Ernth Genes no Mask, Bows at no Humun Shrine, Seeks neither Place nor Spplanse: She only Saks a Penring.

VOL XXIII

INO. C. BUNDY, EDITOR.

CHICAGO SEPTEMBER 15, 1877.

\$8.15 IN ADVANCE. Single Copies Eight Cents.

MO. 1

DR. CARPENTER ON SPIRITUALISM.*

By Alfred Russell Wallace.

(From the Popular Science Monthly.)

The two lectures which Dr. Carpenter gave last year at the London Institution were generally reported by the press and led to some controversy. They were then published in Fraser's Magazine, and they are now republished with what are considered to be pieces justificatives in an appendix. We may therefore fairly assume that the author has here said his best on the subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reasons for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

Dr. Carpent—renjoys the great advantage, which he well knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain special early training (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true, and should, therefore, settle the whole matter. He has another advantage in the immense extent and complexity of the subject and should, therefore, settle the whole matter. He has another advantage in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his opponents, Dr. Carpenter has rendered it almost impossible to answer him on every point, without an amount of detail and research that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more important questious, where the facts are tolerably. accessible and the matter can be brought to a definite inner; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion, as, for example, the unfounded and totally false general asser-tion at page 0, that "Believers in spiritualism make it a ranguage against men of existence make it a reproach against men of science that they entertain a prepossession in favor of the ascertained and universally admitted laws of Nature." Vague general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment

Dr. Carpenter lays especial stress on his character of historian and man of science in relation to this inquiry. He parades this assumption in his title-page and at the very commencement of his preface. He claims, therefore, to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well-considered judgment. He may, indeed, believe that he has thus acted—for dominant ideas are very powerful—but any one. ant ideas are very powerful—but any one, tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly took upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one sided narrative of a partisan; and, instead of the careful weighing of fact and experi-ment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence. We will now proceed to demonstrate the truth of this grave secusation, and shall in every case refer to the authorities by means of which our statement can be tested.

The first example of Dr. Carpenter's "historical" mode of treating his subject which we shall adduce, is his account (pp. 13-15) of the rise of mesmerism in this (pp. 13-15) of the rise of mesmerism in this country, owing to the successful performance of many surgical operations without pain during the mesmeric trance. Dr. Carpenter writes of this as not only an admitted fact, but (so far as any word in his pages shows) as a fact which was admitted from the first and which never went from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physi-ologists, that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Benjamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. pain," and spoke of the experiments of Dr. Elliotson and others as "trumpery," and as "polluting the temple of science." He must know, too, that Dr. Marshall Hall professed to demonstrate "physiologically" that the patients were impostors, because certain redex actions of the limbs, which he declared ought to have occurred during the operations, did not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain," etc.,

comerism, Spiritualism, etc., historically imitically considered. Being Two Lectures and at the London Institution, with Preface appealing By William B. Carpenter, C.B.,

London, 1843. Dr. Carpenter tells us how his friends, Dr. Noble and Sir. John Forbes, in 1845, accepted and wrote in favor of the reality of the facts; but it was hardly "historical" to tell us this as the whole truth when, for several years previously, the most violent controversy, abuse, and even persecution, had raged on this very matter. Great physiological authorities were egregiously in the wrong then, and the natural inference to those who know the facts is, that other physiological authorities, who now deny equally well-attested facts, may be no more infallible than their predecessors.

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may be no more infallible than their predecessors.

Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmerizer on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or true clairvoyance—agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when the mesmerizer, and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies his readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy" and to be "imposed on branching cheats," which this shows.

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The content of the patient of the shorted; but it evidently have the content of th invariably broken down when submitted to

the searching tests of trained experts."

Here the question arises, who are "trained experts?" Dr. Carpenter would maintain that only skeptical medical men and professed conjurers deserve that epithet however ignorant they may be of all the conditions required for the study of these delitions requisite for the study of these delicate and fluctuating phenomena of the neryous system. But we, on the contrary, would only give that name to inquirers who have experimented for menths or years on this very subject, and are thoroughly acquainted with all its difficulties. When such men are also physiologists, it is hardly consistent with the historical and scientific method of inquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Prof. Gregory's own house, who was mesmerized at several streets" distance was mesmerized at several streets" distance by Mr. Lewis, without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark: "His (Mr. Lewis') utter failure under the scrutiny of skeptical inquirers, obviously discredits all his previous statements, except to such as (like Mr. A. B. Wallace, who has recently expressed his Wallace, who has recently expressed his full faith in Mr. Lewis' self-asserted powers) are ready to accept without question the slenderest evidence of the greatest the slenderest evidence of the greatest marvels" ("Mesmerism, Spiritualism," etc., p. 24). Now, will it be believed that this statement, that I "place full faith in Mr. Lewis' self-asserted powers," has not even the shadow of a foundation? I know nothing of Mr. Lewis or of his powers self-asserted or otherwise, but what I gain from Prof. Gregory's account of them; and in my letter to the Daily News, immediately after the delivery of Dr. Carpenter's lectures, I referred to this account. I certainly have full faith in Prof. Gregory's very careful narrative of a fact entirely within his own knowledge. This may be "the slenderest evidence" to Dr. Carpenter; but slender or not, he chooses to evade it, and endeavors to make the public believe that I, and others, accept the unsupported assertions of ers, accept the unsupported assertions of an unknown man. It is impossible adequately to characterize such reckless accus-ations as this without using language which I should not wish to use. Let us pass on, therefore, to the evidence which Dr. Carpenter declares to be fitly described as "the slenderest." M. Dupotet, at the Hotel de Dieu, in Paris, put a patient to sleep when behind a partition, in the presence of M. Husson and M. Recamier, the latter a complete skeptic. M. Recamier expressed a doubt that the circumstances might produce expectation in the patient and himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come till half an hour later. He anticipated that the "expectation" would be still stronger the second time than at first, and that the patient would be mesmerized. But the result was quite the reverse. Notwithstanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep, either natural which I should not wish to use. Let us no signs whatever of sleep, either natural or-somnambulic (Teste's "Animal Magnetism," Spillan's translation, p. 150). The commission appointed by the Academic Royalde de Medecine in 1826 sat for five years, and investigated the whole subject

of animal magnetism. It was wholly com-posed of medical men, and in their elaborate

of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclusions:

"14. We are satisfied that it (magnetic sleep) has been excited under circumstances where those magnetized could not see and were entirely ignorant of the means employed to occasion it."

These were surely "trained experts;" yet they declare themselves satisfied of that, the evidence for which, Dr. Carpenter says, has always broken down when tested.

Baron Reichenbach's researches are next discussed, are coolly dismissed with the remark that "it at once became apparent to experienced physicians that the whole phenomena were subjective, and that 'sensitives' like Von Reichenbach's can feel, see, or smell anything they were led to believe they would feel, see, or smell." His evidence for this is, that Mr. Braid could make his subjects do so, and that Dr. Carpenter had seen him do it. One of them, for instance—an intellectual and able Manchester gentleman—"could be brought to see flames is suing from the poles of a magnet of any form or color that Mr. Braid chose to name." All this belongs to the mere rudiments of mesmerism, and is known to every operator. Two things, however, are essential: the patient or sensitive must be, or have been, mesmerized, or electro-blologized as it is commonly called, and the suggestion must, be actually made. Hiven these two conditions, and no dour twenty persons may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, etc., being all caused to see this or any other thing in agreement, by being merely brough into a dark room and asked to describe accurately what they saw. Yet this is what Yon Reichenbach did, and much more. For, in order to confirm the evidence of the "sensitives" first experimented on, he invited a large number of his trivate and other persons in Vienna to his friends and other persons in Vienna to come to his dark room, and the result was about sixty persons, of various ages and conditions, saw and described exactly the same phenomena. Among these were a number of literary, official, and scientificmen and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nied, physician; Prof. Endlicher, Director of the Imperial Botanic Garden; Chevalier Hubert von Rainer, barrister; Mr. Carl Schuh, physicist; Dr. Ragsky, Professor of Chemistry; Mr. Franz Kollar and Dr. Diesing, Curators in the Imperial Natural Hisd other persons in Vienna ro ing, Curators in the Imperial Natural History Museum, and many others. There was also an artist, Mr. Gustav Anschutz, who could see the flames, and drew them in their various forms and combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen?—that they all quietly submitted it to be told what they were to see, submissively said they saw it, and allowed the fact to be published at the time, without a word of protest on their part from that day to this? But a little examination of the reports of their evidence shows they did not follow each other like a flock of did not follow each other like a flock of sheep, but that each had an individuality of perceptive power, some seeing one kind of flame better than another; while the variety of combinations of magnets sub-mitted to them rendered anything like sug-

willful imposture on the part of Baron von But again, Dr. Carpenter objects to the want of tests, and especially his pet test, of using an electro-magnet, and not letting the patients know whether the electric circuit which "makes" and "unmakes" the magnet was complete or broken. How far this test, had it been applied, would have satisfied the objector, may be imagined from his entirely-ignoring all the tests, many of them at least as good, which were actually applied. The following are a few of these: Test 1. Von Reichenbach arranged with a friend to stand in another ranged with a friend to stand in another room with a stone wall between him and room with a stone wall between him and the patient's bed, holding a powerful magnet, the armature of which was to be closed or opened at a given signal. The patient detected, on every occasion, whether the magnet was opened or closed. Test 2. M. Baumgartner, a professor of physics, after saving the effects of magnets. On nationts seeing the effects of magnets on patients, took from his pocket what he said was one of his most powerful magnets, to try its effects. The patient, to Von Richenbach's astonishment, declared she found this magnet, on the contrary, very weak, and its action on her hardly more perceptible than a piece of iron. M. Baumgartner then ex-plained that this, though originally very powerful, had been as completely as possible deprived of its magnetism, and that he had brought it as a test. Here were suggestion and and expectation in full force, suggestion and and expectation in full force, yet they did not in the least effect the patient. (For these two tests, see "Ashburner's Translation of Reichenbach" pp. 39, 40, Test 3. A large crystat (placed in a new position before each patient was brought into the dark room) was always at once detected by means of its light, yellower and redder than that from magnets (loc. ctt., p. 86). Test 4. A patient confined in a darkened passage held a wire which communicated with a room in which experiments were made on plates connected with this wire. As these plates were exposed to sanilable or

As these plates were exposed to sanlight or shade, the patient described corresponding changes in the luminous appearances of the

end of the wire (loc. cit., p. 147): Test 5. The light from magnets. etc., was thrown on a screen by a lens, so that the image could be instantly and noislessly changed in size and position at pleasure. Twelve patients, eight of them healthy and new to the inquiry, saw the image, and described its alterations of size and position as the lens or screen was shifted in the dark (loc. cit., p. 585). Dr. Carpenter's only reply to all this is, that "Baron Reichenbach's researches upon 'Odyle' were discredited a quarter of a century ago, alike by the united voice of scientific opinion in his own country, and by that of the medical profession here." Even if this were the fact, it would have nothing to do with the matter, which is one of experiment and evidence, not of the belief or disbelief of certain prejudiced persons, since to discredit is not to disprova. The painless operations in mesmeric sleep were "discredited" by the highest medical authorities in this country, and yet they were true. But Dr. Elliotson, Dr. Ashburner, and others, accepted Richenbach's discoveries; and some of the Vienna physicians even after seeing the experiments with persons "whose honor truthfulphysicians even after seeing the experi

physicians even after seeing the experiments with persons "whose honor, truthfulness, and impartiality they could vouch for," also accepted them as proved.

The fact of luminosity of magnets was also independently established by Dr. Charpignon, who, in his "Physiologie, Medeciene, et Metaphysique du Magnetisme," published in 1845—the very same year in which account of Von Reichenbach's observations first appeared—vays:

which account of Von Reichenbach's observations first appeared—says:

"Having placed before the somnambulists four small bars of iron, one of which was magnetized by the loadstone, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapor. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them; they always recognized the nature of the poles, although when in their normal state they were in complete ignorance of the subject." Surely here is a wonderful confirmation. Burely nere is a wonderful confirmation One observer in France and another in Germany make the same observations about the same time, and quite independently; and even the detail of the north pole being the more brilliant agrees with the state-ment of Reichenbach's sensitives ("Ash-hurnar's Trang") n 30

burner's Trans.," p. 20. Our readers can now judge how far the historic and scientific method has been followed in Dr. Carpenter's treatment of the researches of Von Reichenbach, not one of the essential facts here stated (and there are hundreds like them) being so much as alluded to, while "suggestion," "expectation." and "imposture," are offered as fully ex-plaining everything. We cannot devote much time to the less important branches of the subject, but it is necessary to show that in every case Dr. Carpenter misstates facts, and sets negative above positive evidence. Thus, as to the magnenometer and odometer of Mr. Rutter and Dr. Mayo. all the effects are imputed to expectation and unconscious muscular action, and we have this positive statement: "It was found that the constancy of the vibrations depended entirely upon the operator's watch ing their direction, and, further, that when such a change was made without the operator's knowledge in the conditions of the experiment, as ought, theoretically, to alter the direction of the oscillations, no such alteration took place." Yet Mr. Rutter clearly states: 1. That the instrument can be affected through the hand of a third person all the effects are imputed to expectation

gestion as to what they were to see quite affected through the hand of a third person with exactly the same result (Rutter's "Human Electricity," App., p. 54). 2. That the instrument is affected by a crystal on a impossible, unless it were a deliberate and detached stand brought close to the instrument, but without contact (loc. cit., p. 151). 3. That many persons, however "expect ant" and anxious to succeed, have no power to move the instrument. 4. That sub-stances unknown to the operator, and even when held by a third party, caused correct indications, and that an attempt to deceive by using a substance under a wrong name, was detected by the movements of the instrument (loc. cit., Appendix, p. lvi.) Here, then, Mr. Rutter's positive testimony is altogether ignored, while the negative results of another person are set forth as conclusive. of another person are set forth as conclusive. Next we have the evidence for the diviningrod similarly treated. Dr. Mayo is quoted as supporting the view that the rod moved in accordance with the "expectations" of the operator, but on the preceding page of Dr. Mayo's work other cases are given in which there was no expectation; and the fact that Dr. Mayo was well aware of this source of error, and was a physiologist and physician of high rank, entitles his opinion as to the reality of the action in other cases to great weight. Again, we have the testimony of Dr. Hutton, who saw the Hon. Lady Milbanke use the divining rod on Woolwich Common, and who declares that Woolwich Common, and who declares that it turned where he knew there was water. and that in other places where he believed there was none it did not turn; that the lady's hands were closely watched, and that no motion of the fingers or hands could be detected, yet the rod turned so strongly and persistently that it became broken. No other person present could voluntarily or involuntarily cause the rod to turn in a similar way (Hutton's "Mathematical Recreations," ed. 1840, p. 711). The evidence

*The magnenometer is a delicate pendulum, which, when its support is touched by certain persons, vibrates in a definite direction, the direction changing on the motion suddenly stopping when different substances are touched at the

on this subject is most voluminous, but we have adduced sufficient to show that Dr. Carpenter's supposed demonstration does not account for all the facts.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to projudge.

Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudge the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their common sense to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71 with which this book abounds. At page 71 however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been aiready told (p. 11) of the French Scientific Commission which about French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (clairvoyance) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of \$,000 francs to any one who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the conditions imposed. The result method would natur-

ally suppose this statement to be correct, and that clairvoyance was first carefully sifted in France after 1837, though he might well doubt if offering a prize for reading under, rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain, and delicate, as clair-voyance is admitted to be. What, then, will be his astonishment to find this same "Academie Royale de Medecine" had ap-pointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for five years, and in 1831 reported in full, and in favor of the reality of almost all the alleged phenomena, including clairvoyance. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of personal examination and experiment by medical men—the very "trained and skepti-cal experts" who are maintained by Dr. Carpenter to be the only adequate judges—is wholly ignored by him. In this report we find among the conclusions: "24. We have seen two somnambulists distinguish, with their eyes shut, objects placed before them, name cards, read books, writing, etc. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."* Is it not strange that the "historian" of mesmerism, strange that the "historian" of mesmerism, etc., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject? Yet he must be thus ignorant, or he could never say as he does in the very same page quoted above (p. 71), "that, in every instance (so far as I am aware) in which a thorough investigation has been made into those higher phenomena" of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine medical men, carried on for five years with every means carried on for five years with every means of observation and experiment and elaborately reported on, was not "thorough;" whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject.

More than twenty-five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee or by medical or other experts, and the implica-tion is that none such are to be found. But every inquirer knows that clairvoyance is a most delicate and uncertain phenomenon, most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Deleuze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any rifleman ever hit the bull'seve at one thousand varies because none eye at one thousand yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under test-conditions in England, ending with the sneering remark, "Nothing, so far as I am aware, has ever been since heard of this par nobile frairum." Would it, to use an established formula, surprise Dr. Carpen-ter to hear that these gentlemen remained in England a considerable time after the

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM !

By WILLIAM EMMETTE COLUMAN. Copy-right by Beligio-Philosophical Publishing House, 1871. [CONTINUED.]

DISTINCTION BETWEEN EVOLUTION AND DARWINISM. Brother Peebles claims that he is an evolutionist. not a Darwinian, and that Spiritualism is in harmony with evolution, but in opposition to Darwinism; and twits Mr. Tuttle for his "duliness" in failing to perceive the distinction between them. Brother Peebles manifestly has an interpretation, a definition, of these two terms uniquely his own; he classes as Darwinism that which should, in strictly scientific phrase, be denominated evolution, while what it is that he calls evolution it is almost an impossible task to gather, his statements thereon being so vague and undefined. No wonder Friend Tuttle failed to comprehend the distinction between evolution in its true meaning and Darwinism as used by Peebles, inasmuch as the terms are synonymous. There is a distinction between evolution and Darwinism in their legitimate scientific significations. Darwinism implying evolution through natural selection, a specific form of evolution; though the term evolution applied to the development of species on the earth necessarily implies the derivation of spezies from species,—else whence and how the evolution?

An evolutionist must be one recognizing the descent of species from species by natural law, devoid of miracle or special providence; but as Mr. Peobles denies the fact of species being derived from species, I am somewhat dubious as to the correctness of his calling himself an evolutionist. There are only three ways by which vegetables, animals, and men could have originated on earth; viz., special creation, evolution from lower forms, and spontaneous generation. As near as can be discovered, Mr. Peebles' ideas seem to more nearly approximate the third-spontaneous generation -than either of the other two: as he denies special creation and evolutionary derivation, and speaks of germs being implanted in protoplasmic matter by the Divine Over-soul. His theory seems to partake, however, of the nature of all three of the methods of creation abovenamed; a combination of special creation, spontaneous generation, and evolution,—neither fish, flesh, nor fowl! Such an amalgam can scarcely, in strictest verity, be classed as evolution,—what it is I leave its founder and advocate to determine.

EVOLUTION OF MAN TROM DECOMPOSED ARES AND MONKEYS. .

A paragraph appearing in Mr. Peebles' first letter descriptive of his present tour of the world, published in the Banner of Light of June 16th, 1877, taken in connection with other paragraphs in Mr. Peebles' pamphlet and Journal articles, gives us some clue to the writer's novel theory of evolution (?) of species. If I understand him aright, his theory applied to man's origin on earth would be something like this: The death of lower animal forms resulted in their putrefaction and decomposition on the earth's surface, which decomposed forms served as a matrix in which spiritual germs—Deific essences—were implanted, thus producing human beings! This translated into plain English means, that the debris arising from putrefying and putrefied apes, monkeys, and baboons, became infiltrated with the Divine Energy,-that pre-existent human souls, spiritual entities, existent from all eternity, came from their heavenly habitations, and, entering these festering masses of putridity and decomposition, became thereby incarnate in a human body, with all its complexity of organization and function. It is hardly possible to treat seriously such an extravagant theory as this; but before examining its anatomical and physiological difficulties, I invite attention to the fact, that Mr. Peebles, who can find no words strong enough to portray his repugnance to, and disgust at the idea of our remote ancestors having been born of living monkeys and gorillas, yet unhesitatingly acceptsthe trebly repugnant and disgusting hypothesis, that our forefathers were born of dead, putrefying, decomposed apes and monkeys! Whether of the two hypotheses is the more ennobling, the more consoling: which the more repulsive, the more loathsome? A living donkey is better than a dead lion, we have hitherto been told; but now we learn, that a dead monkey is far superior to a living apel. The human body derived from putrid carrion; the human soul from "pre-existent states of ecstatic bliss" (Peebles' Conflict, page 34),-a delicious union truly! And this the origin of man, body and soul,—this the theory for which we are commanded to reject Darwinism! In verity, I fear the number of its adherents, ranging themselves under Dr. Peebles' martial banner, now proudly and defiantly unfurled, swelling with the breeze, will be few and far between.

If mankind were originally evolved from decomposed animal matter, why do not the same conditions now existing produce the same result? If any fact in nature be thoroughly established beyond question, it is that the same effects invariably follow identical causes, -that like conditions never fail to embody like results As similar organic remains to those evolving man are constantly being decomposed and disintegrated in na ture's mighty alembic, why do not human organisms now arise therefrom as well as in years agone? In response, it may be inquired, as has been many times done by short-sighted opponents, If men were evolved from lower animal forms, why is it not done to-day i The reason therefor is plain and obvious: the conditions evolving man are not now in operation or existence. Darwinism teaches that from no existing animal was man evolved,-from neither monkeys, apes, gorillas, orangs, nor chimpanzees, was the human race derived; but that these animals are co-descendants with man of some extinct animal form, from which the quadrumana were evolved in one direction, and the animal ancestors of man in another direction. The remote animal form from which the various "missing links" of man's ancestry were successively evolved together with those "missing links," are both totally extinct; the only relics in existence, aside from man, of the original ancestor of both men and apes, being the present family of the quadrumans, which we see are but very distantly related to man in line of descent and consanguinity; not his immediate progenitors, nor cousins even (so to speak), as the uninformed imagine Darwinism to teach, and which even Dr. Peebles seems to suppose it inculcates. There being no form on earth from which it is possible for man to be evolved, no evolution of man can now occur; but if man sprang into existence from putrefacted animal debris. the same conditions must now exist in that direction as when man was primarily evolved, since Mr. Peebles sneers at the extinct "missing links," and declares all types of animals to be eternal.

Mr. Peebles' preference for man's descent from dead rather than living monkeys, is of a piece with the Christian's parallel preference for man's origin from dirt, or inorganic, non-vitalized matter, rather than from highly organized, complex animal forms, akin to man n form and function,-thinking, breathing entities.

institut and decision of the problems of axists dane and spiritual,

Brother Peebles is now a diplomatized physician; will he therefore, be pleased to inform us how a human body, with its multiplicity of organs, with their various distinctive functions, all most delicated idjusted and evenly balanced, was evolved from denomposed organic remains? A more astounding miracle we can scarce hope to find in all the realms of mythology, Christian and "heathen!" What originated the heart, lungs, brain, blood, the secretions,-how framed the eyes, nose, mouth, ears, bands? Did the albuminous bioplasm generated from disintegrating bodies, spontaneously rise from said bodies' mouldering remains, and form a body in the air above the aforesaid animal debris; or was the decomposed mass a veritable womb in which by slow stages these bodies were elaborated? Did the bodies undergo a regular nine month's gestation, being fully fashioned at the end of that period, or were they instantaneously evolved? Were these bodies infantile or adult in size and mental capacity when first evolved; and if infantile, by whom were they reared to youth and manhood, since they were the only human beings on earth? How came it that some of the bodies were evolved male and some female: were some species of decayed animal remains favorable to the production of males, and other species females; e.g., monkeys, apes, and orangs producing males, and gorillas, baboons, and chimpanzees, females; or

Did the pre-existent soul-germs from the heavenly world, enter the decomposed mass prior to the beginning of the evolution of the human forms, or did they wait till after the bodies were fully completed before making a lodgment therein? As these germs, as selfconscious entities, had lived in "ecstatic bliss" from all eternity, did they lose their consciousness during the process of body-formation; and if so, at what point did they become unconscious beings? Were they conscious during their flight from their paradisian home to our globe, or did they lose their consciousness at the commencement of their earthward pilgrimage? If conscious during their flight to earth, did their consciousness cease upon their first contact with the earthmatter in which they enveloped themselves; or if they retained their consciousness during their (so to speak) incubating process, at what time did their preexistent consciousness become transformed into the totally distinct consciousness of the new forms, who being, as Mr. Peebles tells us, low and brutal, their consciousness was certainly not that possessed by the soul-germs in their former blissful eternity of ex-

In any case, how are we to account for such angelic souls, when incarnated in a human body, becoming low brutes, akin in character to the genuine brutes surrounding them? If the soul-germs have been in such an "eestatic" state for myriads of ages, whence the utility of their becoming inhabitants of animal bodies on earth, filled with base passions and groveling instincts, taking with them, at death, to the spirit-world their deprayed and unrefined natures, there having, by persistent effort, to outgrow their imperfections and debasing habits of thought and mind consequent upon their life on earth? If the soul have existed as an indi vidualized entity throughout endless ages in the past, what has it been doing all through those ages, -has it made any progress, or has it remained stationary; and if progress has been its destiny and work, of what avail that work and destiny; since, at its earthly incarnation, it loses the whole, being born into this world bereft of all knowledge, its subsequent acquirements of which depend upon its position and circumstances in life? Do these germinal entities voluntarily abandon their eestatico-paradisaical heaven, and freely and willingly descend to earth, for the purpose of becoming Australians, Fegeeans, Hottentots, Esquimaux, Bushmen, Papuans, and similar tribes?

Dr. Peebles tells us that the embryo is endowed with immortality from the moment of conception, and we know that without a soul-germ there can be no immortality: I would, therefore, inquire, if these soul-germs possess an infallible foreknowledge of each Individual ease of conception, its time and place,—hence are ready. the moment the union of the germ-cells occurs, to jump in the unitized cell, thereby producing its immortality? In that case, as conception is a constant occurrence all over the world, must not the air be swarming with the to-be-embryonic souls, waiting their opportunities to become incarnated? Do these germs have any voice as to what particular bodies shall form their future homes,—whether among the Caucasian, the Mongol, or the African: whether with the enlightened or the degraded, the cultured or the brutal? If not, is it not very unjust to doom a portion of these heavenly entities to a wretched existence as Digger Indians or South Sea Islanders, while others may become either a Shakspeare, Humboldt, Washington, Peebles, Davis, or Tuttle?

I think the foregoing interrogatories have demonstrated conclusively the utter absurdity of the entire theory of pre-existent soul-entities, which is on a par with the analogous absurdities of Re-incarnation and Elementary Spirits; all of /which are purely ideal fancies, speculative imaginings, rhapsodical urrealities.

TRIALS FOR HERESY.

. We look back, in these days, upon the blunders of our fathers with pity; but as we turn the pages of colonial history, we find a touch of manliness about the old trials for heresy which our degenerate heresy-hunters do not seem to possess. When Mr. Pynchon of the Massachusetts Colony wrote a book in which he attempted to prove that "Christ suffered not for us those unutterable torments of God's wrath, commonly called hell-torments," the authorities deposed him from the mag-istracy and publicly burned his book in Boston Market; and then they had the decency to appoint Mr. Norton, of Ipswich, under very handsome pay, considering the times, "to write an answer to the book." Mr. Pynchon's heresy has become modern orthodoxy, and now, if any minister dares to assert that Christ suffered genuine hell torments, down goes his house! The whole mat-ter is pitiful, because it is so childish. How does this case look, for another instance? Robert Breck, less than a hundred and fifty years ago, said: "What will become of the heathen who never heard of the gospel I do not pretend to say; but I can not but induige a hone that God, in his boundless benevolence, will find out a way whereby those heathen who act up to the light they have may be saved." That utterance was considered such a breach of orthodoxy, that he was arrested by an officer with a drawn sword, to be carried from Massachusetts to Connecticut for trial, and refused ball on the ground that the offense with which he was charged was "high treeson, not only against the King of England, but the King of Heaven!" And the king of England, but the king of Heaven!" And the poor ass who made this utterance, and compels us to laugh at him, was tremendously in earnest,—as much in earnest, asy, as the bodies that have placed their little ban on Dr. Blauvelt and Mr. Miller! And the time is rapidly cousing when the action of those bodies will be regarded precisely as we regard these reistakes of our forefathers."—Dr. J. G. Holland, in Sortburg.

THE WALCOTT GROVE MEETING.

New Society Organized - Applicies of Association, Of-

EDITOR JOURNAL:--Inclosed I send you the "Artioles of Association" of the "Freethinker's Association of Central and Western New York," and hope you may find a place for them in the columns of the JOURNAL. The society was organized at the Walcott grove-meeting, held the 17th, 18th and 19th of last month. The meeting was a very large and interesting one, numbering some two thousand persons, a large majority of whom came from various distant sections of the country for the avowed object of perfecting some kind of a practical organization. I think the meeting was about equally made up of those known as Spiritualists and Materialists, with a sprinkling of Free Religionists, Radical Unitarians and Liberal Israelites, besides some who would prefer to be known as Scientific Liberals.

And the idea of forming a society that should include all these classes met the appropation of all present, and upon that basis it was organized. The following are

ARTICLES OF ASSOCIATION—NAME.

The name of this society is the "Freethinker's Association of Central and Western New York.

TERRITORY INCLUDED. The territory of the association shall include the

counties of Alleghany, Broom, Cattaraugus, Cayuga Chenango, Chemung, Chautauqua, Courtland, Eric Genesee, Herkimer, Livingston, Lewis, Jefferson, Madison, Monroe, Niagara, Oneida, Orleans, Onondaga, Os-wego, St. Lawrence, Schuyler, Seneca, Steuben, Tioga, Tompkins, Wyoming, Wayne, and Yates. OBJECTS OF THE ASSOCIATION.

First-To stimulate Free-thought and Investigation among the people in relation to their civil, religious and political rights, and encourage the investigation of questions relating to religion, seience and reform, and to that end sustain free-thought speakers, hold liberal meetings and circulate liberal, scientific and reformatory papers and periodicals.

Second—To act as an auxiliary to the National Liberil League in its efforts to accomplish the total separation of Church and State, and to organize local and liberal leagues in the counties above named, in accordance with the provisions of the Constitution of the National Liberal League.

THE CREED OF THE SOCIETY-UNIVERSAL MENTAL LIBERTY—PLATFORM OF PRINCIPLES.

The platform of principles are the "Demands of Lib eralism" as published in the Boston Index, viz.:

We demand that churches and other coclesiastical proper

ty shall no longer be exempt from just taxation. 2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy, and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

. We demand that all public appropriations for educational and charitable institutions of a sectorian character shall

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in public schools whether ostensibly as a text-book wavewedly as a book of religious worship, shall be prohib-

We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts, shall wholly cease.

6. We demand that the judical oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in the stead.

7. We demand that all the stead or indirectly enforcing the observance of the stable the Sabbath, shall be repealed.

8. We demand that all "Christian" morality sha to the enforcement of

States and of thy several State ceded to Christianity or any of the tribution system shall be to account the control of the cont purely secular basis; and that whateves changes shall prove necessary to this end shall be consistently, undinchingly, and promptly made. 🝾

MEMBERSHIP.

Any person may become a member of this society by signing these articles of association and paying twenty-

THE OFFICERS.

The officers shall be a president, one vice-president from each county, a recording secretary, a corresponding secretary, and a treasurer; also, an executive committee of seven who shall have the general supervision of the association. The duty of the officers shall be those usually pertaining to these positions with the additional duties bereinafter mentioned. The vice-president of each county, shall immediately after his election, appoint two other persons of the county toxet with him, and the three shall be the "Free-thought and Liberal League Committee" of the county, the vice-president to be chairman, and it shall be his duty to notify the corresponding secretary of this association of the names of said appointers and their post-office addresses. The duty of these committees shall be to carry out the objects of this association and also to co-operate with the National Liberal League in all practical ways.

ELECTION OF OFFICERS. The officers of this association shall be elected annually and hold their positions until their successors are elected. The president shall have power to fill va-

AMENDMENTS.

These articles may be amended at any regular meeting of this association by a two-thirds vote of all members present. -

MEETINGS WHEN HELD.

The annual meeting and other meetings of this association shall be held at such times and places as the executive committee shall direct.

OFFICERS ELECTED FOR THE YEAR COMMENCING AUG. 20TH, 1877.

President, Dr. T. L. Brown, Binghamton; Samuel Latta, Friendship; E. E. Guild, Binghamton; Samuel Latta, Friendship; E. E. Guild, Binghamton; A. L. Brahard, Salamanca; Mrs. Mitchell, Aurora; E. Mitchell, Jamestown; J. V. Mapes, Binghamton; C. S. Palmer, Norwich; William D. Hunt, Scott; Geo. W. Taylor, Lawton Station; J. D. Richards, Batavia; W. J. Lewis, Illon; H. B. McNair, Dansville; Thomas Bacon, Leydon; William Esting Cana Vincant: E. D. Van Slyke. den; William Estus, Cape Vincent; E. D. Van Slyke Hamilton; Cornelia Gardner, Rochester; J. M. Harwood Hess Road; M. Peckham, Utica; Henry Reynolds, Albion; John W. Truesdell, Syracuse; Charles A. Gurley, Pulaski; J. P. Armstrong, Ogdensburg; Capt. D. P. Day, Watkins; Edmond Mitchel, West Junious; Geo. Morehouse, Wayland; O. H. P. Kinney, Waverly; D. B. Norton, Groton; Lyman Coleman, Castile; Samuel Cosad, Walcott; S. S. Bali, Penn Yan.

OTHER OFFICERS.

Recording Secretary, Edgar M. Sellon, Castile; Corresponding Secretary, Horace L. Green, Salamanca. Treasurer, Amy Post, Rochester.

EXECUTIVE COMMITTEE.

Charles D. B. Mills, Syracuse; Sigmund Block, Cape L. Brown, Binghamton; Charles A. Gurey, Pulaski, David Cosad, Jr., Oaks Corners; N. G. Jpson, Nunday Station; Clement Austin, Rochester.

The reader will notice that any person can join this society without regard to locality and all liberals are requested to send their name and twenty-five cents to the corresponding secretary and become members, and I am authorised to say that the president of the society, the safeman of the executive committee, the corresponding accretary. Mrs. Cornelis Gardner, of Rocketter, and Rev. J. H. Harter, of Auburn, are such present,

pared to answer calls to lecture in any portion of the territory of the association. H. L. GREEN,

Cor. Secy of the F. A. of C. and W. N. Y. Salamanca, N. Y.

SPIRITUALISTS' CONVENTION AT ELDRIDGE

EDITOR JOURNAL:—For several years past the Spiritualists of Southern New York and Northern Pennsylvania have held annual out-door meetings at Eldridge Park in the city of Elmira, and they have always been very largely attended. The time fixed by custom has been the Sunday nearest the 20th of August. This year the meeting came on the 19th, and, although there were two Methodist camp-meetings in operation near by, and the Free-thinkers' convention at Walcott, N.Y., called away many who would otherwise have been present, the attendance at Eldridge Park was equal to any former year, the number being variously estimated by good judges at from 10,000 to 15,000. These meetings have always been very interesting and profitable to the cause of religious liberty. Dr. Eldridge, lately deceased, from whom the park derives its name, a man of great wealth and humanity, made this little paradise free to all without regard to nationality or creed. Being himself a Free-thinker and favorably disposed towards Spiritualism, all efforts to induce him to shut us out on these annual occasions proved more than fruitless, and they so awakened sympathy in our behalf that he not unfrequently went into his pocket liberally

to help bear the expenses of our annual meetings. The meeting of this year was characterized by an unusual amount of good feeling and happiness. The social features of these gatherings are exceedingly valuable in the great desert of a business life, and weary souls appreciate them more and more as time rolls on. The Spiritualists have done much to introduce social enjoyments and recreation into these semi-religious meetings, and to abolish long-facedness entirely from

J. V. Mapes, Esq., is at the head of the organization. His heart and soul are in the work; he spends much time and money in its behalf, and is rewarded by the great success which attends his efforts. The Apollo great success which attends his efforts. The Apollo Club of Elmira, one of the finest corps of singers in the country, volunteered their valuable services for the occasion. Their music was perfectly enchanting. John Racklyeft, of Waverly, was the first speaker. He has been an ardent worker in behalf of the spiritual philosophy for over sixteen years, and he loves his philosophy so thoroughly that we point to him with pride as an exampler of Spiritualism. His address was devoted largely to answering inquiries made from devoted largely to answering inquiries made from time to time with regard to our mode of proselyting, and whether our cause is increasing or decreasing, and to what extent. The former he answered by showing that Spiritualism proselyted itself; that we resorted to no scheme of conversion like unto the churches, but the powers having the matter in charge wrought conviction and conversion in their own good time and way. He referred to elaborate statistics to show the wonderful spread of Spiritualism during the nearly thirty years since it was distinctively developed as a philosophy; and that with all the facts and figures at our command, we could only approximate the actual extent that our philosophy had worked its way silently into all the departments of human thought. The discourse was well arranged, well delivered, and well received.

Lyman C. Howe, the veteran laborer in the cause, and the elequent and profound trance speaker, was next ntroduced by President Mapes. His subject was: The Religion of the People." It is needless to say this subject was presented by a master mind, and in a masterly manner. It gave the vast concourse of listeners a better idea of every-day, practical, useful religion, in short, of a religion of the people, by the people and for the people, than they ever had before. In the course of his remarks he paid a beautiful and merited tribute to the late Dr. Eldridge, through whose municence and park. The people entered into the spirit y, and with difficulty restrained themselves en demonstrations of applause.

In the afternoon the crowd had increased to such a multitude that comparatively few could get in bearing distance. The writer of this article spoke briefly, intending so to do, that the bulk of the afternoon might be occupied by Bro. Howe. Our subject was, "Let every man be fully persuaded in his own mind." We sought to impress upon all the importance and even necessity of investigating all things for themselves, religious matters as well as business; of knowing and understanding for themselves; of being their own teachers and their own preachers; that without personal investigation we simply have other people to think for us, and thus become weak in matters where

we should be strong, self-dependent and self-reliant. We were followed by Mr. Howe, who spoke from St. Paul's sensible dictum, "Prove all things, hold fast that which is good." Although wearied by much speaking in the forenoon, his last address was a flow of reason and eloquence which held the mass of people for nearly an hour and a half. It fully satisfied public expectation, high as that had been wrought up by his former discourses. Mr. Howe's resources seem to be inexhaustible, and one never wearies in listening to him. He is the most popular and really useful speaker

The people reluctantly dispersed as evening closed around, and retired to their homes better and wiser for having attended the great Spiritualist convention at Eldridge Park. May they continue for a century to

Fraternally, O. H. P. KINNEY. Waverly, N. Y.

DR. MATHEW'S MATERIALIZING SEANCES.

Mr. Editor:—In a recent issue you gave the favorable opinion of your reporter, after visiting this medium, and he now asks you to give a brief description of a seance held on the night of Aug. 19th, at the medium's parlors on West Madison street.

About twenty persons were present, of more than average intelligence, many of whom have often visited materializing seances, while others had never before attended anything of the kind. Before the hour arrived for entering the cabinet, Dr. Mathew scated himself at a table, and invited as many as could do so, to seat themselves around, laying their hands upon it with him. Raps, loud and distinct, came almost immediately, and gave numerous intelligent replies to questions asked by various persons seated at the table or elsewhere in the room, and by the use of the alphabet spelled out names of spirit friends present. When re-quested, the table would rise perpendicularly to the height of nearly a foot in rapid succession without mortal contact except as hands lay upon its upper surface. Before entering the cabinet, Dr. Mathew desired a thorough examination of the same by the audience, and on request submitted to a rigid, personal examina-tion, all of which resulted satisfactory to all present.

Dr. Mathew then seated himself in the cabinet, in full view of all, the door being the full size of the cabinet and open; after so remaining for two or three minutes, he asked that the door be closed; in about one minute thereafter, the control, in a loud and very dissimilar voice to the medium's, requested the door to be opened, when the latter was found deeply entranced, and tied tightly about both wrists with a cord, bringing them elosely upon his right thigh around which the cord also passed tightly, thence around a portion of the chair upon which the medium was seated, rendering it impossible for him to use either hand, or to rise without the chair.

It is safe to say, it would not be possible for any mortal to so thoroughly perform the work in the time, nor is it among the possibilities that it could have been done by the medium.

After being examined as thoroughly as desired by all present the door was closed, and no somer had it shut, than there appeared at the sperture a beautifully shaped female hand and arm, after which followed in rapid succession hands and arms of various shapes and

sizes, appearing singly and in groups.

After singing a verse, a face appeared and indicated the person in the circle for whom it came, and gave its name. This course was followed by some twenty or thirty others, presenting a very great variety of the person and appearances.

ty of shapes and appearances.

In some instances further statements were made than the name, and all whose judgment was of value, were fully satisfied. Three young gentlemen who had never witnessed anything of the kind before, appeared disappointed because none of their own spirit friends had come specially to them, but even they had no suspicion that any portion of the phenomena was produced in whole, or in part by the medium.

Taking into consideration the test conditions under which the seance was given and the offer of Dr. Mathew, to produce the same phenomena in the parlor of any gen-

same phenomena in the parlor of any gen-tleman without a cabinet, and if desired, in the clothes of the investigator, we feel bound to say that this medium's manifestations are to all appearances genuine and most remarkable, as the light in which they are given, is decidedly the best of any which the reporter has every been received. which the reporter has ever been permitted

At a seance on the 23d ult., substantially the same phenomena was witnessed by a goodly number of persons. One form a lady, came and held several conversations in the German language, with a brother in the circle who states that the language was spoken as only a German can speak it, besides, statements relative to the family were made to him, which could only be given by one familiar with the facts, as they occurred in the Old Country.

The seances of Dr. Mathew are unhesitatingly recommended to investigators, by yours truly, T. Ormsber. Chicago, Illa..

Books Received.

From J. W. Bouton, Publisher, New York, the following: Serpent and Siva Worship and Mythology, in Central America, Africa and Asia. And the origin of Serpent Worship. Two Treatises. By Hyde Clarke, M. A. I. and C. Staniland Wake, M. A. I. 48 pp, price 75 cents. Bible of Hamanity. By Jules Michelet. Translated from the French by Vincenzo Calfa, 8vo, 547 pp. Cloth, price \$3.00.

FROM WESTERN NEWS Co., Chicago, the following:
The New American Arithmetic. Part 1, Philadelphia: J. H. Butler & Co., Fablishers. 84
pages. 12 me. The New American Arithmetic.
Part II. Philadelphia: J. H. Butler & Co.
Fablishers. 120 pp. The New American Arithmetic. Part III. Philadelphia: J. H. Butler
& Co. Publishers. 192 pp. & Co., Publishers. 192 pp

September Magazines.

REVUE SPIRITE JOURNAL (for August) D'Etudes Psychologiques Fonde par, Allan Kardec. Paris. Bureaux Rue De Lille; upon the Spiritual Phenomena; The Human Soul; Hafed Prince of Persia; The Soul; Charity, and many other articles of

THE ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston; Hurd & Houghton, New York.) Contents: The Queen of Sheba—VI, VII; Box; Fictitious Lives of Chaucer; Consular Service and Society in Egypt; A Study of De Stendhal; The Silver Bridge; A Counterfeit Presentment—Comedy II; Crude and Curious Inventions at the Centernial Exhibition—V; The Temptation of Cabriel; Waverly Oaks; Diekens Great Expectations; The Child of the State; Are Titles and Debts Property?; The Contributors' Club; Recent Literature.

THE RADICAL REVIEW FOR AUGUST. (Benj. R. Tucker, New Bedford, Mass.) Contents:—Female Kinship and Maternal Filiation; Walt Whitman; Nirvana; System of Economical Contradictions—chapt. I-of the Economic Science; The Labor Dollar: The All-Loving: The Orthodox Basis of Revivalism: Paul at Athens: The Law of Prices: A Demonstration of the Necessity for an Indefinite Increase of Money; Current Literature; Chips from my

THE EULECTIC. (E. R. Pelton, New York.) Contents: Drifting Light Waves; Round the World in a Yacht; German Schools; An Apology for Idlers; Life and Times of Thomas Becket—Part II; My Peculiarity; The Story of the Prison; Pictures in Holland, on and off Canvass; A Feather; Notes on the Geographical Distribution of Animals; Young Musgrave—chapts. XIX to XXI; Modern Diplomacy; Wagner; Japanese Miniature Odes; Cap—A New England Dog; Dresden China and its Manufactory at Meissen, Saxony; Vital Force; The Melancholy Ocean; Literary Notes; Foreign Literary Notes; Science and Art; Varieties. As a Frontispiece this Art; Varieties. As a Frontispiece this number contains a fine steel engraving of Richard Wagner.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., 549 & 551 Broadway, New York.)
Contents: Domestic Retrospect and Prospect; Odd Forms among Fishes; (Illustrated.) The Observatories of Italy; On Drops, (Illustrated); Civilization and Morals; Does it Take Time to Think?; Aboriginal Pottery of the Salt-Springs, Illinois, (Illustrated); Instinct and Intelligence; Science and War; The Labor-Question; Sketch of Prof. Simon Newcomb, (With Portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes. Popular Miscellany; Notes.

MASONIC JEWEL for August. (A. J. Wheeler, Memphis, Tenn.) This magazine is as usual filled with matter of interest to the craft. We always welcome its arrival.

THE INTERNATIONAL REVIEW, Vol. IV. No. 5, September and October, (New York, Boston and Chicago: A. S. Barnes & Co.) Contents: The Communist and the Railway, by W. M. Grosvenor; To Charles Tennyson Turner, by Rev. Richard Wilton; The Letters of Junius, by Alexander H. Stephens: Modern Armies and Modes of Warfare, by Prof. Sheldon Amos; The Administration of American Cities, by Simon Sterne; Thomas De Quincey, by John H. Ingram; Judicial Partisanship, I; Queen Garoline's Case, by Dr. Francis Wharton; The Late World's Fair, Part III—The Display, by Prof. Francis A. Walker; The President's Southern Policy, as Announced; THE INTERNATIONAL REVIEW, Vol. IV. President's Southern Policy, as Announced; Recent American and European Books; Art Letter No. 11, by Philip Gilbert Hamerton; Contemporary Events.

THE NORTH AMERICAN REVIEW, next number, (J. R. Osgood & Co., Boston, Mass.) Contents: The Recent Strikes, by Col. Thos. Contents: The Recent Strikes, by Col. Thos. A Scott; The "Electoral Conspiracy" Bubble exploded, by Hon. E. W. Stoughton; Perpetual Forces, by Ralph Waldo Emerson; The War in the East, by Gen. Geo. B. McClellan; The Decline of the Drama, by Dion Bouckcalt; How shall the Nation regain Prosperity, by Hon. David A. Wells; Reformed Judaism, by Prof. Felix Adler; New American Novela, by E. L. Buringame; Pair Wages, by a "Striker;" Recent Progress in Astronomy: Contemporary Literature

POPULAR SCIENCE MONTHLY. (Supplement). As usual the Sept., number is replete with most excellent scientific articles. Contents: The Bible; Copernicus in Italy; Secret Societies in Russia; The Condition of Life in Animated Bengs; Dr. Carpenter on Spiritualism; A Study of Lower Life; The Trial of Jesus Christ; Vital Force; Predominant Belusions; Curiosities of the Voice.

Items of Interest-Gems of Wit and Wisdonı

THE TRUE REVIVAL.

The existence and progress of the only true revival is deeply deplored by many, and its noblest ministers are always reviled and persecuted. Strange to say, when a great barbarian preacher of infinite wrath and endiess damnation is announced as coming to town, the people expect to be saved from the "wrath to come." The logical connection between the premises and conclusion is nowhere visible. But no matter, since in this country—through all our history as a people—we have had one continuous ry as a people—we have had one continuous revival, in the development and progress of liberal ideas; in the softening and beautifying the Saurian theologies of the past; in the refinement of our literature, and in whatever else involves the advancement of the human family. This revival is, in the last analysis, the power of the living God moving in the souls of men, and shifting the scenes in the drama of history.—Brittan.

RELIGION, in a comprehensive sense, is the life-work of the faithful disciple. It is the literal translation of the highest truths, and the realities of the heavenly state into human actions. It is the divine incarnation in the character of a pure, noble and unself-ish manhood.

FROM THE PERSIAN OF SAADI. Unto one sick, his fond disciples cried, "To what, oh, master, doth thy heart as

pire?"
And thus the sage replied: "To be emancipated from desire: For when the valley had no ease from pain, But suffers, first from pangs of hunger, then

again From food—what comfort hath the spirit or the brain?"

There can be no such thing as creation, as popularly understood, but only formation perpetual, from everlasting to everlasting; all the powers, potencies and principles manifested in nature, being inherent therein, having always existed, and will ever continue to exist. No person of any philosophical acumen, or clear perception of the nature of things, can ever subscribe to such a palpable absurdity as the anthropomorphic mon-strosity yeleped the God of the Bible, hence rational philosophic liberalists ignore his existence, relying solely upon the eternal principles of mind and matter immanent in the universe. The Spiritualist generally recognizes, however, an intelligence in nature, impersonal, so to speak, till individualized in the human organism. The unitization of the instinctive intelligence in the universe; the focalization of all the principles, forces and powers in nature into one universe; the localization of all the princi-ples, forces and powers in nature into one distinctive, constitutes the Spiritualist's usual conception of the Deity; immutable law reigning as supreme in the Deific or-ganization as in the various organic and in-organic bodies found in nature. Wide do-

practical tenth of p is that every part of the universe is united to every other party these is extend thing a isolation in all the bounders realms of being. The law by which a disembodied spirit can return to the home of its birth, and impress those in the rudimental sphere of existence with the fact of eternal life, and of the relations between mind and matter, soul and Deity, is as old as humanity, and as much a law of nature as the principle of gravitation, but being more refined and important. and impossible to be understood by those who live merely in externals, its expression has been delayed awaiting the higher civilization of the nineteenth century.—Paine, through Bishop Beals.

We have no fears for the immediate fu-We have no fears for the immediate future of Spiritualism; all our apprehensions are for that time, now not distant; when becoming the prevalent belief of the nation, it will no longer be vulgar, but fashionable, exclusive and proscriptive. Then its severest trials will commence, and may God protect and preserve it from degeneration,— Crowell.

STORM MUSIC. List! through dusk silence warningly there steal The first, low notes of siry violins, With one shrill chord the symphony begins, While oft the thunder's diapason peal

Rolls through the flame-lit sky-God's charlot wheel, And hark! what trumpets blow from you black

While the strong trees in sudden terror bowed Seem from the tempest fleeing; then rereal The horror of their anguish by deep moons

And wailing keen, far tossing to and fro-Their tangled branches, where the angry wind, Wrenks all his mighty passion unconfined— I hen leaves them shattered, like brave men laid

low, By war's hot breath, to die 'mid battle groans. C. T. Dazey, in Sortmer.

At the edge of a valley, at the foot of a mountain, or on the verge of a mighty for-est, when the air is still and calm, the least breath of music, or swell of sound travels afar, and comes back over the quietude with afar, and comes back over the quietude with a clearness that is magical. So, when the heart is big with emotion, or the mind calmly ponders some truth only half grasped, how a little tone of love or sympathy, or encouragement, will bound over the heart's valley, up to its mountain peak, and through its trackless forest and return with fourits trackless forest, and return with fourfold vigor, and seem, not as an echo, but a tone direct from the very chambers of heaven.—*Marble.*

"Much remains unsung," as the "gentle-man" cat remarked to the brickbat when it abruptly cut short his serenade.

LESSON TO SCRIBBLERS. If a man desires to write for the press whose manuscript resembles a straggling convocation of nondescript tongues, or the trail of a drunken savage, he has but a a slim chance of success, since editors and printers have too much to do in this age of intense activity, to waste time over the eccentric and delirious movements of his quili. If such a man finds the employment he seeks, he is liable to suffer from the con-stant apprehension of having his thoughts disguised, and his literary reputation sacri-ficed by those whose painful duty it is to decipher his ideographic and phonetic, hieroglyphics.—Britton

WHOEVER says to me, "Think as I do, or God will damn you," will soon say, "Think as I do, or I will kill you." Let us bessech God to soften these savage hearts, and in-spire in all his children sentiments of brotherhood.-Voltaire.

"How ministers are Killed," is the caption of an article circulating through the papers. You may not have one to kill, but it is well to know how it is done.

It is said of a very respectable old historic parish in Connecticut, that they starved their minister, and are now about to erect a splendid monument to his memory. He "asked for bread and they gave him a stance"

WE are born to an inheritance of opinions, right and wrong, and, right or wrong, we cling to them with a pertinacity exceed-ed by nothing but our attachment to life. The seeds of error, as well as of truth, are planted by the stupid parent in the minds of his unfortunate children, and lucky is the child in whose mind the tares do not choke the wheat before he is able to distinguish one from the other .- Voltaire.

The church of America, with its 60,000 pulpits, is a mighty engine of power; but will it not learn, after a while, that mere force or legal enactments, or their occasional preaching on the subject of intemperance, is not reaching the root of the matter? The ladies, with a fine enthusiasm, go in bands to threaten or pray the grogshops away, while at home their sons are fed upon stimulating diet, fiery drugs, receiving frequentulating diet, fiery drugs, receiving frequently the glass of wine or beer, and early learning to sport their eigars. Don't worry, liquor dealers. The mothers and sisters may discommode you a little at present, while this virtuous wave is at high tide; but don't you see their sons and brothers are getting their blood nicely fired up, so that before long they will be sure to more than pay you back what you are now losing? Psychophysics will bring us face to face with causes, so that people will eventually learn how children should be reared, and still more important, how they should be born. Can sweetness and temperance and purity be expected in a child whose birth springs from the midst of the fumes of tobacco and alco-hol and pork-eating?—Rabbitt.

He who rejects with scorn the belief that the shape of his own canines, and their oc-casional great development in other men, are due to our early forefathers having been provided with these formidable weapons, provided with these formidable weapons, will probably reveal by sneering, the line of his descent; for though he no longer intends, nor has the power, to use these teeth as weapons, he will unconsciously retract his "snarling mustles" (thus named by Sir C. Bell) so as to expose them ready for action like a dog prepared to fight.—Darwin.

To Mrs. Emily Talmadge, on her Eirth-day, by her Friend, Samuel J. Avery, M. D.

Dear friend, we meet this happy eve To celebrate thy birth;
To give thee greeting and good cheer,
And fill thy home with mirth.

Let joy and gladness now pervade All souls assembled here: Let love to night all hearts unite In bonds of friendship dear.

The miracle of human life Can any understand? We're born, we live, we move; There's life on every hand. And as the tiny grains of sand

Upon the great sea shore Perform their little missions grand, Asage on age pass o'er, Think not the human shirit k

But grander far than thesa; We live to work, to love, to bless-Earth's burdened hearts to case. And thy example, sister, true, To life's divinest powers, Shall ever shine as bright as now

In memory's sacred howers. Thy noble heart and willing hand, In years that have gone by, Hath made the poor throughout our land To feel thy sympathy.

And many treasures thou hast stored In thy home beyond the blue, To bless thy happy spirit, when To earth thou biddest adjeu.

And we will emulate thy zeal In doing good to all mankind That thou may'at thus forever feel The sympathy of human kind.

For human life must ever be Filled up with deeds of truth and love, If we would ever hope to see A bright eternity above.

And henceforth may thy pathway be Strewn with flowers, of love and joy, Thy heart and spirit ever free Thy happiness without alloy.

And when on earth thy work is done, And thy freed spirit sours away To the bright homes in Spirit-land, Where truth and love knows no decay,

May thy bright spiritsometimes come And visit those who toll below, That they may feel thy presence near When hearts are filled with pain and woe:

Then let us all unite to bless Each other as we onward go, In sweetest harmony to live

And thus life's grandest blessings know,

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CHICAGO, ILL., SEFTEMBER 15, 1877.

The Irrepressible Dr. Carpenter.

At this somewhat late day, we take this wordy champion of Materialism in review, not because he has advanced anything new in his luenbrations as published in the Popular Science Monthly, for he has only reiterated what he has been repeating like a welltrained parrot for many years, but anything coming from his elevated position has an influence it would not otherwise possess, as a crow on the vane of Trinity steeple would attract the attention of the whole city.

In the present article of Dr. Carpenter on "Mesmerism, Odylism, Table-turning and Spiritualism," he makes a hash of these related subjects, in a manner that would make the fortune of a thimble-rigger.

He sweeps through history in a single page, and finds the cerial flights of Home and Mrs. Guppy are repetitions of like phenomena in the past. Dr. Carpenter only produces Pagan testimony as that of Simon Magus, omitting to state that Ezekiel (8:3) was transported in a similar manner. Hence he can say without offending churchmen, that "the general progress of rationalism" has made such statements preposterous. Thus Dr. Carpenter in the outset shows an artful duplicity. He omits important biblical evidence in order to prevent himself coming in contact with Christianity, while he knows that his conclusion sweeps away its very foundations. He also confesses himself not a "scientist," for they are truthful. They do not garble and leave out important data in order to force pet theories.

Then Dr. Carpenter finds that the world of humanity has been visited at irregular intervals by "epidemic delusions," and "that the condition which underlies them all is the subjection of the mind to a dominant idea." Heithen goes on with extracts from well-worn encyclopedias, until he reaches Spiritualism. Not finding anything in those usually profound books on this question, he turns to his own resources, and says: "A study of Mesmerism, Odylism and Spiritualism extending over forty years may be thought to justify in contending that a knowledge of the physiology and pathology of the human mind, of its extraordinary tendency to self-deception in regard to matters in which its feelings are interested, of its liability to place undue confidence in persons having an interest in deceiving, and the modes in which fallacies are best to be detected and frauds exposed, is an indispensable qualification both for the discrimination of the genuine from the false, and for the reduction of the gentine to its true shape and proportions.

What assurance has Dr. Carpenter when he recognizes "the extraordinary tendency to self-deception in regard to matters in which its feelings are interested," that he himself is not one of the most deluded of men? Certainly no one has a theory in which they are more interested than he in his "dominant idea." He is completely absorbed in it and according to his own premises is wholly untrustworthy.

Again he turns to his cyclopedia and gives a rehash of mesmerism from already rehashed pages, and the report of the French commission is made to do duty. Mesmerism he claims to be identical with "hysteric coma," that is one step in the right direc-

Reichenbach and "odylic" forces come in for a lengthy notice and are ignominiously dismissed. Sensitives, in the Baron's experiments saw only what they expected.

He having now completed the attacking batteries, moves on the stronghold of Spiritualism. Mediums see in the same manner as Reichenbach's sensitives, what they expect. The accordance of testimony of those who witness phenomena is of no consequence, for it is only "such as is produced by the community of the dominant idea with which they are all possessed," and "thus it becomes obvious that the testimony of a single cool-headed skeptic who asserts that mothing extraordinary has really occurred knowledge the veil grows thinner. Sta-

have, as it were, created the sensorial result by their anticipation of it."

Of all the sentiments penned by a " scientific man," this assuredly takes precedence for assurance and arrogance. The point of it is, that it may be turned like a two-edged sword against Dr. Carpenter himself. An observer not saturated with Dr. C.'s "dominant idea," is more trustworthy than it is possible for him to be. In fact, Dr. C. again stultifies himself by his own conclusions.

There follow pages of "scientific" hash, about the "magnetometer" and "divining rod," the results obtained from which are referred complacently to "expectancy," and "thought reading" is explained in the same manaer.

As all these assumptions rest on the assertions of Dr. Carpenter, and as he is in a heated state of "expectancy," and completely infatuated with a "dominant idea," we understand of how little value are his conelusions.

The mass of facts he has gathered have no direct bearing on the question at issue. They are produced only for the purpose of obscuring, instead of elucidating. The identification of a single spirit, the movement without contact of the least physical object, completely overthrows all his conclusions.

Dr. Carpenter, and Hammond his American shadow, together with all their 1lk, who prate of "scientific" methods, entirely spurning science in attempting the solution of the grand problem of Spiritualism by mere words and assertion, should understand that there is only one method of final success, and that is by the direct observation of the phenomena. Nor do we accept that "the testimony of a cool-headed skeptic," is of more value than that of an honest equally capable believer. Dr. Carpenter would be the last to apply this to the domain of science, yet he virtually says that an unbeliever in chemistry, that is a skeptic, is the proper person to investigate that science. An unbeliever in this case is identical with ignorance, which is a far more prolific mother of skepticism than knowledge The cardinal requisites of an investigator would be a knowledge of, and belief in, the laws of matter embraced in the province of chemistry. He would be thus qualified to go forward to new fields. Dr. Carpenter would have us accept, that the more skeptical, i.e., ignorant, the investigator, the more valuable his evidence!

The skeptic, the victim of a "dominant idea" and that idea, a conceited assumption of fraud, and deception in everything claiming to be spiritual, is the person least qualified to investigate or sit in judgment on the mysterious and subtle phenomena presented by the over-varying phases of spirit communion.

Volume Twenty-Three.

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Our columns will be sacredly and impartially devoted to the expecition of Spiritualism, in both its scientific and philosophical aspects. We know that we have a science though we see it as yet veiled; but with every day's increase of should be accepted as more trustworthy dents of the spiritual science are conthan that of any number of believers, who stantly discovering new facts and learn- ter in the regular order of business.

ing volume shall surpass its predecessor.

ing of hereindors wholly unknown forces or finding the pacellarities and properties of those already discovered. The proeces of sifting is going on, errors will fall to the ground, truths will be preserved and assigned their proper position in the grand array of facts, until in time we shall be able to formulate the science, so that it may be taught as easily and acquired as readily as the higher mathematics, chemistry or astronomy.

With the facts of Spiritualism, we already have proved, man lives after the death of the physical body and can and does return to earth and communicate. With this as a basis Spiritualists are building up a philosophy and evolving a system of ethics that will yet revolutionize the world. In aiding the accomplishment of this great work, we shall give our best abilities unbiased by personal considerations or individual opinions.

We shall never allow the interests of the counting room to sway the judgment of the editorial department. We cannot and will not publish a partizan sheet in the interest of any clique or class. Our motto is, "Truth wears no mask, bows to no human shrine, seeks neither place nor applause: She only asks a hearing." In the elucidation of the facts and philosophy of Spiritualism, we shall endeavor to rise above all sectarian bias and class considerations; receiving our inspiration and guidance from the Spirit-world. accepting the decrees of no school or faction of Spiritualists, simply because they are such. We believe the science underlying Spiritualism to be worthy the highest consideration and deepest thought of the people of this nineteenth century. We have such confidence in their general intelligence and love of truth that we confidently appeal to all Spiritualists. investigators and liberal people generally, to lend us their aid, sympathy and cordial support in maintaining an independent paper. We ask our readers, one and all, to give us substantial aid by an early and prompt renewal of their subscription, when due, or the name of a new subscriber as often as possible. You have seen what progress we have made in six months under gigantie difficulties and it foreshadows what we can do henceforth with your warm and hearty co-operation.

Mendacious Medill.

There lives in this city the meanest liar in America; we will not claim that he is the createst, the most plausible, or the most successful, but we will stake our reputation that he can, in the way of mean, scurrilous lying, double discount any man in the country. We don't boast of this man's capacity in order to excite the envy of sister cities: in fact, if our suburban towns of St. Louis or Milwaukee will take him away, we will agree never to call them hard names any more; knowing that they will be cursed enough. We don't mind his mendacity, for nobody believes anything they see in his Tribune. His bogus war dispatches are so transparent, that even a blind man can see they are all concocted in the sixth story of the Tribune building, after the receipt of the Associated Press dispatches: but when the poor old imbecile attempts to be facetious, or to inspire his strikers with an element of humor, we must protest. We have got used to Lying Joe and his "ways that are dark," but such an aggregation of skim-milk wit and malicious falsehood as is contained in the following item clipped from his paper of August 28th, is too flat even for the people whom it is intended to

Lying Joe's hired man says. "A curious incident happened at a small spiritualistic seance last night. The lights were turned down very low, the musician was playing "The Sweet By-and-By" gently and very much out of tune, and Hog-eyed Succetash, a Chippewa warrior, his squaw, Murmuring Moose, and a lot of other assorted spirits, had materialized and were gliding in a guostly manner round the apart ment, playing the tambourine, pinching the audience, whispering ungramm tical idiocy, and in various other manners refreshing the faith of the believers, when just as a spirit hand brushed lightly over the face of the keptic, the skeptic brushed lightly the spirit hand with a few drops of nitric acid With a wild yell the spirit bounded into the air, and materialized into hysterics and the shape of the wife of the medium, who was supposed to be tied to a chair in the cabinet The seance broke up in confusion. A prominent Spiritualist, when questioned by the THE TRIBUNE reporter as to the probable effect upon the cause of the disclosures, informed the reporter that he was convinced that the manager and mediums were frauds. and had been bribed by the enemies of Spiritualism to get up the whole thing, so as to bring discredit and doubt upon the cause."

MATHEWS, THE MATERIALIZING MEDI-UM.—This medium is noticed in another column, over Dr. Ormsbee's signature, to which attention is called. This writer, is, as will be seen, unqualified in his endorsement of the genuineness of the manifestations witnessed by him. Dr. Matthews professes a willinguess to give us a test seance in our own seance room, when he shall have done so, we shall be prepared to speak of our own knowledge: if form materializations are witnessed, they will occur under conditions that are fraud proof. Until such seance takes place therefore, we do not wish to devote further space to this medium.

OUR various friedds who have secured and forwarded names and money of new subscribers, have our thanks thus publicly expressed, with they can be reached by let-

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. William Wiggin, late of New York city, has arrived in town and contemplates a permanent residence here. He brings with him letters of introduction from some of our best known people, and testimonials of his success as a magnetic healer that are entirely satisfactory. Dr. Wiggin is a gentleman whom we believe our friends in this city will gladly welcome.

That genial, kind-hearted medium, M ud Lord, filled our office one day last week with the sunshine of her presence. She was en route for Quincy, Illinois, but promises to return after a while. We trust the western people will keep her so busy all winter that she can not find the heart to go East, and she has as tender a heart, too, as ever beat

M. C Vandercook, of Allegan, will attend the convertion of the Michigan State Association at Rockford, September 7th, 8th and

9th, and will sing some of his original songs. The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, says that if it should judge by the information furnished by callers at the office, it would declare that a tidal wave of fraud was sweeping over that city. Chicago is a notable place if it isn't infected with that class of mediums who are ready to practice any fraud or immorality if it nets them a dollar.—Boston Sunday Herald. .

Chicago is metropolitan city, and callers at the office of this paper, represent almost every portion of the world. Thus it will be seen that the matter above referred to was not thought to be at all local; by no means. Query: Is it not better to "gush" a little, than fear to state an opinion?

Mrs. A. G. Wood, the healing medium, is now located at 39 West 26th st., New York. Miss Lottie Fowler is at Saratoga. It is

said she will return to England in the spring. Mrs. Clara Robinson, the well-known healing and test medium, of 871 Michigan avenue, has returned from her summer trip to New England, rested and invigorated. She is again ready to take up her business, and will be glad, no doubt, to see her old and new friends either professionally or socially.

From a letter received at this office, we are pleased to quote a few sentences commendatory of the powers of one we know

to be so thoroughly deserving: "I find that carrying Dr. Ormsbee's letters helps me very much. The first night after receiving and using the magnetized sub stances, the spirits worked over the muscles in hands and feet, and I felt their touch in and around my ears; since then, I have seen them, heard them talk, and heard music evidently brought with them; I seemed to walk with them. I am much better."

Treating persons at a distance, seems as easy for Dr. Ormsbee's controls, as in presence of the patient. Letters addressed to

him, care of this office, will reach him.

Mrs. Con L. V. Richmond once again nances of Calcago Barthadists with her presence. She lectured last Sabbath to full houses and commences the new year under flattering auspices.

The Inter-State Exposition opened in this city last week under promising auspices. The talented secretary, Mr. Reynolds, has improved the lessons of the Centennial Exposition, and we see many advances over former years in the arrangements. The various departments are now in order and we trust all our readers who can, will improve the opportunity to visit Chicago and the Exposition during the next thirty days.

Mrs. Mary E. Weeks, long known as an excellent test medium, has returned from her summer tour, and may be found at the south-east corner of Adams street and 5th avenue.

We shall publish in our next issue a report of the Belvidere meeting.

Dr. Bartlett, of Aurora, gave us a fraternal call last week on his way home from Cleveland, where he had been in attendence upon the Masonic gathering. The doctor has one of the best minds in the ranks of Spiritualism, and we know of no one who could throw more light upon the subtle and little understood laws of the Spiritual World. We seldom encourage book-making, but wish Dr. Bartlett would write one.

Rev. John Pierpont furnishes us with another characteristic letter, which we shall take pleasure in publishing next week.

Owing to the space taken up last week by the Bliss affair, the important article of Prof. Wallace, of London had to stand over in type until this week, but now comes in at an opportune moment.

Those meritorious oil paintings of our worthy brother, Ben. Cooley, still remain in our office unsold. We would like to see the the artist encouraged to further effort by an early disposal of these fine pieces.

Dr. J. A. Clark, the well-knewn Electropathist, is located at 157 South Clark street, where he is doing an immense practice; and what is quite remarkable, he is getting well paid for it.

A number of magazine notices, crowded out last week, will be found on the third

Col. Tom Scott airs his views on "The Recent Railroad Strikes," in the forthcoming issue of the "North" American Review." Mrs. O. A. Bishop, since her return from

her vacation, is having greater success as a medium than ever. We trust her present residence at 214 West Randolph street, may soon be exchanged for a more pleasant locality.

From Council Bluffs, Iowa, comes a very complimentary statement as to the results of tests given through Dr. Mansfield while recently in that city.

Capt. H. H. Brown, speaks before the Red Ribbon Club, at Allegan, Mic September lat and at a grove meeting at the same place, September 2d; at Alaska, Sept. 5th and 5th; at State Convention at Rockford 7th, 8th, and 9th; at Plainville 15th and 16th.

From San Buena Ventura, California, comes a communication signed by nine persons, male and female, charging Mrs. Carrie M. Sawyer with fraudulent practices. purporting to be spirit manifestations. We give our friends the benefit of their statement, but must remind them that absence of manifestations under newly imposed conditions is not conclusive evidence of lack of genuine mediumistic powers. When Carrie lived in Chicago, she was detected in fraud but we had hoped she had ceased to practice it; we know she has strong mediumistic powers.

Commencing on September 11th, and continuing one week, a camp-meeting will be held by the Spiritualists at Cassedaga Lake, Chautauqua Co., N. Y. Good speakers and many mediums will be present, and all others are invited.

A correspondent after writing six pages concludes, "I write in haste," etc. How fortunate for us he had not leisure.

J. H. Lowis, is lecturing in Kansas, on terms entirely too reasonable for his own good. He may be addressed at Ossawatomie.

Thomas Cook, writes from Winnebago City, Minn., that he has been ill, but now is convalescent, though unfit for labor.

Andrew Jackson Davis is now visiting Mt. Desert, Maine, from which place he will go to the White Mountains.

The London Spiritualist copies from the article recently published in this paper from the pen of Dr. Geo. W. Carpender, of South Bond, Indiana. Dr. Carpender's lectures are sound, and when not too deep for the comprehension of the common mind are highly appreciated.

Dr. John H. Rauch, aided by the Society of Physician's and Surgeons, is engaged in manufacturing public opinion in favor of a law recently enacted by the so-called Legislature of this State. We would suggest that a large quantity of unneccessary labor may be avoided by testing at an early day the constitutionality of this enormity. However a test case is not what these "regulars" want; their strongest game is bluff. We trust no magnetic healer will lose any sleep on account of these men.

Mrs. H. Morse's appointments are as follows: Rockford, Ill., September 7th, Sth. and 9th; Chester, the 16th, 17th and 18th; Diamond Dale Grove meeting the 22d, 23d and 24th; Buchanan Grove meeting, the 29th and 30th; Battle Creek, Mich., first Sunday in October; Second Sunday at Grand Rapids, and third at Trent

Major W. M. Taylor, of the Evening Post, is a candidate for clerk of the new Appellate Court of this district. Major Taylor is our old time friend, army comrade and busipartner; we know him well and know of him, only good. He was a brave soldier, a good man, and will be remembered as the late clerk of the Supreme Court at Ottawa, where his genial ways and prompt attention endeared him to the Judges, the Bar and the public generally. We wish him success in his present candidacy.

Philadelphians who desire to buy single copies of this paper, will find it on sale constantly at either (of the following places: Dr. J. H. Rhodes, 20 North Ninth St., at the post office news stand and the Central News Co., 505 and 507 Chestnut St.

John B. Haskell sends \$6.30 for JOURNAL, but fails to give his post office address.

Ben Cooley, Spirit artist of Matawan, Mich., would like to visit the South the coming winter, particularly Memphis, Tenn., and Little Rock Arkansas. Bro. Cooley is an excellent spirit artist and should be encouraged. We hope he will get numerous responses from the South.

Giles B. Stebbins, of Detroit, Mich., will speak at DeRuyter, twice on Sunday, Sept. 16th, also on Monday and Tuesday evenings, Sept. 17th and 18th.

France Chandler is the name of one of the most expert railroad men and finest gentlemen that ever lived in this city, so noted for both. He has for some years been Assistant General Passenger Agent of the Illinois Central Railroad. That road having now come into full possession of the direct line to New Orleans, Mr. Chandler has been promoted and placed in charge of the passenger business at the New Orleans end of the route. To be selected for a position of great trust and responsibility by such a corporation as that controlling this magnificent line, is an indication of the business capacity of Mr. Chandler. Though retiring in manner and reticent in speech, no truer or more manly man ever left Chicago or entered New Orleans. We commend him and his road to our friends.

Mrs. Cora L. V. Richmond's address at Grow's Hall next Sunday evening, will be on this subject: Creation and Materialization compared in the light of Modern Spiritualism, by a student of Humboldt.

BASTIAN AND TAYLOR:-These two notell mediums have returned to their home in Chicago, after a successful sojourn at the Cascade, New York. They seem to have been invigorated in consequence of their visit there, and will now hold circles each night in the week except Saturday. They speak in high terms of the Cascade and the very, kind treatment they received from Mr. and Mrs. Andrews. They enjoyed themselves splendidly while there.

Mrs. Enma Hardings Britten, and her husband Fr. William Britten, were to sail for San Francisco, Cal., Wednesday, Aug., 20th. We understand that a lecturing tour embracing perhaps Australia in its limits, is before them. We wish them the completest success, and bespeak a cordial welcome for them wherever they may go .-Banner of Light.

We are willing to acknowledge the surpassing intellect with which Boston is saturated, and it is with extreme diffidence that we venture to ask our happily located cotemporary, how our amiable friends are to sail to San Francisco, via. Cleveland, Chicago, Lincoln Nebraska, and other points, which have been so fortunate as to seeure the services of the eloquent Mrs. Hardinge Britten for lectures while en route to California? We presume, however, it is usually plain sailing for most people when they once get headed towards Chicago. The attractions of our city are so great that all obstacles are easily passed.

.We would invite the special attention of our readers to the advertisement of Dr. Kayner which appears in another column of the Journal. The Doctor has been long and favorably known to the public as a very successful healer and lecturer, and we personally know him to be a man of rare talents and strict integrity in whom the afflicted may rely with confidence.

The Grand American Idea, a paper projected in the brain of the irrepressible A. Kelly Pease, (Albert Peace) has had its birth indefinitely postponed. Our salt water cotemporary may now rest in peace and draw a long breath; it will not be annihilated for some time yet, and in the interval it can do a charitable deed and heap coals of fire on Atherts head by telling the New England people that he is located at Lowell, Mass, and is just famishing to enlighten that country with his wisdom and experi-

The Play of the Jesters.

"He jests at sears that never felt a wound."

A correspondent at the East, who seems to be both serious and facetious, referring to the sprightly passage at arms between Jo Cose and S.B.B., gives us the benefit of his views as follows:-

THAT "FLUTTER!"

[From the Banner of Light]. When a gay sportsman fireth off his gun, And sees soon after something of a flutter, He readily concludes some one has lost

Thereby a power to cat his bread-and-butter.
One day I took the barrel of my pen,
Put in a squib, and up and fired away;
Then looked to see what small or great effect The squib, thus fired, had wrought on human clay. Thought I, if this light thing shot in the air

Has struck come one and thus produced a echism. He probably will rise and loud declare Twas wrong in me to hit his organism. But not a sign in these United States

Toward which I'd almed-most daring tried my wit on. None felt the aquib. "Wait," said a kindly voice: "Perhaps you'll see a flutter in Great Britain."

Hub, 8 9, 77.

Mr. Editor:—When the lively individual who has something to do with the flying artillery of Spiritualism in the East, has touched off the balance of his little squibs, aimed at organization, perhaps his standard bearers may find time and space to seriously discuss a very important subject. Until then it will be in order for Jo Cose—selfcharacterized, by implication, the "gay sportsman" of the spiritual field, (Easy-going jester about great principles and important interests)—to continue his pleasant business for his own and our amusement.

But it may be observed that such gay sportsmen as this Merry-Andrew, are apt to be rather heartless in the indulgence of their passion. Perhaps, after all, this is rather apparent than real; and yet they selder that their passion to redeat that dom pause to reflect that,

Of all the griefs that harrass the distressed. Sure the most bitter is a scornful jest."

O no: it can hardly be expected that they will stop to consider. When one goes out hunting with a spiritual blunderbuss charged to the muzzle with explosive elements we know what he is after, and he is bound to startle the game. It is his business to find something to shoot at, and his pleasure to see "that flutter." Success always open ates as an incentive to further exertion: and we may reasonably expect that our "gay sportsman" will forthwith pick his flint and try again, when somebody else-hit in foreign parts—will be left with a very heavy but portable pain in "his organ-

In the meantime if any other spiritual sporting character has the barrel of a quill, that can be readily converted into a similar that can be readily converted into a similar implement; and, especially, if he would like to distinguish himself by discharging his paper-pellet pop-gun at any one of the eternal laws of Nature, it is a good time now to load up and blaze away! On the whole, after mature deliberation, we yield to the conviction that this light infantry practice of our "gay sportsman" will neither split the Hub nor exchange the Rock of Ages. Joseph, if you have swabbed that fowling piece, it will be safe to fire again. piece, it will be safe to fire again.

"To prove who gave the fairer butt, We show the chalk on Josie's coat."

Correction.

MR. Entror:—In my article, entitled,—
"Where is the Schoolmaster"?—published in the Journal of the date of September 1st, an error occurred in the hurry of transcription for the press, which might suggest that the schoolmaster was not in Gotham at the date of our communication. We are constant a property of the disare generally supposed to recognize the distinctions between nouns and verbs. In the fifth paragraph defining the word function for the words to perform or execute, read performance or execution.

S. B. BRITTAN.

Ax undertaker of Dallas named Linskie An uncertaker of Dallas named Linker disinterred the remains of a man whose family was unable to pay the funeral expenses, removed them from the casket and reinterred them in a pauper's costs. Linakis electroyed the casket. We have not before heard of a similar transaction. Linking can pass up head.—Corsional

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person sending the name, plane, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journal in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in saivising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who ap preciate its value.

Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.

Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.

Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass.

Wm. A. Alcott, Inspirational, Burby Line, Vt.

Mrs. Mc. Allbe, Inspirational, Derby Line, Vt.

Mrs. Emma Hardiage-Britten, 118 W. Cheater Park, Boston,

Mans. E. Jay Bulloce, Inspirational, 315 W. Sal st., N. York,

W. S. Bell, Ideral, New Bedford, Mass.

Mrs. E. Jay Bulloce, Inspirational, 315 W. Sal st., N. York,

W. S. Bell, Ideral, New Bedford, Mass.

Mrs. A. P. Brown, Inspirational, Box 418 fony Creek, Comp.

J. P. Brown, M. D., Philosophical, Whiteaboro, Texas.

Mrs. A. P. Brown, Inspirational, Battle Creek, Mich.

J. P. Brown, Inspirational, Battle Creek, Mich.

Mrs. A. P. Brown, Inspirational, Battle Creek, Mich.

Gr. J. K. Balley, care of Religio Philosophical Journal, Chicago,

S. P. Beet, Inspirational, Granger, Dunn Co., Wiscomin.

James Cooper, M. D., Bellefountaine, Ohio.

Geo. W. Carpender, M. D., Trance, South Bend, Ind.

G. C. Castleman, Knob Nostor, Mo.

Mrs. M. F. Cross, Trance, W. Hamstead, N. H.

Robert Cooper, 313 Washington at., Boston.

D. Dean Clark—address care Religio Philosophical Journal,

John Crapsey, Inspirational speaker, Heron Lake, Minn.

Lura A. Crapsey Inspirational speaker, Heron Lake, Minn.

Mrs. A. P. M. Davia, Inspirational, South Lowell, Alabame,

Norwood Damon, 8 Tyler street, Boston.

Mrs. A. P. M. Davia, Inspirational, South Lowell, Alabame,

Dr. Geo. A. Fuller, Sherborn, Mass.

Rersey Graves, Richmond, Ind.

Miss Losale N. Goodell, Inspirational, Amherst, Mcs.

J. H. Harter, Amburn, N. Y.

Mrs. L. A. Joscelyn, Santa Cruz, Cal.

Mrs. S.-A. R. Heyder, Grass Valley, Californie, Mich.

Mrs. Cara L. V. Richmond, Trance, Montgomery, Ill.

Wm. F. Lyon, Normal, Bairational, Speaker, Disco, Mich.

Mrs. L. A. Fearsoll, Inspirational, Speaker, Disco, Mich.

Mrs. L. A. Fearsoll, Inspirational, Fort Senecs, Oilce, Mich.

Mrs. Cara L. V. Richmond, Trance, Adrian, Mich., hax 1,505.

Dr. A. B. Spinney, M. D., 204 Woodw Lecturers.

Mediums, Clairvoyants, Trance, &c.

Allen, Inspirational, trance, Aucora, N. J.

T. Andrus, 365 Wilson ave., Cleveland.
Adde Ballon, Spirit Artist, 415 Cinet., San Francisco, Cel.
h Anthony, 722 Fairmount ave., Philadelphia.
Kato Hisde, 51 S. Haistead st., Chicago.
O. A. Bland, Test, 214 W. Randolph st., Chicago.
DeWolf, 285 W. Madison st., Chicago.
A. D., Howes, Eldora, Iowa.
Jack, M. D., Haverhill, Mass.
Wm. Jordan, inspirational, Thornton, Mich.
T. J. Lewis, 485 Waverly Ave., Brooklyn, N. Y.
T. D. Munn, Trance, St. Charles, Ills.
Maucks, 1525 Park ave., Philadelphia,
Jennie Potter, 136 Castle at., Borton, Mass.
Kelly, Blahop Court Hotel, Chicago.
S. R. Relly, Blahop Court Hotel, Chicago.
S. R. Rolly, Blahop Court Hotel, Chicago.
A. D. Sherman, Psychometric, Adrian, Mich.
E. Thompson, 2123 Brandywine st., Philadelphia,
Add Turk, 332 W. Lake st., Chicago.
Add Turk, 332 W. Lake st., Chicago.
And Turk, 332 W. Lake st., Chicago.
And Turk, 332 W. Lake st., Chicago.
A. P. White, Trance, International Hotel, St. Poul, Minn,
Healers. Mediums, Clairvoyants, Trance, &c.

Healers.

Dr. J. E. Briggs, 121 West lith st., New York.
D. Habbitt, D. M., Science Hall, 41 5th st., New York.
D. Habbitt, D. M., Science Hall, 41 5th st., New York.
L. I. Bushnell, 433 W. Randolph st., Chicago.
rs. L. O. Bucklin, 523, W. Madison st., Chicago.
rs. L. O. Bucklin, 523, W. Madison st., Chicago.
rs. L. O. Bucklin, 523, W. Madison st., Chicago.
rs. L. O. Bucklin, 524, M. Madison st., Chicago.
rs. L. O. Bucklin, 524, M. Madison st., Chicago.
rs. M. Edson, North Lansing, Mich.
r. Wellow, 51 Edirange st., Boston,
r. J. C. Howes, Marshalitown, Iows.
r. Win, R. Josedyn, Sants Cruz, Cal.
s. W. Jewett, Shepherd Home, Vt., Spirit Magnetic Physician
Mrs. Mary L. Jewett, Clairvoyant and Trance, Hoffmad, Vt.
Dr. T. J. Lewis, 485 Waverly Ave, Rooklyn, N. T.
Mrs. Dr. M. Lowis, 50 Williard Place, Chicago.
Dr. J. Lewis, 485 Waverly Ave, Rooklyn, N. T.
Mrs. Dr. M. Lowis, 50 Williard Place, Chicago.
Dr. J. Chicago.
Dr. J. Swanson, 1027 Mt. Vernon st., Philadelphia,
J. H. Hhodes, M. D., 259 N. 59th st., Philadelphia,
J. H. Hhodes, M. D., 259 N. 59th st., Philadelphia,
Dr. J. Swanson, 18 N. Taroop street, Chicago.
Andrew Stone, M. D., Troy, N. Y.
Mrs. E. Thompon, 172 W. Mindison st., Chicago.
T. Vogl, P. O. Bar, 2468, St. Louis, Mr.
Dr. J. Wilbur, 147 W. Washington st., Chicago.
Mrs. A. G. Wood, 222 W. Sith New York.
Mrs. Washington St., Chicago.
Mrs. A. G. Wood, 222 W. Sith New York.
Mrs. Washington St., Chicago.
Mrs. A. G. Wood, 222 W. Sith New York.
Mrs. Washington, D. (1)

Wain, 355 W. Medison et., Chicago. C. White, Magnetic Healer, 521 16th et., Washington, D. C. Daniel White, 215 N. 18th et., St. Louis, Mo.

Mediums-Physical Manifestations.

Bastian & Taylor, 180 E. Adams st., Chicago.
Mrs. C. B. Bilm, 1027 Ogden St., Philadelphia.
Bangs Sistera, 19 May st., Chicago.
Mrs. Mary Hollia, 22 Ogden ave., Chicago.
Mrs. Emma Jeffries, Test, 83 S. Halstead st., Chicago.
Mrs. Annie Stewart, Terre Haute, Ind.
Dr. E. J. Witheford, 231 W. Madison st., Chicago.

Grove Meeting.

The Annual Convention of Spiritualists of the Susquellanna and Chenango Valleys, will take piece September, on the 7th, 8th and 8th, at Binghampton, N. Y., at the junction of the Susquehanna and Chenango rivers. Speakers now engaged are Lyman C. Howe, of Fredonia, N. Y.; Dr. L. K. Coonley, of Vinehand, N. J.; others are invited. Prominent mediums will be in attendance.

E. C. Leonard.

Spiritual Pic-Nic.

There will be a basket-plante held at Brown's Hall, George-town, on Saturday and Sunday, Sept. 2nd and 2ird. Warren Woolson, of Morth Bay, and other speakers are expected to be present; also good music in attendance. Bring along your baskets well filled, and also camping material. There is abundant capacity for accommodating nearly a thousand people in the hall. Stoves will be provided for cooking purposes. Mus. JULIUS HILL. DeRuyter, N. Y.

Spiritualist Convention.

The annual convention of the Iowa State Association of Spiritualists will convene at Iowa Falls, Sept. 13th, 1877, and continue four days, at the same time and place, and in conjunction with the Spiritualist Camp meeting to be conducted by the State Missionaries, Godfrey and Andrews, as per their advertisement. A large gathering and good meeting is anticipated. All are invited.

JOHN WILCOX, Pres't. Ella J. Skinker, Sec'y.

The Spiritualists of Central Iowa will hold a four days' camp meeting at Iowa Falls, commencing Sept. 13th in a grove near the depot and adjacent to the banks of Iowa river. Several speakers from different parts of the country are expected to be present. The meeting will be conducted by the State Missionaries O. H. Godfrey and W. H. Andrews.

Michigan Grove Meetings.

At South Haven, Mich., Ang. 4th and 5th; at Fowlerville, Michigan, Sept. 15th and 5th. These meetings will be held under the austices of the State Association. Dr. Splining and other speakers will be in attendance. Mrs. L. R. Batler, Sept. 22-18tf.

Northern Wisconsin Spiritual Conference.

Spiritualists, Liberalists and Freethinkers, the Northern Wisconsin Spiritual Conference will convene in Spiritualist Halt, Omro, Wia, Sept. 14th, 15th and 16th, 1817. Engaged speakers, W. F. Juniscon and C. W. Skewart. All other speakers are invited to participate. Mrs. Mary Severasce, of Whitewater (the best psychometrist) will be at this meeting. A. B. Severance, of Milwankes, has also promised to be with ms. Officers for the censuing year will be elected. The best of vocal and instrumental music is engaged for this occasion. Friends, bring your well-alied basicus. Dinling room attached to the hall where meeting will be severed up to because who wish at cost. Satarday greaning, will be devoted to a social party. Let every one laterested in trath be on hand. The pistform is free.

Dr. J. C. Phililips, Sec'y. Dr. J. C. PHILLIPS, Sec'y.

Michigan State Association of Spiritualists.

The Berni-Annual meeting of the Michigan Association of Spiritualists, will convene at Rockford, Rent Co., Sopt. 7th., with and 8th. The nesson of the year being flavorable, a large attendence, and representation of free thinkers is anticipated. Lat us house to begin a new are in the years of Modern Spiritualism, wherein a well organism gracified work shall success. It is not a secondary meeting of the Association, will please send their name, and \$1.5t. as a fee for membership, to Dr. J. V. Spectonia, and \$1.5t. as a fee for membership, to Dr. J. V. Spectonia, and the secondary of the secondary, materially, our interests and all us to the better farther, materially, our interests. During the immerst months we wish to call at many grow meetings are compared to know of our faits. Any local noticety, or bless destrous of organizing one, who may have hoteling seen a gentleman, and correspond with the Secretary, at Buttle Creak, and thereby completes that arrangements for each, and thereby completes that arrangements for each, and thereby their choices of influence. We use scalely invite all lecturers in the Outer to stoud the nearly attributed an arrangements for each, and the relative complitude our others, and mathematical convention, as we hope to complitude our others, and mathematical convention, as we hope to complitude our others, and mathematical convention, as we hope to complitude our others, and mathematical convention, as we had work for all willing to labor in the live of the convention.

Friends of Human Progress.

The twenty second annual meeting of the Friends of Ruman Progress, of North Collins, will be held in Hemlock Hall, Brant, Erie Co., N.T., on the Int day of Angust, and the lat de 2nd days of Sept., 1872, opening each day of ten o'clock a. M. Mrs. Lydia A. Pearsail, of Disc., Mich.; Giles B. Siebbins, of Detroit, Mrs. R. L. Wasson, of Fituscille, Pa., and others will be present to address the people. Committee—Geo. W. Taylor, Levi Brown, Ella Dillingham, Ellah Brown, C. S. Rathbone.

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Prayer a La Mede.

Give me an eye to others' fallings blind-(Mrs. Smith's new bonnet's quite a fright behind?) Wake in me charity for the suffering poor-(There comes that contribution-box once more!) Take from my soul all feelings covetous-(I'll have a shawl like that or make a fuss!) Let love for all my kind my spirit stir-(Save Mrs. Brown; I'll never speak to her!) Let me in truth's fair pages take delight— (l'il read fhat other novel through to-night!). Make me contented with my carthly state-(I wish I'd married rich; but it's too late!) Give me a heart of faith in all my kind-(Mrs. Brown's as big a hypocrite as you'll find!) Help me to see myself as others see— (This dress is quite becoming unto me!) Let me act out no falcohoods, I appeal-(I wonder if they think those enris are realf) Make my heart of humility the fount-(How glad I am our pew's so near the front!) Fill me with patience and strength to weit-(I know-he'il preach until our dinner's late!) Take from my hearteach grain of self-conceit-(I'm sure that gentlemen must think me sweet!) Let saintly visions be my daily food— (I wonder what they'll have for dinner good!) Let not my feet sche on the road to light-(Nobody knows how these shoes pined end bitet) In this world teach me to deserve the next— (Church out! Charles do you recellest the text?)

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Then sing, trumplant sing, The reign of tyrant creed is o'er, Consers of the choicest incomes bring and be enclaved no more.

Rejoice ye lowly ones rejoice And stand for new-horn rights, Line to the inner-warning voices Heed not felse beacon lights.

A FALSE COMMUNICATION.

J. Frank Haxter and Lake Pleasant Camp Meeting-A "Test" that Calls for an Explanation.

There is probably no public medium in New

England more conerally respected and considered to be above trickishness by Spiritualists, than J. Frank Baxter There has not been a whisper or a suspicious circumstance to weaken the universal confidence to his honesty. Mr. Baxter is not one who advertises to give private sitting to individuals, although he has frequently done so. His forte is to lecture, and either in the midst of it or at the close, names, dates and circumstances are announced purporting to be connected with some persons who "have passed through the change called death." Whether the audience was large or small, these brests" were invariably recognized, to the aggregate, it is said of many thousands. fact that a well known public character, a negro, whose death had been falsely chronicled in 1875, and never denied, but who is yet living, came "through" Mr. Baxter, at the Spiritualists camp meeting, Lake Pleasant, Montague, engendering a dispute in the audience as to whether he was dead or alive. A telegraphic inquiry elicited the response that he had not passed through the hands of an undertaker. The skeptic would naturally say, as has been often said, though never, as in the present instance, with a show of proof, that Mr. Baxter obtained this information from the newspapers; and were there not other evidence in favor of his mediumship, the impartial Spiritualists might lean to this opinion That he as given, however, names, dates and facts that never could have been gleaned in this manner, many can testify, and no doubt can exist that he is a reliable medium; consequently he is entitled to a hearing, and the philosophy of the manifesta-tions must be examined, to ascertain if any reasonable explanation of this circumstance can be offered. On the morning of the day that the "test" was given when Mr. Baxter came on the platform. was given when Mr. baxter came on the phatorm, he did say, "Attica, my guide has warned me to be careful to-day, but I don't know what she means." This in itself is quite remarkable, for he is not in the habit of making similar remarks. "Attica," since the occurrence, explained that Mr. Baxter had been overworked, and was therefore negative. to any influence; she saw danger threatening, but did not know in what shape it might appear; she gave him warning; the singing of a comic negro song attracted mischevious spirits, one of whom made the communication that caused the trouble... The explanation is consistent with the principles of the spiritual philosophy; and the views of the skeptic are also reasonable, except when the character of the man is taken into consideration. So too, in the light of the teachings of Spiritualism, the result is what might be possible of a gathering like that at Lake Pleasant the present year. Every other tent almost holds a public medium, as the signs indicate at least 50 or 75; while some of them are genuine, and ladies and gentlemen as well, there are also in the camp many exposed frauds The explanation is consistent with the principles there are also in the camp many exposed frauds and doubtful characters. If Spiritualists do not observe the teachings of their own philosophy, and guard their mediums from all unfavorable condions, and if mediums cannot learn the lesson constantly being taught them that they cannot enter every influence without being affected, it must not be a matter of surprise that the critical observers detect that which will bear other and reasonable interpretations adverse to Spiritualism as any that can be advanced to defend it.—Boston Sunday Herald, Aug. 26th.

Really, we can not see anything peculiarly startlight about this, only in connection with "Attica," who foresaw some danger without knowing its character, illustrating in a marked degree the potency of thought, which seems to forcehadow its object when concentrated upon a certain individual. No doubt the fun-loving, frolicksome spirits projected their own dark designs around the medium. hence Mr. Baxter's guide foresaw that something outside of the usual routine was going to happen, without being able to predict its true character. There have been cases without number where spirits still inhabiting a mortal body have communicated, or manifested in various ways. While Mrs. Cora L V. Richmond was lecturing one Sunday at Grow's Opera Hall,—in the very midst of her address, Mr. Richmond, her husband, felt several distinct rape upon his forehead. After the lecture, and on arriving home, he saked Mrs. R. where her spirit had been while her guide was using her organism to lecture. She remarked that she stood by his side, and she thought she would make her presence known by touching him on the forehead. This incident is illustrative of the fact that the spirit often leave the body temporarily and communicates with others.

While visiting Dr. Witheford on one occasion we were startled by the spirit of an Irlahman (named Michael Brew, who was at one time in

the employ of this office) taking presention of the Doctor's organism, and giving us a mossage stating that he died a short time previously in New York City. His gestures, voice, and actions throughout were perfectly characteristic of Brew, although Dr. Witheford had never seen, nor even heard of him, and we were not thinking of him at the time. It happened, however, that he was not dead, but is alive and well to-day. Whether Brow's spirit actually communicated, or was personated by some other spirit familiar with his life, we can not determine. These false communications teach an important lesson however. If all messages from the other world were absolutely true, man would rely too much on the spirits-he would to a certain extent lose his own individuality, and become weak and irresolute in mind. Carry one arm constantly in a sling, and how, weak it becomes. Seek advice on all matters from the spirits-seek advice from them, however trivial, and the mind loses its force, the perception becomes dull, and the object of this existence to a great degree subverted, and then comes the false communication, a reaction takes place, and the recipient of the bad counsel as well as the good, stops, considers, reflects, and finally concludes that he must to a great degree work out kie own salvation. "Coming events cast their shadows before," is beautifully illustrated in Mr. Baxter's case, and shows, too, the clear discernmont of his guide, who saw a cloud near him, and know that it would burst, but the result she could Bas diving.

A MOTRER'S PREMONITION.

Trath Stranger than Eletion.

It appears from the Pittsburgh Disputch that a for days since Wilson McCandless Reed, a boy 11 yours old, son of Robert A. Read, who lives at No. 105 Center Avenue, Pittsburgh, took his father's dinner to him where he works, at the new gasworks on Second Avenue. On the way back the had concluded to take a bath in the Monongahela. It seems that the boy could swim indifferently, but had never been in the river, and after going into the water a few feet to a ledge where there is a perpendicular offset, stepping from the ledge he found himself floundering in 15 feet of water, and becoming frightened. lost presence of mind and was unable to put his knowledge of swimming late practice. Young Reed was accompanied by a boy, who ran frantically up the bank and gave an alarm at the top of his voice. The boy's shouts attracted the attention of a number of people, but sefore they could reach the scene, the unfortunate had had sunk for the last time. A number of ex-pert divers set to work to bring up the body, but they were unable to find it. At last a curious superstition was employed, and is said to have been effectual. One of the boy's shirts was thrown into the river, where he had gone down, and, it is said, floated on the surface for a time, and finally settled to the bottom, at a certain place which proved to be the resting place of the body, which was then drawn out. The belief that the shirt of a drowned person when thrown into the water will follow the body, is well spread, absurd as it appears. Another strange incident is related in connection with the case. A lady had been com-missioned to break the news to the unfortunate mother, and when she arrived at the house, she asked for him in an indifferent way, in order to lead the mother to the knowledge by degrees. The mother appeared to divine her errand at once, and replied, "Oh, he's drowned; I saw his body in bottom of a tub." (The family washing had been bottom of a tub." (The family washing had been done during the day.) Coroner Thomas held an inquest, and a verdiet in accordance with the facts above related centerning the drowning was rend-

A FLYING SAINT.

A Medium in the Catholie Church.

It appears from an exchange that the Rev. Gottfried Gentzel, a German Protestant elergyman. has published in Psychie Studies an account of the medial powers of Joseph of Copertino, a saint of the Roman Catholic Church. His "Life" was written by Roberti Nuti, who had himself seen many of the occurrences, and who received an account of the others from eye-witnesses. Among these was no less a person than Pope Urban VIII, who, when Joseph was about to render the accustomed homage to His Holiness' toe suddenly saw the saint raised and floating in the air before him. The Duke Frederick of Brunswick, in the year 1650, joined the church after seeing him levitated while attending mass at Assisi. One Christmas night he invited some shepherds to joh in the 'Adoration of the Christ-child." Scarcely had he heard the sound of their pipes in the distance when he gave a sigh, and then with a loud cry flew like a bird from the centre of the church up to the high altar, a distance of 50 feet. He remained poised for a quarter of an hour, and was seen to touch the tabernacle, which contained the Host. None of the burning wax lights with which the alter was covered, fell down, neither did his robe catch fire. At another festival he was praying with some monks at the Holy Sepulchre, when he suddenly rese up in the air ard grasped the holy cup. More marvelous still was the occasion of the planting of a crucifix on a little eminence between Copertino and the cloister of Grotella. After the side crosses had been erected, it was found that the middle and larger one was so heavy that the united strength of ten men was in sufficient to raise it to its place. Burning with religious fervor, Joseph was carried through the air from his station at the monastery door, a dis-tance of 80 feet, grasped the cross in both hands, and placed it, as though it had the lightness of a wand, in the socket prepared for it. This cross was afterwards the central object of many extraordinary scenes connected with his flights. His intelligence was of so low an order that the Carnehin monks found him uncoust to the humblest domestic labors, yet his religious insight was such as to cause his conversation to be sought by members of the most learned orders. Mr. Gentzel concludes his paper by calling on students of anthropological and psychological science to in-clude in their researches the rich and interesting field of Roman Catholic annals, and to note how far a religious zeal affects not merely the belief in. but the actual production of many remarkable so-called supern atural phenomena.

A LIZARD.

A Sufferer Believed by a Medium.

For a few days past, the people of this city have heen excited by the rumor that Miss Hattle Hoyt, a young lady, age about eighteen years, daugh-ter of Mr. L. W. Hoyt, had recently been restored to comparative health. Some years ago Miss Hoyt was thrown into all sorts of trouble. She became dyspeptic and fretful. Her troubles increased and physician after physician was called to give her relief. She has been subject to fits. as many as ten in an hour. Her case was unfathomable to all except to Dr. Charles F. Harrington, clairvoyant physician. He told the sufferer that she was afflicted by a lizard, or something of the kind in the stomach. Other physicians laughed at the idea. Dr. tiarrington was not then employed, a number of other physicians were however, and they labored year in and year out and no relief rame to the victim, but the trouble grew vorce. Time glided along and finally Dr. flarrington was again called upon. He passed into a clairvoyant state and saw all. There was a into a ciairveyant state and saw all. There was a lizard, full grown, sapping the very existence from its victim. This living monster was seen in the stomach by ihn clairveyant, and the symptoms of the possessor of this disgusting creature were pictured perfectly by the dector. Madicines were administered for a few days, and the monster came forth to open day light. It is a terrible

looking creature, and any one inclined to queston could scarcely believe it ever inhabited a human stomach. The patient has been wonderfully relieved. She is now hereof again and seems to enjoy the life that has been so bitter to her in the past. Prof. Davies of the State University is given and will perhaps ing an analysis of the the reptile and will perhaps give some light upon the matter. In justice to the doctor and his invisible guides, please insert this in your paper.—W. H. Wheelock, Madison, Wit-

Brief Montions.

G. W. Matlock, of Eurels, Nevads, writes: "The JOURNAL has outlived its defamers." John Hall, of Vermont. Ill., writes: "As I have been a constant subscriber for the Journal, ever since it started, I should feel lost without it." W. R. Hill, of Detroit, Mich., writes: "We have recently reorganized our forces here and are making arrangeorganized our forces here and are making arrangements for the coming fall and winter campaign; we have engaged Bishop Beals to commence lecturing here in September. J. H. Lewis, of Ossawatamie, Kan., writes: "We have a good teat medium here, C. W. Chamberlin." G. R. Phaps, of Quincy, Ill., writes: "Anygood teat mediums wishing to visit Quincy, they will be welcome at my house."

Am exchange says that if you want to talk heavy science, say protoxyd of hydrogen instead of ice. It sounds bigger and not one in a thousand will know what you mean.

Concord, Kun.—in inquirer writes: When Matilda Herron was sitting in her own domicile in the Spirit-world writing to Judge Carter, or impressing the medium, C. M. Barras, she says, made his presence known and asked her what she was doing, and she told him she was writing to one carth triend. Judge Carter. He expressing a was doing, and she told him she was writing to an earth friend, Judge Carter. He expressing a wish that he could write, too, she invited him to try and impress the medium. Now here comes up the question, do spirits impress the mediums from their spirit-homes, and thus communicate, and write the same as I write here in my office? I always thought that the spirit came to the medium and influenced them to write and speak? How ara we to understand it?

That depends upon circumstances, whether the controlling spirit is close to, or remote from the medium. Sometimes a complete rapport can be established between different minds, though thousands of miles apart.

Spirit-Life.—W. H. Reynolds, a spirit, says:
Spirit-life is an objective reality. We are as much individuals as when occupying our mortal forms. We have the same peculiarities that we had then, for these peculiarities belonged to the spirit. The body had nothing to do with them. It was but an instrument used to give outward expression to what the spirit felt inwardly. The same kind of duties that afforded the spirit pleasure in the earth form will produce the same effect on the entity when digrabed. If you would have your fuspirit when disrobed. If you would have your fuspirit when disrobed. If you would have your in-ture radient, you have the power to make it so. If you desire to be useful to your fellow man as a spirit, you must cultivate that desire while in the earth form. The spirit, while inhabiting its earth-ly casket, is like a child in its infancy. You can mould it as you wish. But when once permanently fixed time will be required to effect a radical change. The work of changing fixed habits in Spirit-life, oftentimes requires much labor. Years will roll away and there seems but little progress made. Yet there is a standard that must be reach. made. Yet there is a standard that must be reach. ed ere the spirit can experience those holter emo-tions that emanate from the Infinite soul. It is tions that emanate from the Infinite soul. It is peculiarly gratifying to my mind that when work is needed, each one must bear their own share. It is frequently the case in earth life that some will be ever clinging to those who through kindness of heart were willing to sid others. But the system is wrong, and tends to cultivate laziness. A lazy mortal is a pitiable object, but no more so than a lazy spirit. Learn to work out your own position, then are you your own sovereign ruler in spirit as in material life.

Bishop Polk, a spirit, says: Spirit-life when comprehended, presents the most finitule and entrancing theme for study and contemplation known to the unite mind. To know what lies beyoud the gauzy vail of human life has ever been the great study of mankind in all ages of the world. It is the burden of all prayers, and most beautifully have poets weaved into song the longing desire of the soul. While prayers have been offered and tunns oberted the desires of the soul have continued unsatisfied. And why? Because the desired information has not been sought through the divinely appointed avenues. Mankind, educated to a material conception of the demands of life, too often forget that through spiritual channels alone can this information be gathered. The spiritual philosophy alone, explains the avenues over which the unseen messengers of love from spirit-life come and Were all mankind blessed with clairvoyant sight, they would behold countless numbers of angelic forms hovering over them, auxious to explain what there is in the future They are truly min-istering spirits from the All Father, to teach mankind the way from earth's turmoils, to that brighter land, where soul vibrates with soul, and where love, like dewdrops on the flowor, renews the in-ner life, causing it to yield sweet fragrance, that is ever an indication of a true life.

Spiritual Meeting .- The Kendall (III.) County Record, gives an account of an enthusiastic meeting that assembled at the beautiful grounds surrounding the dwelling of Martin L. Ashley, some three miles from Oswego. The speaker of the day was Dr. James Keck, of Montgomery, and his subject, "Cause and Effect." Mr. Keck is an able talker and brings much enthusiasm and energy into the Spiritual field. After the sermon dinner was served under the trees, and a most bountiful one it was. Host and hostess, Mr. and Mrs. Orson Ashley, and others, exerted themselves to make the occasion a pleasant as well as profit-able one, and they succeeded.

Berles J. Huckinson, of Cape Town, South-Africa, is now visiting London for the pur-pose of becoming acquainted with Spiritualism and Spiritualists there. Having examined a plano to make sure there was nothing automatic in its construction, a medium entered the room, and while in several different positions the plane played The manifestation was witnessed by three gentle-

Skepticism and Assertion.-- * * learned (?) skeptic of this place says that I am de-ceived in the slate-writing and materializing, at Dr. W's, and in the voices at Mrs. Hollis'. That she is a ventriloquist, and does the talking herself, (what about the intelligence though?) Now, Col. Bundy, is it not a known fact, that no woman was ever a ventriloquist? And aside from that, not true, that in a dark room, ventriloquists are unable to use their powers successfully? Is it not impossible for them to whisper so that the sound would come, or seem to come from any direction but them? If I am right in my conjectures and the fact were once established, it would do away forever with that argument—that old saw, against mediums. I wish you, Col Bundy, or some other intelligent Liberalist, would test this matter, and give your readers the results. Will you nut? Yours truly—Mrs. Jacob Martin, Cairo, Ill.

The above will be recognized as an extract from a letter published in a late issue. We did not then consider it worth while to notice the questions and only do so now because our attention is called thereto. There ere numerous chronic skeptics, with whom it would be as useless to spend time as with an idiot. No amount of explanation or fact is of any consequence to these unfortunate people. Dr. N. B. Wolfe wrote a book entitled "Sartling Facts in Modern Spiritualism;" the work contains some four hundred pages and much of it is devoted to detailing the history of Spirit Phenomena which occurred in his own residence with Mrs. Hollis as the medium. If these learned skeptics really desire more light let them buy a copy of that work, or do as Mrs. Martin did, spend time and money to visit the medium. It is of no consequence to us and need not be to any of our readers whether these chronic doubters are ever convinced in this would, and in the next they will be so far behind us in develop-ment that we shall never see them, index we are very auxious to watch their continued automish-ment and slow progress. Blooms Official Moir Modern. W. B. Matteson, of Cortland, Illinois, writes: The following account of manifestations occurring at my bouse, through the mediumship of W. E. Stedman, may interest your many readers. We have now been holding circles about three months. Before we commenced holding than the medium was very skending but avanced a desire to was very ekeptical, but expressed a desire to attend circles at my house. The first sitting we got rape; the next rape and table moving, and for the first three or four weeks the spirits would throw ciothing, etc., around the room. About one month ago, they commenced ringing bells, thruming the base wild and throwing things round. ming the bass viol and throwing things around generally. Lately they have entranced the medium. While entranced and his hands secured, they would tie handkerchief's together and throw them on the table for us to examine, then they would tie him with rope from head to foot. About this time the spirits desired a cabinet, and after repeated calls, we manufactured a temporary one by using a bed-room, changing the door for one made of black-cloth, with an orlice near the top. The spirits entranced the medium and took him noiselessly from our midst to the cabinet, laid him on the bed, after which they secured him from head to foot, his feet being thed to the foot of the bed-stead. Then they called for a lim light. Then after sitting three or four minutes, we saw several small, bright, lights at the orifice, and soon after a light that resembled a face, but not sufficiently materialized to be recognized. They then untied the medium, folded the rope and threw it out of the orifice on the table.

Clairvoyant and Mediumistic Cats.

Just so—nothing more or less. J. G. Wood, a prominent minister of the Gospel, in his work entitled "Man and Beast," gives the following:

"It was during the winter of 18—that one evening I happened to be sitting by the side of a cheerful fire in my bedroom, engaged caressing a favorite cat. She lay in a pensive attitude and a winking state of drowsiness in my lap. Although my room might have been without condless it was my room might have been without candles, it was perfectly illuminated by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage. Mamma had not left me many minutes, and the high-backed, old-fashioned chair which she had occupied, remained vacant at the opposite corner of the fireplace. Pass, who lay with her head on my arm, became more and more sleepy, and I pondered the propriety of preparing for bed. Of a sudden I became aware that something disturb-ed the equanimity of my pet. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavored to coax her into quietude, but she struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed an attitude of min-gled terror and defiance. The change in her posi-tion obliged me to raise my head, and on looking up, to my inexpressible horror, I then perceived that a little wrinkled, hideous hag (a spirit) oc-cupied mamma's chair. Her hands were resting on her knees, and her body was stooping forward so as to bring her face in close proximity to mine."

This case, where a Mrs. Davis was sayed from starvation by a cat, was none the less remarkable, and we believe the animal was acted upon by spirits. It appears from the Suffolk (Va.) Herald that some time ago the wife of Mr. Alfred Davis (who was drowned with his two sons in Nansemond river) was confined to her room with protracted sickness, and such was the poverty of the poor man that he was unable to procure the necessary nourishment for her; indeed, as Mr. Davis related the case, the wants of the family must have been of the severest and most trying nature, the family subsisting for several weeks on potatoes and salf alone. During the sad indisposi-tion of Mrs. Davis, and her pressing want for food, a common house cat went into the field and caught a young here and brought it to the house, Mr. Davis took the hare and made it into soup for his suffering wife, which caused a rapid improvement in her condition. The day following the same cat again set out on its mission of charity, and succeeded in catching a partridge, which was likewise brought to the house and delivered as was the hare; and thus it was, through the in-strumentality of this cat, the life of this unfortunate lady was payed from absolute starvation. The facts of the above can be substantiated as correct, ing are given as related by Mr. Davis in person.

Adaptation and Design.—Rev. Mr. Mar-ples informs us that "parasites were sent as a discipline—that is to teach men science, industry and cleanliness." Indeed! What shall we say of the countless species of parasites that live on animal and plant; that prey on heast and bird, and reptiles, and every variety of vegetation in regions of the earth uninhabited by man! Did God make one species of parasite for the anaconda another for the hyena, another for the ostrich, and another for the weed that is poisonous to man, "to teach men science, industry and cleanliness?" Even these parasites are the homes of smaller parasitic forms which prey upon them, as they prey upon the bodies they infest. Many of them are so small as to be invisible to the human eye. Did God make all these forms of parasitic life, often producing discord and death, and living even in portions of the earth where man is not found, and upon insects, reptiles, birds and beasts which he avolds, to teach man science, etc.? What a God theology requires us to acknowledge! And dis-eases, we are told, are "inflictions, designed as punishment for the breaking of the laws of nature." I think I have read such a statement before! What of those diseases that prevailed among animals, those diseases which twisted and reduced their bones as paleontology attest, ages before man appeared on the globe? Were those diseases designed to punish the animals? If so, what was the design of the punishment.

Think of a God causing cancers and malforma-tions, and making disgusting and disease-produc-ing and life-destroying creatures all over the world, ages before man appeared and in regions where he cannot live, just to teach him the im-portance of cleanliness and industry. Mr. Marples very kindly commends to my perusal "Combe's Constitution of Man," a very good book, considering the time it appeared, and well suited to minds that are just Beginning to get emancipated from the thralldom of the Calvinistic theology. I read it twenty years ago. It offers no solution to the difficulties hinted at in this note. But evolution does show the principle by which low and discrete does show the principle by which low and disgust-ing creatures have come into existence, and speak-ing for myself, I believe that principle is efferty neistent with design in nature.—B. H. Underwood

Stade's Plugiarism.—It is not impossible that it was the work of the spirits. Here is a case showing the power of spirits in that direction. Dr. Monck, of England, was the medium. He was fully entranced at the time, and for more than half fully entranced at the time, and for more than half an hour poured forth a flood of eloquent language and thought, which was a masterly and exhaustive exposition of the subject. To test the spirital ability to quote from a book, a gentleman held Dr. Watson's work, "The Clock Struck Three," in his hand, and desired "Samuel," the controlling spirit, to favor them with an appropriate quotation that structured a tion therefrom. He accordingly introduced a quotation of a whole page from the book, and gave the exact number of the page. The extract was a most appropriate illustration of the subject of the address, and was given webalks without the slightest error. Now Dr. Monck did not know, prior to the seauce, that an address would be requested, therefore, he could not have got the quotation by heart beforehand. How easily for this controlling influence to plagiarize, if the medium should write an article for the press. The probability is that Slade's controlling influence, under the plea that there is nothing new under the sun, appropriated the article.

The Bovil and Spiritualism.—The learned Jesuit Father Antonio Bresciani, in writing on Spiritualism same: The devil, in our days, goes to work in a totally different way from that he used to in former tases. How he is so good as to go to sleep with the constambnifile, to dance with tables, and so kind as to write with planchettes, as well as through stelliums, without frightening them in the least. He disease himself in the Particle, Authorean, English, and German styles; he wish drawing rushes, keeps obspectly with ladies of high fault, who go to hear mass every meaning—stell, see home go to hear mass every meaning—stell, see home of pricit communion are too old took to be been dealed to be a sufficient and these who stelling the boundary, in the runnion are too old took took to be been such that who go to hear compelled to builts to contradict that are compelled to builts in many other facts which they themselves are marked to axplets.

It appears that Bishop, the expense, has acknowledged himself a medium. There is a well defined government in Spiritilfe as well as here. Pilmy, the naturalist, describes a light shining tround the heads of certain men. Edward Martiand,—Another of England's foremost thinkers, the author of "Pilgrim and the Shrine," has joined the ranks of Spiritualism. There seems to have been considerable complaint of duliness of business among the mediums of Lake Plessant camp meeting. Virgil says that a harmless flame blazed from the bair of Ascanius. He was undoubtedly a me-Sir Francis Wm. Newman says, "If we drink the heavenly nectar ourselves, others may analyze our juices." Zorosster says, "When you behold a sacred fire without form leap flashing through the depths of the world, hear the voices of fire."

> In Spirit-life the advanced spirits can render themselves invisible to the lower orders, but the lower orders can never conceal themselves from There seems to be electricity in every thing.

S. Jones.

Robert Dale Owen while on earth, could not understand why a spirit that for a long time never failed to respond to his call, should suddenly disappear. He probably knows now. The trials of earth are all blessings in spirit,

beefsteak, and send a telegram with it.

R. C. Kerr, of Marietta, Ga., siludes in tender pathor to the late editor of this paper, Hon. S.

In his lecture on modern telegraphy, Mr. Gage proposes to extract electricity from a piece of

Designed by Jehovah as treasures to be. Wages carned here that the soul must inherit When it gets over the tempest tossed seal DR. D. AMBROSE DAVIS.

E. Buckbee, of Ithaca, N.Y., writes; I have ttended a number of seances at Caseade, with Bastian and Taylor, during the past two weeks, and witnessed most wonderful inaterializations. All were instructed and fully satisfied.

To "IL.." of Mt. Vernon, New York, we would say that some dreams are unaccountable in their nature. True, that was a remarkable coincidence, and may have arisen from the fact that your spirits were in close rapport at the time.

Emerson says "that flearly every men that you meet has a mack on his face, and you rarely see the true face of a man." In Spirit-life, however, no masks are worn. Each one at all times exhibits his true nature.

Wetstein says it is a curious fact that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud, which also contains a prophetic intimation that all prayer will one day cease, except the prayers of thanksgiving.

J. W. Williams, of Sardis, Miss., writest I love the brave old Journal. There is a mag-netism about it that soothes me in my moments of trouble, and drives back the demon of despair, while the words of courage and consolation contained, are balms for every wound. Spiritualism and Reyalty.-A special

to the Chicago Tribune says, "It is reported that Queen Victoria, the Prince of Wales, and the Duke of Argyle are all investigators of spiritual-istic phenomena, and it is furthermore said that the Princess Beatrice is a very fine medium.

Time is a segment of eternity. It is a portion of the infinite projected into the finite. It will not last forever, since there comes a time to every man in which he must bid farewell to the exper-lence gained in time, and enter upon the next stage of infinitude.—Medium and Daybreak. "Cease Thy Weeping Saddened Heart."—This is a ballad by M. C. Vandercook, a Spiritualist. The Phrenological Journal says of

"It is a composition which will sustain a favorable comparison with the song music of the day.
A pretty melody with an easy accompaniment.
Price 30 cents; supplied by the author, whose post office is Allegan, Mich merine, is simply the surplus chemical soul essence passing off the hands and fingers, by the exercise of the Will, as in ordinary every day action of the mechanic; with this difference—to an observer, the mallet and the hammer show some

thing in the hand producing a result, while the mesmerizer shows nothing; but the will and the essence, the two invisibles, are equally perform-ing their duties, and the result in both cases show equally their existence and power. The Shaker.—Elder G. A. Loomis speaks as follows: Our Spiritualism has permitted us to converse, face to face with individuals once mortals, some of whom we well knew, and with others born before the Flood. All spiritual phenomena commonly occurring in the world had an inauguration among us, long before the "Rochester rap-pings." By our Spiritualism we have become confirmed infidels to the foolish bodily resurrec-tion theory; to the untrue and disappointing stonement doctrine; to the monstrous trinity

professing Christianity. The Dend.-Mr. Peebles in one of his lectures described the burning of a corpse that he witnessed in Calcutta, and referred incidentally to the cremation of Baron de Palm in America. He also depleted the Parsee method of exposing their dead upon "The Towers of Silence," and compared it with Christian burial, expressing for himself a preference for cremation. People should not visit cemeteries and lean over newly made graves, as the sickening gases rising therefrom generated disease; neither should they as the custom was in Christian lands at funerals, bend and weep over de-composing putrid dead bodies, even though en-coffined.

scheme; to the cruel predestination belief, and to

all the man-made creeds of the popular churches

Darwinism. - "Take, for instance, the Terra-del-Fuegians, who represent the very lowest point in the scale of civilization. They don't even know enough to procure themselves the necessaries of life, and their habits are bestial. Scientific men are at a loss to class them, whether as men or monkeys. Certainly they have no tails, and they are not four-handed creatures, or otherwise they. are not four-handed creatures, or otherwise they, have all attributes of an apish origin. After them come the Digger Indians, the Bushmen, and Andaman Islanders, all in different degrees of advancement, which would seem to give some plausibility to Darwin's theory. I wish Dr. Peebles would give a more satisfactory solution to this difficult problem." Such are the remarks of an investigator. He might as well ask who made God, as to tell definitely the methods of the origin of man. igin of man.

Another Spiritualist in Prison.—It sp-pears from an English paper that the case of Dr. Slade in England, has been compared and contrast-ed with that of a certain fortune-teller named ed with that of a certain fortune-teller named John Ball, who not very long ago was sentenced to three months' imprisonment and hard labor on being convicted of this practice of his craft. It has been said that the trades pursued by this obscure pretender to the gift of divination and the celebrated American Spiritulist are essentially the same. The two cases are so far alike that each of them involves the quantion how count the law to celebrated American Spiritulist are easentially the same. The two cases are so far alike that each of them involves the question, how ought the law to deal with persons who make a trade of their presumed possession of superinatural gifts? Ball was convicted under an Act passed in the reign of George IV., which distinctly enjoins that any persons professing to tell fortunes, using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impeas upon any of His Majesty's subjects, are to be deemed regues and vagabonds, and punished with imprisciment said hard labor for a period not exceeding three mitatiss. Now, at the risk of differing from many of our readers, we remirre to question the defensibility of this enactation, either on, the grounds of abstract justices or of ultimate expediency. It assumes that the practice of fortune belling is accessfully the patiently of impostors, with the same arbitrariable of decision as that with which, in how long shows the links, withereaft was assumed to be an undecisted fact. Of course, if Spiritualists enables to ground in the exercise of their field-given rights in England, why not come to this country? Only one is healing. We look for a change in that respect soon.—It.

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ste he alludes to, that they have ever since retained their power and reputation, and that both still successfully practise medical clairvoyance, the one in London and the ther in Paris? To balance the few cases of failure by Alexis, Dr. Lee has given his personal observations of ten times as many successes, some of them of the most startling kind ("Animal Magnetism,"pp. 255-277) We can only find room here for two independent and complete tests. The first is given by Sergeant Cox, as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, without any of the party knewing what the word was. This envelope was inclosed successively in six others of thick brown paper, each sealed. This packet was handed Alexis, who placed it on his forehead. and in three minutes and a half wrote the contents correctly, imitating the very hand-writing. ("What am I?" vol. ii., p. 167.)

Now, unless this statement by Sergeant Cox is absolutely false, a thousand failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the *Daily News*. Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurers, whose exploits are quoted by Dr. Carpenter, when they serve his purpose (pp. 76, iii). He was an absolute master of card-tricks, and knew all their possibilities. He was asked by the Marquis de Mirville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book out of his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. Alexis pricked the place with a pin and read four words which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin tried to deceive him, but in vain, and when it was over Houdin declared it 'stupefying," and the next day signed a declaration that the facts reported were correct, adding the more I reflect on them, the more impossible do I find it to class them among the tricks which are the ob-ject of my art." The two letters of Robert Houdin were published at the time (May, 1847) in Le Siecle), and have since appeared in many works, among others in Dr. Lee's "Animal Magnetism" pp. 163 and 231).

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hews "Jack," which is suggestive showing the complete ignorance of many experimenters thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairyoyance ignorance shared in by believers and skepties alike. According to Dr. Carpenter (whose account he informs me is taken from an article by Dr. Noble in the Brittish and Foreign Medical Review of April, 1845). Jack's eyes were "bound down by surgeons with strips of adhesive plasters," over which were folds of leather. Again kept in place by other plasters. Jack then read off, without the least hesitation, everything that was presented to him. But a young Manchester surgeon had his eyes done up in the same manner, and by working the muscles of his face till he had lossened the plasters, and was enabled to read by looking upward. The conclusion was immediately jumped at that this was the way Jack did it, although no working of the muscles of the face had been observed and no looking upward described. Instead however, of repeating the same experiment under the same conditions, but more watchfully, it was proposed that the entire eyes should be covered up with a thick coating of shoemakers' wax! The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated as might have been artisizeted there. lated, as might have been anticipated, there was great glorification among the skeptics; and Dr. Carpenter indulges himself in a joke, telling us that Jack now 'plainly saw, even with his eyes shut. that his little game was up." To any one who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster, properly applied by a medical man on a passive subject, is not to be loosened by impreceptible working of the muscles; and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical skeptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster after the clairvoyance, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and was found that the balls were so turned up that, even were the eyelids a little apart ordinary vision was impossible* Then he was closely watched, and, while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with fliciculty. At the end of the experiments the plaster was taken offstrip by strip by the committee, and it was found to be perfectly secure, and the eyelids, so completely glued together that it * lids, so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the "Zoist," vol. iv., pp. 84,88; and I call the reader's attention to the completeness of the test here, and its demonstration of the reality of clairvoyance, as compared, with the loose experiment and hasty jumping-to-a-concluin the case which Dr. Carpenter thinks alone worthy of record.

worthy of record. Dr. Carpenter next comes to the work of Prof. Gregory ("Letters on Animal Magnetism"), and devotes several pages to assertions as to the professor's "credulity" the "reprehensible facility" with which he accepted Major Buckley's statements, the entire absence of detail as to precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank-note. And yet, he says, referring especially to myself, "there are even now men of high sejentific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable?" Readers who have ac-companied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would far occupy too much space; I must

This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

therefore, refer my readers to Prof. Greg-ory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test case, in which Prof. Gregory sent some band-writing from Edinburgh to Dr. Haddock's clairvoyant at Bolton, who gave in return a minute description of the writer, her appearance, dress, house illness, medical treatment, etc. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarized, and one very completely given in detail. At page 428 is an account of a clairvoyant boy at the house of Dr. Schmitz, rector of the High school at Edinburgh. This boy described Prof. Gregory's house accurately, and the persons at the time in the diningroom (afterwards ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son, and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the, doctor much astonished declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Prof. Gregory's house in detail, and saw a lady sitting in particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs. Gregory had at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Prof. Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travelers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Prof. Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing in Bolton, of the girl Emma, who for nearly two years was under his care, and residing at his house. Many of Prof. Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Sonnolysm and Psycheism." She could not read, and did not even know her letters. The discovery of the stolen cash-box and identification of the entirely unsuspected thief are given in full by Dr. Haddock, and are summarized in my "Miracles and Modern Science," page 64. Again, Dr. Herbert Mayo gives unex-

ance at pages 167, 172 and 178, of his book on "Popular Superstitions." Dr. Carpenter is very severe on Prof. Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, etc., but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a magnetizer for the interest of it, and there is not the slightest grounds for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304). Dr. Carpenter also doubts Prof. Gregory's common-sense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envel-opes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vis-

ceptionable personal testimony to clairvoy-

*Dr. Carpenter says that "the unscaling of letters and the rescaling them so as to conceal their having been opened" are practiced in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being done undetected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Prof. Gregory as having been used in these experiments.

THE RESPONSIBILITY OF MEDIUMS

By Engene E. Crowel, M. D.

Mr. Editor: My views are in full agreement with yours, as set forth in an article entitled, "Untrustworthy Persons Who are Mediums—Our Duty," in the JOURNAL of Aug. 18th, and I believe the est-interests of the cause would be promoted if all true Spiritualists could be brought to view this

spiritualists could be brought to view this question in the light that you do.

I have no sympathy with the disposition which leads many blindly to rush to the defense of doubtful mediums, when accused, upon sufficient grounds, of deception, and this, even when the accusation is made by long tried, experienced, and intelligent Spiritualists, whose only motive may be the vindication of the truth, and a proper regard for the purity of Spiritualism. This indiscriminate and quixetic defense betokens a credulous nature, and a fa sely chivalrous spirit, which, when it results in glossing the faults of the medium, is quite certain to lead to the commission of further acts of deception, and finally to his exposure and disgrace-a disgrace which all Spiritand disgrace—a disgrace which all Spiritualists are compelled to share in the eyes of the world. By some of these zealous but not discrete champions of all mediums, whether true or false, it has been urged that they should have "sufficient strength and independence to enable them to deny having their divine powers tested in any way whatever." For the take of the cause way whatever." For the sake of the cause and of mediums, themselves, I hope never to see the day when this rule will prevail, for then, instead of having one pope, like the Roman Catholics, we will have a host, equally fallible, and the doctrines taught and the miracles performed, will be of a more unreliable and degrading character

than those of the Catholic church Mediums, like all others, should be held to a strict accountability, for a moment's reflection will convince every reasonable mind that the knowledge of their exemption would open wide the doors to every species of charlatanry fraud, imposition, and even crime, and Spiritualism, based though it be upon the immutable foundations of demonstrated and divine truth, would crumble and decay, and its true supporters and

defenders would be compelled to fee from the righteous indignation of outraged so-viety. All good and intelligent spirit teach us to accept nothing from them without proof, or nothing at least which cannot bear the severest tests that our judgment can impose. This is the true and proper method of communicating with them, as taught by themselves, and can it be that this rule, thus approved, should apply only to them and their teachings, and not to their instruments, the mediums, through whom they manifest. Is the instrument of communication less fallible than the communicating intelligence? Does all the risk of error rest slone with the latter, while the former is guileless, and free from error? Experience and observation do not confirm this; but, on the contrary, they teach us the necessity of exercising equal caution in our dealings with both.

If persons professing to be mediums, are detected in counterfeiting manifestations, they should not be allowed to shield themselves under the "plea that their hands or persons have been used by the spirits, for mediums and their spirit guides are for these purposes units—of one mind. An honest medium will always successfully rebel against all attempts at dishonest pracices on the part of his spirit guide, and it is not only impossible for any spirit to habitually or even frequently practice deception through an honest medium, but it is doubtful whether an honest medium exists whose spirit guide is not equally honest. My observation has led me to believe that this is a rule, with few, if any, exceptions. So, if we should be charitably disposed to exonerate the medium from direct action or complicity in the deception, we still have his associated spirit guide to deal with, and we cannot exonerate both; and as they are virtually one in mind and intention, we must, if we desire to avoid being imposed upon, while pitying the medium, shun both, for it is quite as often true as otherwise, that "the spirits of the prophets (or mediums) are subject to the prophets."

Modern Spiritualism appears to have been destined to bear, not only its own proper burdens, the scorn, and even malice of perverse bigotry and opposing interests, and the affected contempt of shallow and thoughtless minds, but, m addition, to encounter the organized attempts of professed friends to foist upon it practices and teachings, which are entirely foreign to its spirit, its objects, and aims, and which, if firmly engrafted upon it, would surely crush out its life, and sink it to the level of those base superstitions which in all ages have defaced the records of humanity; from which noth ing beneficial has ever proceeded, and whose

only fruit is evil. It is far from edifying to hear, perhaps, old and otherwise intelligent Spiritualists, expressing their unreserved confidence in the pretensions of the spirits, appearing at the materializing seances of certain mediums, of being King Belshazzar, or some equally ancient Persian King, or that Geo. Washington, Lafayette, and Talleyrand, should nightly appear at the door of a cabinate of the control of the net, advance a step or two, in a light so dim that the features of the person sitting be-side one could not be clearly discerned, make a half-dozen stiff nods or bows, wave the hands an equal number of times, and then retreat to the cabinet, in a manner plainly indicative of apprehension of seizure by some of the uninitiated. And then others of large—it may be said boundless faith-believe that, at a seance held in Naples, in April, 1876, lifty five spirits manifested, among them Dyonisius of Syracuse, lenseric, Cleopatra, Richard Cour de Leon, Aladdin, Abraham, Melchizedec, Jacob, Moses, Sennacherib, Judith, Samuel, David, Daniel, Mary Magdalene, St. Paul, St. Peter, St. John, and last of all Jesus of Nazareth Then again, at home, we have in Providence a medium, "who is controlled by a band of ancient spirits, who comprise the prophets and seers of the ancient ages. In this band are Joseph and Mary, Jesus and his disciples, and the controller of Jesus, who seems to be the most important character among them all."

When we find people who are capable of seriously believing such egregious non-sense, it is not surprising that spirit can be found who will fool them to their bent, but we do cantend that the opinions of those who are so gradulous as to analytic those who are so credulous as to uphold such imposture should be estimated at their true value, and that neither Spiritualism nor Spiritualists, as a body, should be compelled to bear any portion of the burden of deserved contempt and opproblum which are rightfully due to such opinions and

The path of the true Spiritualist is not strewn with flowers alone; thorns are also to be encountered, and if we would pursue this path successfully we must exercise proper discretion and constant care and watchfulness, lest we lose sight of the flowers in the suffering inflicted by the brambles and thorns which we have neglected to guard against. We should be animated by the spirit of charity in all our thoughts and acts toward each other, and expecially. and acts toward each other, and especially toward mediums, but our charity should be discriminating, and not flow so abundantly as to deteriorate in quality until it is no longer sustaining and helpful. In other words there should be a reasonable assurance that the objects of our charity are worthy of it, otherwise we are unjust to honest mediums, who, alone are entitled to our full confidence and protective care, and such a false course is calculated to render valueless in their estimation the good opin-ion and approval which are so indiscriminately bestowed, and to cause them to become indifferent to either praise or censure.

My advice to all true and honest mediums is to comply with all reasonable, timely and proper demands for test conditions. When a medium professes to render service for pay there is an implied understanding that the payor shall receive a quid pro quo for his money, and to this extent it is a business transaction, and I consider the me-dium bound to extend all courtesy and consideration, as just said, to all reasonable and proper requests for test conditions. This is the business view of it, but beside this is the question, What do the true interests of both the medium and the cause demand, in relation to this subject, and it should be apparent that the course here indicated is the best and most advantageous for both, for the arbitrary refusal to comply with the the arbitrary refusal to comply with the reasonable wishes of investigators invaria-bly leads to dissatisfaction and suspicion, and color is given to, it may be, calumnies which not only react on the medium, disturbing his condition and dissipating his power, but his character and influence are unfavorably affected, and the cause itself infavorably affected, and the cause itself brought temporarily into contempt; whereas, if the requests of the investigator are met in a kindly and fraternal spirit, it is quite probable that not only all this difficulty will be avoided, but that the investigator will be favorably impressed with, perhaps confirmed in, the truth, and the medium secure-a lasting friend. instead of an advancery adversary.

But the reader should not like from West is here said that I am in the of a medium submitting to the seminar or parhaps, Ill-intended demands for saidperhaps. Ill-intended demands in tions, which sometimes are made in sons lacking every qualification necessaries, both of for investigation, or by enemies, both of medium and the cause. Here the medium should not only refuse compliance, but he should be supported in his refusal by friends present. He and they should then decide what is, or what is not, proper to concede.

In my experience, I have always found the most reliable mediums the most willing to submit to reasonable tests, when proposed in a proper spirit and manner. How is it possible to discriminate between true and false mediums, unless it be by testing them? The greatest of all mediums, Jesus of Nazareth, as a materialized spirit, invited the sceptical Thomas to test his substantiality by touching him. This is an emi-nent and forcible example, which none of our mediums can afford to ignore.

With our best mediums of approved hon-esty and power certain unsatisfactory manifestations may occur, unaccompanied by any convincing evidence of collusion or fraud, while there may be possible grounds for suspicion, for the difficulties involved in the exercise of mediumship are always great, and sometimes insurmountable, and the power is often exerted unequally, and is liable in its operation to frequent checks and imperfect manifestations, and with perhaps all mediums this unequal operation, and the partially accomplished results are the principal stumbling blocks in the way of conviction. To condomn a medium upon the accusations of one or a dozen such witnesses, would be unwise, uncharitable and unjust. It is clearly the duty of Spiritualists to defeud the medium against such apparent, but unfounded, aspersions, not by denouncing the probably honest accusers, but by taking measures to demonstrate their error, and the consequent injustice of the charge of fraud, and, if the accusation be groundless, by pursuing this course the innocence of the medium will surely be established, at least in the minds of all intelligent Spiritualists, and this result is, perhaps, more to be desired than that the accusers should be convinced. At any rate, the sensible and proper course will have been pursued, and the cause of truth will not suffer in the end.

The attempts to shield mediums from their responsibility can never result in good to honest mediums. They neither ask nor require such exemption, while, on the other band, dishonest and immoral mediums eagerly avail themselves of the shield which such attempts interpose between them and the consequences of their acts. Their hands are strengthened by all such unwise and unworthy attempts, and they find encouragement and support in their deceptive and sometimes immoral practices while the cause their professed advocacy defiles, is rendered more or less odious to carnest and sensible unconvinced investigators, who may witness and detect their im-



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In this condition I was permaded to try VEGETIER by a friend whom it enred of the same disease, and it seemed as though I could feel the effect of the trut dose through my whole system; and from that moment I began to mend, gradually growing better from day to day; and I followed on with the VEGETIES, until it completely restored me to health, since which time I have been able to perform my duties as a police officer, enjoying good health; and there is no doubt about the great value of VRORTINE in Kidney Complaint and

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