit with which he desired to converse, when all at once the Jesukon "began to shake as if filled with wind." Mr. Jones lay outside listening, and "heard the muttering talk of one of the familiar spirits." Four of five spirits came upon the scene, but a friend of Mr. Jones, who was lying beside him, began to pray to God to have mercy on the deluded medicine-man, and "that very instant the Jesukon ceased shaking and the muttering talk stopped." This reads surprisingly like those pious stories concerning the confounding of devils by means of the sign of the Cross which are found in such profusion in medieval church literature, but Mr. Jones tells it for truth. Mr. McColl, the excellent inspector of Indian agencies in the North-West, states in one of his official reports that, after a prolonged fast, the conjuror or medium enters the tent, and "immediately the breath of the spirits approaching begins to sway it, and continues to increase its movements until the first spirit enters, when a noise is heard, as if something weighty had fallen upon the ground." Visitors then ask the spirits, through the medium, about the illness of friends or concerning any other pressing matter, and the spirits reply, muttering to the medium, who shouts the answer to his customers outside. Archbishop Tache, in one of his books on the North-West, says he finds it very difficult to form an opinion on the subject. He thinks that as a general thing the sorcerers are simply clever impostors, but in certain cases which have come under his notice he has been tempted to ascribe the success of the medium to some occult force. This in the main is the conclusion which many scientists have reached respecting the genuine phenomena of modern Spiritualism.

The Indian medicine-man not only called up the spirits, but practiced poisoning, the medicine-men in some tribes being simply professional killers. No doubt, like the practitioners of herbal magic amongst the Hebrews and other ancient peoples, their business in the first instance was merely to dispel sickness, tell fortunes, and so forth; but it soon developed into a murderous occupation, as in France, where the practice of administering magical potions led up to an epidemic of poisoning with which the infamous name of Brinvilliers is associated; or as in the United States, where many of the so-called female







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CHICAGO, ILL., Saturday, April 24, 1886.

Uses of Doubt—English Secular Review.

This is said to be an age of doubt and skepticism, but it is also an age of affirmation and strong faith and positive knowledge. The doubters who in days gone by were silent, speak out. The larger charity and the lesser power of bigotry allow this freedom of expression.

We may well bear in mind that among the doubters of our day are good and true men and women, able and of excellent character, persons sick of the jangle of creeds, weary of the cruelty of outworn dogmas, who express their doubts in good faith, and in decent earnestness.

There is, too, the scoffing skeptic, flippant and ready in shallow ridicule of what others hold sacred, denying much and affirming little. Poor food for the soul, poor help to a better life, is this negation.

Before us lies The Secular Review, a journal of agnosticism and neo-secularism, a fair sixteen-page weekly sheet from London. Looking into its contents has called out these thoughts. It is edited by "Saladin" (W. Stewart Ross), and is in sympathy with Bradlaugh, Holyoake, and others of their class, who hold that we only know of man's life in this world, of which life the body seems the cause and the mind the result.

Inevitably this agnostic secularism swings toward materialism, the poor notion that the

clod is king and the soul subject, matter the cause and mind a fleeting result of its higher organization in man.

The Review is said, in a circular, to be "the only journal of advanced thought...to adopt a policy compatible with the higher moral tone and riper culture of modern times;...and it distinctly repudiates the...revolting prurience in sociology which has made popular freethought "a hiss and a by-word to all whose adherence would be of value...."

This gives one an expectant hope of dignity and culture combined with frank and strong speech. Of Spiritualism nothing is said in this number, but the secularistic attitude toward it is that of pitiful ignoring or poor contempt.

On the first page of the Review are "At Random" articles, chiefly on a visit of the editor to Spurgeon's tabernacle. The following extracts fall quite below "the higher moral tone and riper culture" promised in the circular. They openly say:

"I flung down my profane pen, stuck on my hat, and strode off to the house of the Lord. The house of the Lord at Newington is not overlike the houses that the Lord usually lives in. It has no steeples up which he can climb and take a peep into heaven to see which angels are meeting and what high spirits are going on between Abimelech and Sarah...."

It is when the preaching and praying preludes is over that the real comedy begins. Mr. Spurgeon disappears, and his brother in the flesh and in the Lord steps out from behind some red curtains in front of the platform, and, arrayed in fishing boots and a holy waterproof, wades as deep as the pelvis into the pond for gospel gold.

On the right, emerging from behind the red curtains, came seven silly females, dressed in white from head to foot, and sloping up comically from the floor to the crown of the head. At a given signal, sugar-loaf No. 1 stepped down into the vat, up to the waist in water. There she took her stand by the pork-butcher looking person with the tall hat and the white apron.

The water-proof saint, however, fishes her out and hands her to a person who stands on the margin of the holy pond in a sort of marble horse-trough. Another person stands opposite him, in exactly similar marble horse-trough. This person of the second horse-trough throws a long white cloak over the drenched and dripping sister. This is necessary, as the thin and clinging wet garments would reveal to us the exact form and symmetry of the "dear sister in Christ" in a manner that would demand the attention of the Lord Chamberlain.

In our rude western city such stuff as this would be called coarse and vulgar. Historical, scientific and anti-theological articles of some ability follow, but all point the moral(?) of bodily death as the end of man.

The foolish saying of Lecky, "Error is the beginning of religion," which the Hindoo Vedas plainly contradict, is approvingly quoted, and in Editorial Notes we find this specimen of "riper culture," the editor and the Christian "Inquirer" being on the same level of old-time crudeness.

Under the heading "Queries and Answers" the Christian Commonwealth has the following: "Will any of your Christian readers of the Commonwealth give me information why we are provided with a knee-cap? I have been informed the reason is that we may kneel down to pray to our Maker in heaven. Take, for instance, the cattle of the field—do they do obedience to their Maker before they lie down to rest?"

Of course, the knee-cap is a special adaptation in man, the praying animal—the only animal besides the spaniel that is a fawning, whining humbug. "The cattle of the field—do they do obedience to their Maker before they lie down to rest?" No, indeed; for they have never proved that they have a Maker, and consequently, have no need of knee-caps with which to pray to him.

George Holyoake and Mr. Bradlaugh have won the confidence and respect of eminent men who do not endorse their anti-religious opinions, but we must say that this Secular Review does not increase our respect for English Secularism.

G. B. Stebbins will speak at East Dennis, Mass., Sunday, May 9th; at Stafford, Ct., Sunday, May 16th and 23rd.

"Another Good Man has Gone Astray."

The above announcement is so frequently made by the leading daily papers, that it has ceased to excite the least surprise. The world in the aggregate is far from being perfect, and when a prominent minister of the Gospel goes astray, he only gives expression to an impulse that permeates to a certain extent a very large portion of humanity.

In glancing over the clippings from various papers, the following characteristic headings attract our attention:

- "They will Try the Preacher"; "he said he was a Minister, and after a Brilliant Success in the Pulpit he ran off with his Host's Daughter."
"The Rev. Dr. Bristol in Court."
"Boston's bold Parson, the Rev. Mr. Downs, who had been deposed from the Ministry Preaches to 12,000 People."
"The Rev. W. W. Downs and Mrs. Annie Tabor Indicted for Adultery."
"A Minister Alleged to have used Bad Language."
"Confessing his Disgrace."
"The Mystic Scandal Revived—Pastor Hunt and his Wife Institute Cross Suits for Divorce."
"Charges Against a St. Paul Parson."
"A Mob after a Rector who Elopéd."
"Fight in a Church."
"The Rev. Mr. Pershing of Pittsburg, charged with Conduct Unbecoming a Minister."
"Disgracing a Church."
"Pastor Phillips's Forgeries."
"Charges Against a Clergyman."
"Deposed from the Ministry on Account of Improper Conduct."

These announcements made in the daily papers demonstrate the fact, that however exalted the position in life may be, the savagism of human traits will at times be developed, and that ministers of the Gospel, however sacred their calling, have not yet arrived at that degree of perfection in which the debased condition of human nature has entirely disappeared from them. Take for example, the serious imbroglio that occurred at St. Albert's Catholic Church, Detroit, Mich. The troubles were resumed one morning when Fathers Dombrowski and Jaworski, the newly appointed pastors, attempted to read the morning masses. A crowd of 1,000 Polish women and a number of men were in the church, and the services were interrupted by yells and the brandishing of fists, and a number of the women tried to get at the altar to remove the priests. Policemen were stationed at the heads of the aisles and prevented any progress toward the altar.

There is at present no system of inoculation whereby the virus of savagism which exists in the human family, more or less attenuated, can be successfully dissipated or held completely in abeyance.

Thomas R. Hazard closed peacefully a long and busy life on earth, in March, listening to the reading of a hymn by Mrs. Hull, with evident enjoyment when the change came, as the Banner of Light says. The simple funeral was at the family home, and burial vault at Yaucluse, R. I., at noon of March 30th. The Bible chapter, "O, grave, where is thy victory," etc., was read by a nephew, and a poem of Mrs. Sigourney by a friend, when the family and friends walked to the vault and the nephew read the Lord's prayer as the body was laid in its resting place.

His courage and devotedness we earnestly commend. From his higher home no doubt he would say in his strong and decided way: "Be true and strong as I tried to be. My human errors, which we all have, try to avoid."

J. Madison Allen is busy in Vineland, N. J., and vicinity. He spoke at anniversary exercises March 31st, April 4th and 11th. He will make engagements with Western societies if application is made soon.

of any other class of people. In morality, virtue, honesty and intelligence, the 70,000 ministers in this country do not excel the same number of farmers that can be found in many parts of the Eastern or Western States.

Death of John Humphrey Noyes, Founder of the Oneida Community.

It appears from an Eastern paper, that John Humphrey Noyes, founder of the Oneida (N. Y.) Community, is dead. He was born in Brattleboro, Vt., on Sept. 9th, 1811. He died at his home at Niagara Falls, Ontario, on April 13th. Mr. Noyes was the father of the Perfectionists who peopled the Oneida Community. He studied theology at Andover and New Haven, and was licensed to preach in 1833. But he was carried away by a fanatical study of the Bible and by the frenzied preachings of revivalists under whose ministrations he chanced to sit.

This led to a pilgrimage to Oneida, Madison County, N. Y., where in 1848 the now famous Community was established with a membership which presently grew to over 200. They started in with forty acres of unutilized land, but in a little over twenty years the Community, by industry and thrift, had acquired 661 acres of land, abundant water power, and manufacturing interests representing some \$200,000. Hardware was among their manufactures, and silk was one of their chief products. Farming was, however, the general occupation. The system of complex marriage and the "unitary home" worked its natural and most melancholy results, which were seen in the younger generation which came up during Mr. Noyes's control of the Community.

Death of Thomas R. Hazard.

Thomas R. Hazard closed peacefully a long and busy life on earth, in March, listening to the reading of a hymn by Mrs. Hull, with evident enjoyment when the change came, as the Banner of Light says. The simple funeral was at the family home, and burial vault at Yaucluse, R. I., at noon of March 30th. The Bible chapter, "O, grave, where is thy victory," etc., was read by a nephew, and a poem of Mrs. Sigourney by a friend, when the family and friends walked to the vault and the nephew read the Lord's prayer as the body was laid in its resting place.

His courage and devotedness we earnestly commend. From his higher home no doubt he would say in his strong and decided way: "Be true and strong as I tried to be. My human errors, which we all have, try to avoid."

J. Madison Allen is busy in Vineland, N. J., and vicinity. He spoke at anniversary exercises March 31st, April 4th and 11th. He will make engagements with Western societies if application is made soon.

Jay Gould is not generally credited with being a religious man, but it is on evidence that during the height of the strike he said to one of the brokers, "Let us pray." And then they went down on Wall street and preyed.—Chicago Tribune.

The New York Medical Journal.

The New York Medical Journal at last has waked up to the necessity for "Experimental Psychology" in the interest of therapeutics for the medical profession. It says, speaking of a paper by Mr. Joseph Jacobs ("Mind") in its issue of April 10th:

"We cannot help feeling that a Society of Experimental Psychology organized on the broad basis laid down by this able essayist, would serve a most useful purpose in the United States. The main difficulty with such enterprises, as heretofore attempted in this country, has been that they have fallen a prey to 'mind readers,' 'mind curists,' and the like. As a result of all this, Psychology has fallen into disrepute and been placed at a disadvantage."

The Medical Journal is in error. That has not been "the main difficulty." The difficulty in the way of progress on the part of the public and the "regular" medical profession, in advancement of psychological knowledge, has been the opposition and conceit of the regular medical societies, their members and their medical journals.

For more than twenty years Spiritualism has been proclaiming the wonderful power of mind over matter, and for over a quarter of a century has demonstrated, in a thoroughly scientific way, the existence of minds independent of all visible material bodies, and which assert that they previously inhabited human forms. Out of these phenomena have come conclusive evidences, in the shape of thousands of cures, of the healing power and knowledge possessed and proceeding from these unseen intelligences.

To these proclamations, demonstrations and therapeutic evidences the Medical Journal and kindred papers have presented scoffs and jeers. This is a matter of history. It will be a matter of the future that, by and by, these same journals and their conceited followers, will be claiming for themselves the credit of having first discovered the therapeutic advantages of this very order of treatment, which Spiritualists have so long practiced and had the benefit of. We are content. All we desire is that the world shall know the truth.

GENERAL ITEMS.

Mrs. F. O. Hyzer of Baltimore is speaking in Cleveland, Ohio.

Dr. H. P. Fairchild spoke at East Union, Me., Sunday, March 28th. Address him for engagements at Box 347, Rockland, Me.

Mrs. Cornelia Gardner will commence meetings in her home, Rochester, N. Y., Sunday, April 18th, at 2:30 P. M.

Dr. Dean Clarke, who has just ministered with great success in Portland, Me., spoke in Salem last Sunday.

The Practical Physician, an excellent monthly, is published by John J. Rivera, 68 Elm St., New York.

The World's Advance Thought is a new paper devoted to the promulgation of the spiritual philosophy, and published at Salem, Oregon. The first number is excellent.

J. Frank Baxter will lecture the remaining Sundays of April in Williamantic, Conn. On Tuesday evening, April 27th, he will address the people at Woonsocket, R. I., Fall River, Dover, N. H., and again in Woonsocket, R. I.

It is said that there is something practical about the Rev. Louis Mysonheimer, "the boy preacher" who has been stirring up the sinners at St. Louis. He has not only succeeded in converting a very attractive young lady, but also in persuading her to marry him.

T. C. Greenwood writes from Lullington, Tex., that Prof. Cooke is passing through that State exposing Spiritualism, and "seems to satisfy his audiences." There is not one single truth connected with Spiritualism that he or any one else can "expose," only as truth, and nothing else.

D. D. Syke of Zimmerman, Ohio, writes: "Having been a constant reader of your valuable paper for several years, I can not refrain from saying that it has ever come to my father's household, bearing cheerful words gilded with the essence of what we believe to be the living truth. If it were not for us in the midst of orthodox and conflicting creeds, your paper here would but 'waste its sweets upon the desert air.' To us it seems surpassing strange that intelligent persons will go to church and listen to a common hireling clergyman as he guesses concerning things of eternal moment, and then turn away with a disdainful smile when told that the spiritual manifestations recorded in the Bible are more than duplicated at the present time. So-called naturalists spend time and money in prying into the habits and nature of a June bug, and will refuse to investigate the wonders of such things as independent slate writing or materialization of those who left a void in the domestic circle. I have erected a hall here at great expense, which will be opened free at any time for lectures on science, temperance and Spiritualism; but owing to my 'single-blessedness,' I could not entertain traveling lecturers with any royal feasts, but would share with them as circumstances would permit."

Mrs. Prudence Crandall Philleo has written from her Kansas home to a gentleman who telegraphed her the news of the final passage of the resolution in the Connecticut Legislature, giving her an annuity of four hundred dollars, a letter in which, after expressions of thanks to him and to others who had advocated her cause, she says: "What an amount of obligation I am under to the press generally, and above all to those noble, progressive persons who got up the petition at the first to be presented to their State Legislature in my behalf. I wish to express my gratitude and thankfulness to that worthy body for their appropriation, with which I am more than satisfied. In 1833, when the law was passed by which my life prospects were







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

SPRING.

BY P. E. FARNSWORTH.

O, why will you tarry so long, gentle Spring, In the land where the orange trees grow? Do you love the green bowers where the bright birds sing, And the south winds are whispering low? Come, fair maiden, haste to this cold northern shore, And the beauty laid waste by stern Winter restore.

She has come, she has come from the orange bowers, She for whom we have waited so long, And we dream of green fields and sweet sunny hours, And of wild woods resounding with song, Her voice sweetly spoken must Winter obey, His scepter now broken, is passing away.

She loosens the chains from the springs and the fountains, And lurches on the ice and the snow, And streamlets run down from the sides of the mountains, And water the valleys below. In the meadow she treads with her soft velvet feet, And a green carpet spreads where the bright waters meet.

So gently she fans the young buds on the trees, And over them throws her warm spell, That slowly they open their leaves to the breeze, And verdure clothes forest and dale. She wears a crown of April showers, And her tears give birth to the bright May flowers.

She kisses the flowers in her path as she flies, With a love kiss that thrills through the heart, And smiling, they open their beautiful eyes, And their treasures of fragrance impart. O fair to behold the queen of Spring, That paints with bright gold on the butterfly's wing!

An artist she is of the most wonderful power, For she paints not the insect alone, But tinges the sky and the delicate flower, And gives to the landscape its tone. From the chill and the gloom of the cold winter's reign, The earth wakes to bloom and to beauty again.

Lo, for in the east, what a gorgeous display Of her most brilliant colors is seen, When chasing the shadows, she leads in the day, To rejoice in the light of her sheen! Then comes the shower, her wild note prolongs, And the dear robin pours her sweet matin songs.

She paints in the forest with purple and red, In the orchard with daisies and white, And throws o'er the garden and violet bed A profusion of coloring bright. And see in the west what a beautiful glow, As the sun sinks to rest in the ocean below!

A cherisher, too, is the maiden of Spring, But teaches the birds of the greenwood to sing In Nature's harmonious choir. As the close of the day the bill and the vane Resound with the lay of the sweet nightingale?

There's music sublime when the deep thunders roll, And the echoes reverberate loud; 'Tis the voice of the unseen that speaks to the soul From behind the thick veil of the cloud; Then the birds of the air and the beasts from the plain, To their creator repair, and in silence remain.

Majestic and grand is the Spring of the year, When on storm clouds she rides through the sky, And the waters descending from heaven appear To best from an ocean of light. O, list to the rain when the thunder's loud crash Falls the echoes again and the red lightning's flash!

Now hushed is the tumult, the tempest is o'er, The rainbow in heaven is seen, The maiden is smiling in beauty once more, All nature is calm and serene. So calm our life dawns eternity's day, When its tempests and strife have all passed away! Then hail to the nation, the sweet, gentle Spring! The angel of beauty and grace! For soon for a journey she'll plume her bright wing, And Summer be here in her place. O! best be the hours before she departs, And may her sweet flowers ever bloom in our hearts!

A Bishop's Midnight Ride with a Medium.

IN Southern Utah, about a dozen years ago, the writer saw a tall figure approaching, through thick darkness, a stalled stage-coach, the result of the breaking down of a bridge over an irrigating ditch. It was an hour or two before day-break, and out of twelve or fifteen passengers who were drowsily and curiously moping around the stalled vehicle, this individual alone had the ambition and energy to go several hundred yards to a fence-line and trudge back with a heavy rail on his shoulders; and probably his strength as much as that of any two others in the crowd aided in raising the embedded wheels to solid and level ground. That man was Episcopal Bishop Tuttle, whose home is and for years has been in Salt Lake City.

Thousands know the Bishop in the Western mountain districts, and all respect and many love him. His character embraces traits of true greatness. He figured conspicuously in the recent "religious awakening" among the Wall Street speculators, in New York City; and he never fails, wherever he may be, to make a strong striking impression upon all coming within the sphere of his influence. There is not a stage-road, in all probability, in Colorado, Utah, Nevada, Montana or Idaho that Bishop Tuttle has not traveled over; and in all stations and places, whether eloquently preaching to a wealthy and aristocratic congregation in a great city, or patiently submitting to the tedious experiences of an all-night Rocky Mountain stage ride, he is ever the same man of admirable parts—broad minded, generous, brave, sincere and unselfish.

But the Southern Utah adventure narrated above is not the midnight ride we have sharpened our pencil to chronicle—we only narrate it to give an insight into Bishop Tuttle's broad-gauge nature. The ride which is the subject of our sketch, occurred some years later, away up in Montana. It was in making a trip from Helena to Fort Benton. In the coach along with the Bishop were Mrs. Emma Mounts, of Bozeman, that Territory, having the care of an infant upon her hands, a minister who was accompanying the Bishop, and a "Last Chance Gulch" gold miner.

Mrs. Mounts is a medium of marvelous and varied powers, her development being due to her instinctive, through a death-spirit experience which she had in 1875, and from which she was rescued by spirit intervention—spirit Dr. Daniel Kellogg, well known in the early years of spiritual investigation throughout Michigan and the adjoining States, being at the head of the band. Her range of spiritual gifts is extended, embracing healing, clairvoyance, clair-audience, drawing, automatic writing, materialization, trance speaking, rappings, etc. The rappings through her organism are very loud.

The Bishop, true to his generous nature, assisted the lady as he could, and sought to relieve the hours as much as possible by agreeable conversation, which none is more capable of maintaining than himself. It was between the Sun river station and the Missouri river, late at night and no moon, that the conversation turned upon spiritual phenomena. The Bishop plying his questions with great earnestness, and eagerly catching up and storing away in his memory the answers. Soon the raps commenced to give affirmative and negative answers to the Bishop's interrogatories before the medium could give them verbally, and they could be distinctly heard above the rattling of the jumping and jolting coach. The Bishop's interest was intensified to the degree of perceptible excitement, but the shadow of doubt was evidently over his bewildered mind. He was perplexed by a non-spiritual solution, and, preacher-like, had just raised a question about the morality of the influences, when Mrs. Mounts suddenly cried out:

"Driver! driver! stop the coach! Stop the coach, and let me out with my baby!" The cry was passed on from the front seat to the driver, and the team was brought to a standstill, when the response, in interrogatory form, was sent back: "What is the matter in there?" "I want to get out with my baby! There's a deep multiple hole just ahead, and this coach is going to upset!" "Keep your seat, ma'am!" halloped back the driver. "I know every foot of this road—know just where I am; there are no multiple holes here."

But Mrs. Mounts insisted upon getting out with a persistence that nothing could overcome, and finally the Bishop, of course more from polite deference to her feelings than from any sense of danger in his own mind, joined his entreaties with hers, and the driver had to yield. The Bishop crowded his tall form through the doorway, and was assisting the baby on one of his heavy arms, and was assisting the mother out with the other, when his clerical traveling companion plunged through the darkness after him. The miner remained in the coach, growling in sympathy with the driver over "the foolish scare."

Slowly the coach moved on, the three unloaded passengers stumbling along after it, the Bishop having the infant securely fastened in his strong arms, when—crash! and down it tumbled from the top of the heavy Concord—then, a side lunge—next, a great splash—a clean capsize—and the medium had proved herself, according to the Mosiac law against witchcraft, "one not to be afraid of" for "the thing did come to pass."

Fortunately the well-trained horses stopped in their tracks; the driver found a hospitable landing place in the edge of the m-hole, and, save the unbelieving miner reached Fort Benton the next day with discolorations around his eyes and stiffened joints, no injury was done to person or property. The skillful driver soon "righted" his coach, and the journey was resumed, with at least four more believers in spirit communion in the world.

The spiritual discussion was closed by the Bishop saying: "Well, Mrs. Mounts, I really do not think you can suffer any harm from following the advice of your spirit guardians. I should advise you to always regard their admonitions." "We may feel assured that Bishop Tuttle looks back upon that midnight ride with a spiritual medium as one of the most remarkable events of his eventful life. He is one of the kind of ministers who is not afraid to express his honest opinion; we believe it impossible for him to prevaricate or tell an untruth; and we have no fear of his denying the substantial truthfulness of the foregoing narration to any reporter who may see fit to interview him in regard to it.—The World's Advance Thought.

The Sunday Question. The Christian Union, referring to the resolution of the house of lords in favor of opening the national museums on Sundays, says: "Undoubtedly, the drift of public sentiment in the direction indicated by this resolution; and unmistakably, in our judgment, it is wise and right for Christian men to recognize that fact, and to attempt to guide rather than thwart the tendency. Last Sunday was a beautiful one in New York City. The writer of this paragraph took a walk through Central park, and as he saw the perfectly orderly crowds, good-natured, happy, peaceful, and the great majority of them belonging to the plain people, with their children, and in many instances their baby carriages, getting the one breath of fresh air and the one sight of early spring which was possible to them, bound by their hard task to the work-shop, and often the stifling rooms, through the week, he could not think that if Jesus Christ were on earth he would have padlocked the gates of the park, and driven them back to their tenement houses and their narrow streets and alleys. He could hardly believe that any Puritan looking upon the sight would have objected to it." The Observer, on the other hand, laments the resolution, and believes, with the late earl of Beaconsfield, that the opening of museums on Sundays would never be the limit. That the next thing would be open theatres and concert halls. These, it thinks, would be demanded on the same ground as are Sunday museums. Sunday opening, in the opinion of our contemporary, will operate in the same way here as in France. It is a step in the down grade, that will end in veritable French Sunday, sans religion, sans relief, sans rest, sans everything.

E. T. Young, of Olympia, W. T., writes: I cannot get along without your valuable paper; it is doing a good work on this coast. We are growing in numbers very fast; and our little city. We have an association here of thirty odd members. I have the honor of being President of the same. I am expecting Bro. Geo. P. Colby to visit us in a short time; he is in Victoria at present. He was with us a year ago last fall, and was much appreciated by us all. He is a faithful worker.

Esther Dow of Deerfield, N. H., who recently died aged 88 years, had never in her life seen a railway train, and for years had not been off her farm.

Religious and Secular Education.

A meeting of clergymen and laymen belonging to what are known as the evangelical churches was held in an open, private residence, on Monday evening last, to discuss this question: "Ought the State to see that provision is made for popular instruction in the fundamentals of religion?" The purpose of those who have brought the subject forward at this time, we infer, is to attract to the attention of Protestants generally, for it seems that the question was debated with much earnestness at a previous conference, and is to be further discussed at future meetings of representative Protestants. It will also naturally engage the interest of the religious newspapers and of the ministerial associations, of which there are so many. Therefore, we shall see both Protestants and Catholics giving their thought to the great question whether education can be divorced from religion without danger to the moral welfare of society.

In opening the debate on Monday evening, President Seelye of Amherst College, and formerly a member of Congress from Massachusetts, took substantially the Catholic ground with respect to public education. "No nation," he said, "was ever saved by its intelligence. We must have virtue; and how are we going to get virtue? By inculcating precepts of morality? But the teaching of morality has never even domestic life more secure than it is today in this city or in St. Louis. Property is not at all in danger to-day," he declared more emphatically. "This uprising of the Knights of Labor is but the reaction against the oppressions of capital. The trouble is not with the Socialists, but that corporations during the past twenty years have treated men as if they were mere machines, and no man as a man, and no citizen as a citizen could not and would not stand it."

So pronouncing Dr. Crosby proceeded to ask what sort of religion the State should furnish, if President Seelye's advice was taken. The Chinese, the Agnostic, the Jewish, the Roman Catholic? The plan, in his opinion, was altogether impracticable, and Christians would only succeed in benefiting society by the religious influence proceeding from the family and the church, and not by the religion taught in the public schools, and spoke of the reading of the Scriptures in them as a travesty of religion.

It will be seen, therefore, that these two clergymen, both leading representatives of the Calvinistic theology, are at direct issue as to this subject, and that they furnish the opposing arguments which must be used in any larger discussion of secular education. Undoubtedly Dr. Crosby is right in saying that there is no material gain to be derived from instruction in the schools, we must decide the question as to what kind of religion shall be taught. The Protestants, who are in alarm because the Roman Catholics demand freedom of worship in the reformatory schools, declare that there is no reason for a change, since already the "fundamentals of religion" are taught in the reformatory schools. But the Catholics are not quieted, and reply that what they regard as fundamental is omitted, and what they hold to be sectarian and directly hostile to their church and its doctrines is always included.

It seems to us, therefore, that the position of Dr. Crosby is the only position for the Protestants to take. They must either come out squarely in favor of secular education wholly, or they must give up the argument to the Catholics.—New York Sun.

Haunted Houses. To the Editor of the Religio-Philosophical Journal: Under the head of "Haunted Houses" we read of wonderful manifestations, supposed to be re-enacted by the same identical, individual spirits of those who, while in the mortal form, were the same actors in the awful drama. Now there is one point in this subject that I wish to speak about, not expecting to enlighten others thereby, but hoping rather, by asking questions, to gain information through the replies from able spirits who have been in general the allies of Spiritualists that spirits of departed friends, after leaving the mortal form, gravitate towards higher light and happiness. With this belief, how can the idea be reconciled with the numerous accounts given in cases of "Haunted Houses" and the like, where the murdered victim, who is, of course, the innocent one, still clings to the identical place (for many years in numerous cases), either never leaving it, or quite often returning to it to re-enact the scenes of the awful tragedy, and to undergo the same conditions of agonizing suffering as manifested by cries of distress? Why, we repeat, should the honest, innocent victim thus remain or return to suffer over again? That the criminal murderer should be chained to the spot, and thus rendered unhappy until he had paid the penalty for the crime committed, and progressed beyond it, would seem just, and if his reappearance only at the place of the awful tragedy as a witness to his own crime, and to the apparent conditions of agonizing suffering as manifested by cries of distress? 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Pray for the Devil.

I give the following poem at the request of some who heard me recite it at one of my lectures. Its author is unknown to me. WILLIAM DENTON. "O God," he said, "it cannot be. Thy morning star with endless moan Should lift his fading orb to Thee, And thou be happy on Thy throne! It were not kind, may, Father, say— It were not just, O God, I say— Pray for the devil—Jesus, pray.

Occult Forces in Nature.

To the Editor of the Religio-Philosophical Journal: With reference to the excellent address, "Occult Forces in Nature," delivered by Adam Miller, M. D., permit me to add a few words. The most learned Professors, like Huxley, Tyndal, and others, want to convince the common sense that there exists nothing but matter, and further, that this matter, being dissolved into its original atoms by death, all men cease to exist. Man's higher properties—reason, memory, love and conscience—they explain as dependent on the composition of the brain. Dr. Carpenter would call it "conscious or unconscious cerebration." Common sense, however, notwithstanding his assertion, is not so easily to be convinced, and submits some questions. If somebody, before the invention of the microscope, had told the most learned Professor that there are in a drop of water organized, living creatures, so small and of such a refined nature, that they are invisible to the naked eye, he would have been sneered at and laughed at. Now it is an accepted fact. As a logical consequence of it nobody but a fool can deny the existence of still smaller creatures in a drop of air or gas, or the endless decrease of beings. Huxley, Tyndal and almost all highly learned Professors, accept Darwin's theory of evolution. If Nature starts in its creations with invisible living beings, why should it stop with a cloud of flesh and bones? Why should it not be able to produce beings of more refined material always more? Common sense cannot accept a scale of progression, infinite at one side and finite on the other. That is a logical impossibility. Knowing of the existence of lower beings, invisible to the naked eye, consisting of refined material, there is no reason to deny higher beings of the same kind, though our eyes can not discern them, nor have we suitable microscope to bring them to light. Evolution without end would be no bliss, not even wisdom. Accepting the existence of these beings of refined material, why shall they not be the souls or spirits of departed men? If nature can change an ugly, greedy caterpillar, eating, sometimes, loathsome things, into a beautiful gold-winged butterfly, feeling on dew and honey, it can just as easily change a man of coarse material into one of more refined material. T. SHONSKIL.

Warnings.

To the Editor of the Religio-Philosophical Journal: About the middle of last June I went to my son's house, about thirty miles distant from my home, to take care of his sick wife. She was very ill, and for months her life was in great danger. On the third night I awoke from sleep and saw a burial casket brought suddenly before me and placed upon a table. I thought surely this must be a warning of my daughter-in-law's death; yet an impression came to me that the casket was not for her. All other members of my family were in good health and spirits excepting the anxiety which all felt for the one seemingly so near death. I thought my impression was wrong—the result of a false hope for her recovery; and I redoubled my efforts in her behalf. In the following October a beloved daughter-in-law, seven hundred miles distant, died suddenly and was brought home for burial. At the funeral services in the church, sitting beside my heart broken son, I saw before me the same burial casket on a table, as I had seen it in my vision four months previously. Was that vision given to warn me to go to her, and try to ward off the coming danger, or as the warning shadow of an inevitable event? Are we creatures of fate? Are our earthly lives planned, and their limitations set by a power, and influences above and beyond our control? Was it a gleam of this fact that came to the spiritual perceptions of John Calvin and resulted in the doctrines of predestination and election? I earnestly wish some of the writers whose learning and inspiration make the JOURNAL so valuable, would answer. M. L. W.

The fact that a Baptist minister of St. Paul has become a Unitarian gives additional point to these words attributed to a Methodist of the same town: "I am so much better satisfied with this country than my old position in the East. There the members of my Conference were so close and narrow-minded that it did not seem as though I drew a full spiritual breath during all the time I was there. Here the people are so much broader and so much more liberal. Why, if I were to go into my old Conference and announce the views I hold here I would be tried as a heretic. I tell you when our Conference meets next year I believe it will be the most heretical Conference in the United States. The ministers here are broad, liberal, and strong-minded, and do not hesitate to elucidate their views when called on."

Invalids' Hotel and Surgical Institute.

This widely celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced and skillful Physicians and Surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvellous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuritis, nervous debility, paralysis, epilepsy (fits), spermatorrhoea, impotency and kindred affections. Thousands are cured at their homes through correspondence. The cure of the worst ruptures, pile tumors, varicose veins, hydrocele and strictures is guaranteed, with only a short residence at the institution. Send 10 cents in stamps for the Invalids' Guide-Book (168 pages), which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

It has been ascertained that the great elephant Jumbo had by no means attained maturity, or his full size, since the bones were cartilaginous in parts. There is no attraction like a beautiful skin. Pozzoni's Completion Powder gives it. For sale by all druggists and fancy goods dealers.

The ladies' hour for swell breakfast parties in New York is 12:30 noon. Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

Alfred Russel Wallace, the English naturalist, will lecture in America next autumn. "It comes in two sizes, 25 and 50 cents." Advt. of N. K. Brown's Ess. Jamaica Ginger. "N. K. B."

Scrofulous Affections

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla in my family, for scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. P. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — Lucia Cass, 369 Washington ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

Cured. Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — Geo. W. Fullerton, 22 W. Third st., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine my sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

By Taking a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement chiefly to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — Mrs. Celia Nichols, 8 Albion st., Boston, Mass.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

aparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 75¢; six bottles, \$5.

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ADIES WANTED, to work for us at their own homes. 25¢ to \$1.00 per week can be easily made. No canvassing, no peddling, no street peddling. Address: Home Mfg. Co., P.O. Box 1416, Boston, Mass.

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(Continued from 31st Page.)  
 except that they will insist on the cause being spiritual and the operators ex-human. And if, as so many witnesses are ready to testify, a medium in this present can give forth from the human body matter very rare, yet dense enough for an intelligent operator to clothe itself with, or model from, not only to be perceived by our senses, but also to leave an impression of personality on the photographic plate—as Hartmann admits—this would seem to solve the difficulty of death itself. Because it furnishes evidence that we carry something like the stuff of our own future body with us in this life, enough to go upon for the time being. And if such is the palpable and visible result of a little vitality gone forth in life, the spirit can surely re-embodie itself when it gathers up all its force and goes forth completely clothed in death. Partial re-embodiment to the extent of visibility would explain the double, and complete going forth of the new creature in its more ethereal body would account for death and disintegration in the old.

Since my earliest gropings in the darkness, the light has broken out of it for me in many directions. The glimpse of another world is no longer limited to the lurid lightning flash that leaves the gloom of midnight blacker than before. I have learned, of course, that it is not necessary to have had any peculiar initiation to become a Spiritualist. The facts have gone on unfolding their insignificance until the contact of the Spirit-world is to me as real, as actual, as that of the natural world, and the future life is far more certain than this! I have touched it at various points, and joined hands with it for the doing of better work in this world. I have proved that spirits can be evoked, whether good or bad—heaven-soaring or earth-bound—in strict accordance with conditions, and the nature of our longings and desires; can operate with us and through us. I know whence comes the power by which the martyrs triumph and outface death, irrespective of their creeds. It is here the evidence for Spiritualism is perfected, as we become conscious agents in the evolution and translation of the life beyond our own. In one sense it is the secret whereby a man can add a cubit to his mental stature; and in another, lose the limits of his own personality in the presence of a larger co-operative kind of self. We feel that a new consciousness is awakened by this fresh knowledge of nature—such as may double and treble the possibilities of our co-workers operating in conjunction with us, who may have become conscious co-workers with them. I have learned that the supreme secret of Spiritualism does not belong to the abnormal domain, although that may have supplied the "open sesame." The supreme secret of this immense fact without, this illumination within, is to be found in its influence on the life we live, as we realize our relationship and rapport with a higher life and deeper consciousness. Life has been worth living for us if but to have seen the new order of thought ushered in by evolution and Spiritualism, which were of twin birth, about the middle of our century; worth living for us if but to have helped a little in extending the range of their emancipating influences; worth living if only to know that whilst the primitive Gods are falling, and the false faiths are fading fast, we are getting a little nearer to the beating heart of eternal reality, and to another life, whose pulsations have become perceptible in this; and that while the darkness may be closing round us, and the winter of age is coming on us with the snows that never thaw, or death itself is with us face to face, we can feel that we carry within us the very well-spring of life itself, and a light that smiles at the heart of us like the dawn of everlasting day.

**DEVILS IN SOCIAL LIFE.**

To the Editor of the Religio-Philosophical Journal:  
 That the devil is not yet dead, is manifested in all the walks of life. The following from Rev. J. J. Austin, and published in the *Universalist* should be read in every home in the world:

The terms "devil" and "devils" often occur in the New Testament, and so are proper, if not lovely subjects of contemplation. Universalists are sometimes said to deny the very existence of devils, and thus deny so much of the Bible. Instead of denying their existence, we believe there are very many devils—quite too many for the world's good, and that they ought to be destroyed, and will be, by and by. It is not the reality, but the personality about which we doubt. Many things are real, which are not personal. Human passion, error and sin, as wisdom, justice and liberty, are real things, though not personal beings. The same may be said of all the virtues, and all the graces, which adorn and beautify human life. And thus it is, that Satan, the tempter, the devil, is a fearful reality, blighting whatever he touches; and yet he is not a personal, conscious, depraved being, as Milton describes him—the endless enemy of God and man.

Yes, a great many devils there are in human society, and I wish I could describe them so vividly that my readers might recognize them at sight, and turn from and avoid them forever.

One is cross, crabbed, fretful, scolding, fault-finding, never having rest and peace, and never allowing rest or peace to any one else. This demon sometimes takes possession of man, and sometimes of woman, and he makes sad havoc with the happiness of all around. You never knew such a person happy, and you never will. The scold is possessed of a devil, and one of the worst that ever enters into human habitation. The only safe way is to drive the cross devil far from you—never let him come near your dwelling—and woo the angel of kindness from the skies, and revel in her smiles forever.

Another devil is exceedingly lazy—the demon of laziness—seldom allowing its victim to go to church, and never prompting him to build a church, because it is so much trouble. Persons thus possessed may not be worse than others about business during the week, but when Sunday comes they love to lie abed late, and when they arise they go about yawning all the day. The lazy devil has them in hand, and is sowing the tares of ignorance and barbarism all over their hearts. Better cast him out at once, and the worshipping angel will come and warm the soul with love, and give it a foretaste of heaven.

The penurious devil perhaps I need not describe, for most people know him by sight, quite too well. How he shrivels up the hearts of his victims, and makes them scabble for more gain, and then, with thousands of means, keeps them looking straight at the poor-house as their future home! Are they not to be pitied? The worst hell such a devil could furnish, would be to compel his victims to dig gold eternally at some barren Pike's Peak in Pandemonium. Whoever would have real happiness, let him exorcise the demon of selfishness, and cultivate acquaintance with the angel of benevolence, and he shall find it without fail.  
 Rowdism is another devil, which seems to

be taking possession of our Fourth of July; poisoning the air with his own sulphurous smell of fire-crackers and powder thunder; making confusion and noise the substitute for honest independence and patriotic freedom; driving the best men out of the program altogether, and giving the day up to the profit of saloon keepers and liquor vendors generally. It was once said, that the devil had stolen all the "best music." However that may be, he has very nearly stolen the anniversary of our national independence. Hundreds and thousands of dollars are expended in noise and confusion, to one for real patriotic purposes. It is well to remember great days, but not viciously. Let the children of rich and poor be gathered together in some grand festival, where their powers shall be improved, and their morals cultured, and their patriotism promoted, and more good would be accomplished, at a hundredth part of the expense, than by all the fire-crackers, pyrotechnics, balloon-ascentions, and saloon-men's celebrations that were ever invented. The very name of Washington is defiled this every year that goes by. And the devil of rowdism is the grand wire-puller and scene-shifter in the play.

Another devil of these times is the demon of partyism. Men cannot love principle too well, but the party they may. It is not honest to go with the party, right or wrong; but it is honest and best to go with your moral and religious convictions whatever they are. But this devil says, sacrifice principle to party, and then sacrifice the party if it will not help you. Many principles have thus been buried, and many parties thus broken up. Devotion to principle is the bane of these party devils, as it is the life-blood of true patriotism, and will surely work their ruin in the end. Let man follow the example of Washington, of Fenelon, of Lincoln, of the Savior, who knew no party but the world.

Look now at the rum-demon, whose sole object is to make drunkards for gain, according to law, or in defiance of law, he cares not much which. If it were possible for me to believe in the personality of the devil, outside of human incarnation, this case would remove the last doubt. Wherever he goes, the works of darkness and death abound. Pauperism, broken families, lost happiness, vice and crime, prisons and poor-houses, all attest the presence and activity of this cruel demon. Men who might be honorable and honored, are inspired by this devil to make money, even though they coin it of the sighs, the tears, the happiness, and the heart's best blood of other men, women and children. Is there anything more or more wicked than that? The Bible says, "Was he to him that putteth the cup to his neighbor's lips." And the result we know too well, for at last, "it biteth like a serpent and stingeth like an adder." If I could write one word that should never be forgotten by the young man who reads, it would be to consider that person your very worst enemy who places before you the intoxicating cup, and by word or example tries to induce you to drink. The rum-demon has slain his thousands of noble young men. Christ came to destroy this demon with the rest, and he is no Christian who gives the least support to the foul fiend. The angel of sobriety is hovering and waiting to bless the world. Let us hail her coming, and thus prepare the way of the Lord.

Perverted passion is another demon, which is ravaging throughout the world. This demon assumes different forms, but he generally follows closely on the track of the rum-demon. He fires the brain, and gnaws the stomach, and poisons the blood, and consumes the bone, and goads his victim on to desperate madness. And it is not long before imaginary demons start up around him, and fill all the air, and hiss, and howl, and glare their red eyes upon him, until at last he fancies himself among demons incarnate, who are about to make him their prey. Oh, the demon of blind, headlong, poisoned passion! Is he not a terrible reality? Though not a personality, he controls personality, and is none the less to be feared on that account. He goes rampant through the streets of the world, mainly in the night time, bludgeon and blunderbuss in hand, making night hideous by his awful ravages of virtue, innocence and happiness. He travels up and down the highways and byways of the land, pouring out volumes of blasphemy, insulting the very name of gentility, and carrying out swaggering cowardice at the point of the bowie knife, and within range of a pistol bullet. There was a time, not very long since, when this demon elected himself to the halls of legislation, and presided over the speaker's chair, and glared furiously at all fearless debaters, and presently called them out to the bloody field of the *duello*, or knocked them down on the spot as an answer to honest argument. Headlong passion is the demon which does all this. And sometimes he enters the church, and threatens the preacher with starvation if he will not trim his sails to the breezes which blow from Pandemonium's chime. This is one of the devils which Christ came to destroy; and by this exposition of his character we are only aiding the good work.

The spirit of military glory is another form the devil sometimes assumes. To be a great warrior, in the falsely called heroic ages of the world, was the highest mark of distinction. Look at Cæsar, Severus, Alexander, or Napoleon, as compared with the real heroism of Washington. The former were merely military men, great warriors, splendid butchers of human kind,—and they could not have been much worse, if like cannibals they had eaten whom they killed. But George Washington was a warrior only because his country demanded his aid, and the cause of freedom fired his soul; and when he had nobly done his work, he laid his carnal weapons by, retired to the shades of Mount Vernon, emancipated all his slaves, and passed upward to heaven, like a consistent patriot and Christian, with his heart full of hope, his face shining with love, and his character the peerless example for heroes of all ages.

If you look at the churches carefully, I fear you will find some sly devils seated in high places even there,—such as bigotry, vanity, mammon, pride, and others that I need not name. They are bringing the church down from her high mission, and trailing the white banner of the cross in the mud.  
 Who will say, now, that the devil is not a reality?—not a personality, except as he controls the personalities of men and women,—but a bitter, blighting, terrible reality, and assuming almost numberless forms, nevertheless. That devil's other name is "sin." Let us feel devoutly thankful to God, that Christ was sent for the complete destruction of the devil and all his works. J. J. A.

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**PSYCHOMETRY.**

To the Editor of the Religio-Philosophical Journal:

I have read all that I could find on the subject of psychometry. I have experimented a little with it, and now feel quite sure that (with the exception of Prof. Wm. Denton) all the writers are like myself, in this—that they know nothing about it!  
 I beg to present the result of a few experiments which I have tried with a psychic (I protest against the term) during the last thirty months. In the fall of 1883, I found that a friend of mine was sensitive to the contact of various objects; for instance, when I handed him a letter he would hold it a few minutes, when he would minutely describe the writer of the letter, and often give character and condition of surroundings. This was my first experiment, and I naturally thought, "Ah, magnetism." After the sixth experiment, I thought of a new one. Instead of handing the psychic a letter, I wrote the name of a person unknown to him, but well known to me. His delineation of character was about the same as before. About forty experiments were tried in this way, during a space of ten days; that is, by writing the name of some person simply. Whether the delineation was from a pellet simply or from a letter written by some one, or from an object handed by some subject, there did not seem much difference. The third class of experiments was made by giving him the name of some person whom he would generally describe with accuracy. I will illustrate, giving his exact words in a few instances. I gave him the name of A. J. in one instance. In a few moments he said: "He is about six feet high, is rather spare built, weighs about 140 lbs., gray eyes, and light brown hair; his nose is very large and aquiline; he is nervous, never stands perfectly still when talking, but keeps continually shifting from one foot to the other. For some years he wore a soldier's cap."  
 This was all correct.

The name of a lady was written on a piece of paper, handed to the medium through whose organism these peculiar phenomena came, he knowing nothing whatever, either of the person or of the name. In this case a minute description of the lady was given—her character, appearance and sex; and finally he stated that he believed the lady was dead. He was then asked:

"If she is dead, can you give us your impression of how she died?"  
 "I think she died in bed; wait, let me see. I may be making a fool of myself, but I think she died in childbirth."

This was all true. Let it be understood, however, that in some instances the medium would stray far from the mark; yet he seemed to realize that something was wrong.

Three questions arose with us:  
 1. Is this mind reading?  
 2. Is it clairvoyance?  
 3. Is it the result of that peculiar sensitiveness, recognized probably as far back as the history of mankind runs, by which one gets an impression by contact with another, and which has lately been misnamed psychometry?

In response to the first, the writer and wife wrote probably fifty names of persons, put them into a box, from which they were on different days drawn by our medium, and delineated. Some errors were committed, but the delineations were far too good to be called guesswork.

Again the writer requested his wife to give him four names of persons with whom she was acquainted, but wholly unknown to him. When the matter was entirely forgotten by the wife, the writer called upon the medium to describe the persons and their characters as well as possible. When the work was completed the written descriptions were read to her, and she readily gave the name of each from the description. These and many other tests showed there was no mind reading. As to clairvoyance we were told by the medium that his feelings were the same in all these cases. There could be no interference of mixed magnetisms, hence no such thing as the so-called psychometry. I had frequently read that a photograph retained some of the magnetism of the subject, and hence that the sensitive could read the character therefrom. This absurd idea is not "worth much powder," but I thought some experimenting therewith might be interesting. Now I found that not only could our medium read character from photos, but he could also read it just as correctly from wood cuts, or from the name being written. Let it be understood that in none of these cases did the medium see the picture; it was invariably placed upon the table, face down, or handed him in the dark.

I have simply stated facts. To me they simply disprove some of the vague theories set afloat by unscientific minds, who will, of course, claim "to stand head and shoulders above all the world in science." We have what purports to come from spirits in explanation, but it is unsatisfactory. These statements in essence are as follows:  
 "Whatever your guardian knows, these things are imparted to you; then he can with great rapidity get what others know about your query, and thus quickly are their impressions conveyed to you. Some things can be learned from the magnetic influence alone."

It may be that even spirits are in doubt on this subject. B. R. ANDERSON.  
 Concordia, Kansas.

**Fun Among Bogus Spirits.**

To the Editor of the Religio-Philosophical Journal:  
 The fools are not all dead yet. They are too numerous to mention. Demonstrate that any one claiming to possess mediumistic gifts, is a fraud in one place, and she has only to hunt up pastures green and find a very verdant enough to endorse her. The following which I clip from the San Bernardino (Cal.) *Daily Times* of March 31st, explains itself:  
 "For some time past our town has been kept in a state of astonishment at the stories of the wonderful phenomena performed through the 'mediumship' of one Mrs. Elsie Reynolds, and each day and evening her séance had been crowded and many have been unable to gain admittance. The dollars fell into her pocket thick and fast, and while many doubted, all were surprised at her wonderful performances. Mrs. Reynolds has held forth at the residence of John Brown, Sr., and for the past sixteen days, drew crowded houses, and rumor has it that the 'medium' only yesterday deposited in one of our local banks the sum of \$400—a portion of the clean-up obtained by her fraud and trickery. A regular attendant and close observer says of the medium and her performances: 'One thing I noticed particularly, and that was the fact that those who recognized the spirits were total strangers in these parts.' When little Effie, the Indian Queen, or any of the numerous spirits represented the spirit of some lost one, it was never satisfactorily recognized by any of our townspeople, but invariably the stranger (or shall we say, con-

federate) would blubber and gush over the returned spirit, and yet the gullible were gulled, the scales would not fall from their eyes, and the money kept pouring into the already well filled purse of 'medium' Reynolds. Matters, however, were brought to a crisis last night, and an unlooked for ending of these 'meetings' of spirits from the spirit land and those of this mundane sphere was brought about. Fully forty people congregated at the residence of John Brown, Sr., last evening and there the fun soon afterward began. Several of those who had passed over the dark river came in and talked with the audience and all was yet serene when Mr. Allen, who lives west of the Suverkrup building on Third street, and has been suffering for some time with sore eyes, called upon the spirit of the 'Great Medicine' to alleviate his sufferings. The spirit at once appeared in the form of an Indian doctor, perfect in the form and fair of feature, dressed with a solution of turpentine phos-phorus and commanded the patient to kneel and bend his form over the 'great healer.' While in this position, the medium—plainly visible—invoked the unseen power for healing aid, and went through a contortion act over the form of Allen. As the 'Indian Princess' stepped back, she fell into the iron grasp of Newton Brown, who had watched an opportunity to unveil the spirit fraud, and a general squabble occurred. Several persons gazed upon him, and endeavored to wrest the spirit from his strong grasp. The crowd was by this time in a general scramble, some by the doors and windows—to get out—some for the spirit and some for the scalp of the arrester of the materialized myth. During the melee, Dr. Dickey heard a cry for water, and believing some of the ladies present had fainted attempted to light a match but did not succeed; each attempt was frustrated by some of the faithful, and a general state of chaos prevailed for some time. In the meantime 'medium' Madame Reynolds disengaged herself from her pursuers by leaving her phosphorescent apparel in their hands, and with nothing on but an illuminated chemise fled from the room, passing the astonished beholders, even unto the fourth room, when she reached her own apartments. The exposure was complete, and as the jailed and denuded fraud remarked to one present, she was trapped. Most of the audience dispersed in a short order, but the more intimate friends of the Brown family waited around for some time, vainly endeavoring to get one more glimpse at the brazen fraud who has so successfully gulled many of our people, and who had met a rebuke she so richly deserved. The morning our streets were alive with people 'seeking the truth' of the matter. We were given a free exhibition of effects of the 'medium's' phosphorus and turpentine saturated apparel, (except the chemise, which is still in the possession of Madame Reynolds,) and to say the least the effect of the garments, as they light up in a dark room, is rather captivating. This in writing the spirit file—skipped the town—and District Attorney Campbell was asked for a retaining process, but it was his opinion that no conviction could be made, as it would be hard to find any person that would admit they had been present at any of the séances with any other idea than that it was a fraud, and only went out of curiosity, and therefore the charge of obtaining money under false pretenses would not be made to stick.

A dramatization of this grand spectacular scene by one of our local authors, who was present, is now in order, and would certainly take in this community, were it put upon the boards with that representation of the séance."  
 A. F.  
 San Bernardino, Cal.

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