

VOL XXIV. JNO. C. BUNDY, EDITOR.

CHICAGO, JULY 13, 1878.

THE PICKERING SENSATION.

A Singular Revelation.

(From the Vex Popali, Lowell, Mass.)

IFrom the Vex Popull, Lowell, Mass.] On several occasions, during the, past year, accounts have appeared in these col-ramps (copied from other papers) of the mar-velous physical manifestations, by spirits of the departed, in the presence of Mrs. John R. Pickering, of Rochester, N. H. Shrewd and intelligent men, well known to us —residents of Lowell and elsewhere— have visited Rochester and with all their senses alive and awake have witnessed these manifestations, and, unable to account for them on any rational theory, have ac-cepted them as manifestations of spiritual forces. The Pickerings have been engaged in the necromancy, at Rochester, about three years; and apparently so completely had they succeeded in their deception that they ventured abroad, not without earnest inducements for them to do so, from those inducements for them to do so, from those who had visited them, we can well believe. But away from their own home, their ca-reer has been brief and ignominious. The

reer has been brief and ignominious. The story is easily told. About two weeks ago, Mr. and Mrs. Pick-ering arrived at Westford, where they stopped with M. H. Fletcher, a life-long resident of that place and a well known Spiritualist. There several scances were given, so far as we know with the same ap-parently wonderful results as elsewhere. Quite a number of our citizens visited Mr. Fletcher's and were present at the scances. We do not know that any of them recognized the forms or features of departed friends, but if they did not, others did; and the wonder grew, and the fame of the medium increased. increased.

After a week or ten days, the interest

and said—"I believe I must claim the right of sitting next my wife; I shall have to ask you to take another seat." "Certamly." said Mr. Clark; and following Mr. Goward he was put at the extreme end of the circle, so that he was farthest from Mr. Pickering and the cabinet. He had noticed the move-ments of Mr. Pickering and Mr. Goward, and saw the former point at him, so when requested to change seats, he interpreted the conversation as relating to himself; though he had not by act or word, at that the conversation as relating to himself; though he had not by act or word, at the time or any other, expressed the slightest ments of Mr. Pickering and Mr. Goward, and saw the former point at him, so when requested to change seats, he interpreted the conversation as relating to himself; though he had not by act or word, at that time or any other, expressed the slightest intention of interfering with the proceed-ings, nor had the thought to do so entered bis mind his mind.

his mind. The company, according to custom on such occasions, was requested to join hands; Miss Meserve played lively airs, and there was more or less singing. It must be un-derstood that Mrs. Pickering, on entering the cabinet, took her seat in the chair, the curtains fell or closed, but did not entirely conceal the skirt of her dress. This was all the time in sight. Twenty minutes or more elapsed before there was a "manifestation," the time in sight. Twenty minutes or more elapsed before there was a "manifestation." The first figure to make its appearance was that of a woman, of the height of the me-dium. It did not remain long, and no one freeded it as the shadow of a departed friend. The next was that of a man, but cognized it as the shadow of a departed friend. The next was that of a man, but wise that of a man, but considerably taller than the one which had preceded it. Mr. Clark says thaton its appearance his scepti-cism, which had continued up to this time, was somewhat shaken, because it varied considerably from the figures which had preceded it. Still there were the same pe-culiar movement of the arms, bending of the back and turnings about, indicating to him that the *substance* beneath the exterior torms appeared at intervals, until about 10 o'clock, when convinced that the perform-ance was a fraud, he got up from ills chair, weat has the where a has me Perform-ance was a fraud, he got up from ills chair, weat has the where a has me Perform-ance was a fraud, he got up from ills chair, weat has the where a has me Perform-ance was a fraud, he got up from ills chair, weat has the where a have a meaning of the mathere and the perform-ance was a fraud, he got up from ills chair, weat has the where a have a meaning bending of ance was a fraud, he get up from his chair. went back to where Abram Bachelder (in whose company he came) wassitting, where whose company he came, wassitting, where they conversed in whispers—exchanging views in relation to the proceedings, both agreeing that they were being humbugged. "I have seen enough," said Clark, "let's go home." "Hold on!" was the reply; "I want to see the show ended;" and Clark went back to his former position. About this back to his former position. About this time Bachelder said to the young lady who stood near the light, and seemed to have it in charge, that he "would like to catch one of the spirits." To this the young lady re-plied—"Don't you *dare* touch one of them!" having in mind, she says, not the welfare of the spirits, but of the man himself, for she had heard Pickering say he would shoot any person who attempted to touch one of them. Clark had taken up his old position. The pianist played John "Brown's body lies mouldering in the grave," and out came a figure supposed to represent the defunct gentleman whose "soul is marching on." But here again the same peculiarities of the form were observed. However, the shade form were observed. However, the shade was allowed to depart in peace; and af er more patient waiting the bright, airy form of a young girl, in perfect white, appeared dancing to the lively strains of "Fisher's Hornpipe." 'The figure was graceful and beautiful, and elicited exclamations of de-lighted surprise from a number. Up to this time the idea of making a raid on the spirits had not entered Mr. Clark's mind; but he thought he was sure that there was more thought he was sure that there was more substance than spirit even in the beautiful maiden, and if there was to be an expose of the fraud now was the time to do it. The thought had scarcely occurred to him when quick as lightning he sprang across the space that intervened between him and the cabinet and caught the spirit in both arms! He had gained such an impetus that had not the figure in his embrace drawn that way, probably becould not have saved himself from going into the cabinet. As he partially drew the figure forward, he said something which sounded like—"Here is your fraud!" but preceding this there was a feithere descent from the warder. In a frightened scream from the woman. In an instant, or as quickly as his own move-ments/he was met by Mr. Pickering, who delt him a blow; and Mr. Goward came onto him from behind; and catching him by the collar and nape of the neck, hurled him back on to the floor. In this second of time, Clark's shoulders, as he turned about in the cabinet, had broken out one large pane of glass in the window, and the cabinet came down upon the floor. The wildest confusion prevailed, and that some were es-sentially frightened will readily be conjectured. Pickering sprang into the breach, so to speak, in front of the prostrate spirit-girl, who called out to be "covered up;" some shouted for more light; but l'ickering some shouled for more light; but Piekering said, "Don't bring a light; you will kill my wife." One cried out--"She is a fraud; light the gas;" another, Don't hurt her." All the time from the black heap on the floor came the groans of the medium, who was "coming out of her trance." Mrs. C. Famie Allyn, the spiritualist lecturer, de-nounced the woman as a humbig and offered nounced the woman as a humbug, and offered to forfeit \$500 if Mr. Pickering would allow a light to be brought, if his wife was not found in the white tarlatan of the spiritmaiden But he was too busy to consider the proposition, and repeated that a light

In the confusion some one called for the police. Mr. Goward hushed this call, and in good time the place became a little quiet. Mr. Clark gave his name and place of res-idence; and Mr. Bachelder assured them that he would be forthcoming at any time, if wanted; and then Mr. Clark, who was bleeding profusely from a bad scratch he received under the left jaw, on the neck, went home. Others soon followed his ex-ample. After a time—some fifteen minutes —Mrs. Pickering *came out of the trance* and made her way to her room. Mr. Goward directed his daughters to follow her and and light the gas. Hearing this, she called out—"Don't light the gas! It will kill me." One of the daughters thought no, and was about to do so, when she called for "John," her husband, who rushed to her side and forbade the light being struck, the couple retired to their room and wereseen no more that night.

pecting the matter. The bold dash at the "spirit form" was on the spur of the mo-ment, after having thoroughly satisfied himself that the Pickerings were the vilest of impostora. In the corner where the cabinet stood, were found pins, chalky bits of tinsel, &c. other evidences of imposture were discovered. But the greatest revelations came in the morning. Mr. Pickering made his ap-pearance in due time. After the morning salutation, he expressed regret that the sé-ance was interrupted the night before; although appearances were against himself and wife, he said they were abundantly able to explain everything and would do so if allowed to give another. After some earnest talk on the part of Mr. Goward, re-specting the manner in which they had be-come his guests, Mr. Fickering was told that as a beginning of the explanation of affairs, himself and wife must submit to a thorward or an and the second second thorough examination of their persons, and their trunks must also be searched. If no evidence of guilt were found, a further opportunity might be given them to relieve themselves of the stigma of fraud which enveloped them. Mr. Pickering said he was ready to be examined; his wife's room, he thought, was not in proper condition to allow of people being admitted; but he would go and notify her. He went. A few mo-ments later, footsteps were heard going from their room to the bath-room near by, and immediately afterward the water was and minimentatory atterward the water was turned on there. This aroused suspicion. Mr. Goward and Mrs. Nary rushed to the scene; the woman bared her arm to the shoulder and thrusting her hand down the waste-pipe drew from "the trap" a handful of which has spanning and gapwards which of white lace, spangles and gewgaws, which had been used to make up the costumes of the "spirits." Armed with these Mr. Goward once more confronted Mr. Pickering. Informing him that he had secured further evidence that he was an impostor, he said ---"I just give you fifteen minutes to pack up your duds and leave my house! First give me every dollar you have taken from give me every dollar you have taken from the people who have been here to see your infamous swindle, or I will prosecute you to the extent of the law." This the man humbly consented to do. Soon after a car-riage was procured at Huntoon's stable, and shortly the Pickerings and their confede-rate, Miss Meserve, were on their way to Westford, where they found shelter at Mr. Fletcher's, to whom they told *their* side of story, and who was inclined to believe it true. In the afternoon Mr. Goward followed true. In the afternoon Mr. Goward followed them to Westford and gave the true version of the affair, and there considered his duty in the matter ended. The same afternoon Mr. Plimpton denounced them in a public meeting in Grand Army Hall. Mr. and Mrs. Pickering explain the affair by intimating that it was a "put-up" job by parties who had insinuated themselves into the home of the Gowards and arranged things for the purpose of breaking up the scance, to injure them and disgrace Spiritnalism-of course claiming that they are honest and their manifestations genuine. but they are most undeniably impostors. Since their hasty departure from Lowell, Mr. Goward has found at least a bushel of material of which the dresses were made in which the woman personated different kinds of "spirits." Lace, colored cloth, false hair, pieces of a wig, a mustache, bronz-ed paper, silver spangles, imitation bracelets, bits of leather, painted wire cloth for masks, etc.-slashed and cut into numerous pieces, unquestionably with a view of rendering identification impossible -- have been taken from the chimney, where they were thrust through the thimble in the room they occupied. Some of the pieces are slightly burned, there having been an at-

a traud which has ever paid 100 per cent. on the dollar. There is consolation in this. The Pickerings are the basest of impos-tors there is no doubt; that they deserve the severest punishment there is no doubt; and we hope their next scance will be held behind prison bars.

CHAPTER SECOND.

THE LAST SUBTERFUGE RIDDLED.

THE LAST SUBTERFUGE RIDDLED. Mr. and Mrs. Pickering assumed the role of injured innocence, after the astounding detection of Saturday night. They claimed that the disguises found were smuggled into Mr. Goward's house by enemies of the cause of Spiritualism; that Mrs. Pickering was a genuine medium, and they professed to wish an opportunity to redeem their rep-utation, by holding a test scance under any reasonable conditions that skeptics might see fit to impose. Marcellus H. Fletcher, of Westford, to whom they made these repre-sentations, thought it only just that they should be given every chance to prove their should be given every chance to prove their position. He had seen their manifestations under circumstances where cheating seemed impossible; astute men had in his presence vainly endeavored to solve the mystery; deriders of materialization had been ry: deriders of materialization had been bafiled and convinced against their will. He invited the medium to his house to estab-lish the reality of what he considered a sa-cred and beautiful truth; in the interest of public enlightenment he had opened his home freely to Mr. and Mrs. Pickering and their planist, Miss Meserve, at all times re-fusing compensation, helping them substan-tially by his influence in attracture and en-

ed aloud—"Splendid!" "Beautiful!" etc.,etc. The choruses were now sung by the audi-ence with more vehemence than before, and the Spiritualists were evidently in a state of exultation at the triumph of their princi-ples. The more is the shame to the heart-less perpetrators of this gigantic swindle, The next three forms were only partial and indistinct. A hand protruding and way-ing a handkerchief—a face—a foot—always white and ghostlike. Mr. Pickering said, of one of these-That was a darkey, wasn't if ?"

one of these-"That was a darkey, wasn't it?" as though he had expected such a manifesta-tion; but all the audience agreed that he was mistaken. Then suddenly a young man stepped forth; he was apparently clad in dark trousers, white shirt and black necktie. Zephania Goward, of Lowell, inquired, "Is it Frankie?" referring to his nephew, a young man who died two or three years ago. The form waved its hands in acquiesence and retired. Mr. Goward anxiously cried after it, "Come out further, Frankie-do!" and the form again appeared, very "strong," as the Spiritualists phrase is-that is, dis-tinct and satisfactory. It was the most suc-cessful "materialization" of the evening. Next came "Bright Eyes"-an Indian girl who has been considered the medium's own particular "influence" or familiar spirit, by

particular "influence" or familiar spirit, by whose intercession and efforts the other spirits are supposed to be enabled to appear. She was followed at longer or shorter inter-vals by two appearances of "Stella," whom some lady recognized, though where we sat, even by the aid of strong glasses, the coun-tenance was not plain enough to be identi-fied as anybody's in particular; it might be that of almost any woman, by the help of a little imagination. Next came a large mun, with beard and moustache; he was consid-erably taller than the medium, which afford-ed the believers most indubitable evidence of genuineness; but, as only the upper por-tion of the body was visible (the rest re-maining behind the dark curtain), the doubt-ers queried whether some substantial pedwhose intercession and efforts the other ers queried whether some substantial pedestal, or tiplee position, might not produce this effect. One man said to Russell Stoddard, who was present, "That's your brother, Russ!" Our representative suggested to a believer that it would be an excellent test if the spirit would float in the air, rather than walk on the floor like ordinary mortals; but this hint was received with silent contempt. Next came successively "Minnie" and "Julia Wentworth." The latter was quite energetic with her handkerchief. She was the last spirit seen. Often from the cabinet came excruciating groans, and the loud patting of the medi-um's face and forehead by "Bright Eyes," to relieve the pain. This evidently aroused great sympathy. Mr. Pickering from time to time addressed soothing remarks to the spirits, like: "It's hard on the medee, ain's it'" "Well, I know it must be hard." "We won't keep you much langer" "Any time won't keep you much longer." "Any time you want to relieve her you may go," etc. Finally he suggested that a slate be used. By questions and the familiar rapping re-sponses—one for "no," three for "yes"—he drew out a wish to write something. He pretended to be afraid that it would break the netting; but Mr. Woods pertinently suggested that the spirits could come outside the netting to write as well as to show themselves; so the slate was tucked under the curtain, and presently was returned with these words on it: "Can't make it work on light over dark." "Oh," explained work on light over dark." "Oh," explained Mr. Pickering, "you mean you could do bet-ter if there were a blue netting instead of white before the medee."" to which assent was given. But several cried out—"You do splendidly," Good enough," "Couldn't be bet-ter, etc. Again the slate was put under, and the inscription this time was: "You abuse now medge: we will stand by her always." my medee; we will stand by her always." This was greeted with such exclamations as "That's right" and "You shan't be abused here." Then came a somewhat prolonged interval, with startling groans, and the announcement followed that the spirits had closed their manifestations. Mr. Woods, and the Vox representative were now invited by Mr. Fletcher to examine the cabinet; and it must be said to his credit that he showed an honest desire to have the most impartial investigation, even have the most impartial investigation, even if the result should prove (as it did) painful and disappointing to him in the highest de-gree. Mrs. Pickering at this time was sway-ing in her chair, her eyes closed, but occa-sionally half opening, her face pallid and contorted, emiting groans and clutching the netting in front of her. Mr. Woods soon found that several tacks had been extracted near the floor, making an aperture large enough to parmit Mrs. Pickering's exit. The tacks were lying on the floor, and she was trying to conceal the hole by a vise-like trying to conceal the hole by a vise-like grip on the netting. Mr. Woods took it from her grasp. Some dismay appeared, but excuses by a few began to be offered: "That isn't large enough to let her out;" "It may have been accidentally made by the feet of the medium, in her paroxysms;" "Those tacks would easily come out." However, one and all united in saying: "Let the commit-tee of ladies search her." Of course it was apparent to everybody that, to personate the spirits, Mrs. Pickering not only had to get from behind the netting, but also to be supplied with extra garments not found by the ladies who searched her in advance. So she was led forth from her cramped posi-tion; but, instead of submitting to the in-quest of the ladies, she began to reel around cuses by a few began to be offered: "That quest of the ladies, she began to reel around the room, to mutter incoherently and to call "John! John!" very plaintively. Her husband darted forward and caught her in his arms, as she was about fainting. In Continued on Fifth Page.

ilagging in that vicinity, the Pickerings came to Lowell, and found hospitable en-tertainment at the residence of Francis certainment at the residence of Francis Goward, No. S9 Summer street. Mr. Gc-ward has for several years been a mem-ber of the Board of Assessors, is an intel-ligent, shrewd business man, and a man whose character is without blemish. He has for years been a firm believer in Spirit-nalism but would be that heat way to has for years been a firm believer in Spirit-ualism, but would be the last man to en-courage or countenance deception or fraud. Quartered at Mr. Goward's on Monday, the 17th, the Pickerings were ready for a séance on Tuesday evening, which was given in the presence of quite a number of people. Another was given on Thurs-day evening. Both were conducted in the day evening. Both were conducted in the usual manner, and both were pronounced successful. We should state that with the Pickerings goes Miss Meserve, who is a pianist and plays and sings during the entertainment

The third seance in Lowell was given on Saturday evening, the 22nd inst., at Mr. Goward's, as before. About thirty tickets were sold at \$1.00 each. The séances took were sold at \$1.00 each. The seances took place in the dining-room. Across the cor-ner of the room, extending five feet, per-haps, each way--was drawn a screen, or rather were suspended three curtains, made of dark velvet. In the middle one was a sort of a fly or pocket opening. The cur-tains were so constructed that they could be drawn aside, or raised, exposing to view formers as large as well-proportioned men figures as large as well-proportioned men and women. In this small narrow space was a cane-seat chair, and nothing more. The window was fastened, and there was no means by which a person could be aided by confederates from the outside. Thi constituted all there is of the "cabinet" from which have in times past issued the forms of men, women, children, infants

Indians, &c. On Saturday evening the company as-sembled as usual, and wore scated in the

common way. On the extreme left at one end of the screen was a marble-top table, on which were flowers. Next to it sat Mr. Pickering; with him began the inner row of spectators, forming nearly a half-circle, the other end which terminated at a door leading to the parlor; at this end was burning a ker-osene lamp and lantern, both turned down low, making a rather dim, shadowy light; and about the centre of the circle, against the wall, stood the plano, at which, her back to the circle, sat Miss Meserve. Out-side of this circle was another of the same form; and every chair was filled-probably half the number being ladies. Quite a number of those present are well known at Low-

ell. About S o'clock the company was invited to be seated. Mrs. Pickering came in, pass-ed through the room, and after a general introduction, went behind the screen, which we should add, had previously been careful-ly examined by a committee appointed for that purpose. A. B. Plimpton, a well-known and much respected citizen, made a few im-pressive remarks, enjoined all to be quiet and orderly and patiently await develop-ments. At this time, or shortly previous, Mr. Pickering left his seat and calling Mr. Goward aside, asked who the men were that were in the front line of seats, near the were in the front line of seats, near the centre. He was told that one was Abner A. Jewett, and the other Alfred Clark, who came with Jewett; Mr. Goward said-"Jewcame with Jewett; Mr. Goward said—"Jew-ett is all right; I know that he would not bring an improper person here." But Pickering insisted that Clark, who sat near-est him, should be given another seat; be-cause without the presence of "our friends" so near the cabinet the influence would not be as good. Mr. Clark was sitting beside Mrs. Goward, whose husband went to him

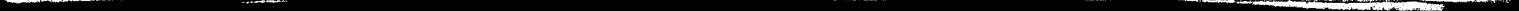
would kill her. Mr. Pickering was unable to keep back all the excited company. Mrs. Nary of New-buryport, and Mrs. Geo. H. Wood (Mr. Goward's daughter), of this city, got down where they could reach under and get hold of the medium, and both declared they could feel the tarlatan upon her. This fact tially by his influence in attracting audienccs and bolstering up their pretensions by his own reputable character for veracity and good judgment. With some misgivings, yet with a courage which few possess, Mr. Fletcher determined to know all, even if his comforting faith in the return of spirits should be shattered to atoms. Accordingly he accepted the proposition for a scance at his house under rigid conditions; and Wednesday night it took place.

nesday night it took place. Eighteen persons were present, besides the three chief actors, several of whom were from Lowell. The parlor was the room chosen for the operations. Diagonally across one corner was hung adark marcon curtain, which parte i in the middle perpendicularly. It reached from wall to wall and to the ceil-ing. The space was very small behind it— hardly more than large enough for Mrs. Pickering to sit in a chair against the parti-tion. Between her and the curtain was tacked a large piece of white mosquito nettacked a large piece of white mosquito net-ting, exactly parallel with the curtain and securely attached to the floor and walls.-This was done by Frank Woods, representing the Zimes, of this city. Previous to be-ing thus nailed in, Mrs. Pickering was dressed in her apartment by Mrs. Arthur Abbott, of Lowell, and Mrs. F. L. Fletcher, of Westford. These ladies remained with her more than hour and escorted her to the cabinet, giving their opinion to the audience, as a re-sult of this careful precaution, that Mrs. suit of this earerul precaution, that Mrs. Pickering had absolutely nothing about her by which she could simulate spirits. She was dressed in a black suit, but wore white underclothing. But she and her confeder-ate proved too adroit for the committee. All the pictures in the room were turned face to the wall, or covered with shawls, etc. A lamp behind a half-open door cast a ghost-ly twilight into the room. Miss Meserve sat at the plano, at the left of the spectators,the length of the room distant from the cabinet. The audience was ranged in three rows in the corner of the room opposite the cabinet. Mr. Pickering sat facing the audience, a few feet from his wife.

At eight o'clock "the circle" got under way. About everybody believed that some way. About everybody believed that some excuse would be given for having no forms appear. Having proceeded thus far, Mrs. Pickering might have claimed her entire willingness to submit to anything, thereby convincing many, perhaps, of her sincerity; but she might have represented the spirits as unwilling to be thus humiliated by "con-ditions," or as disturbed by the presence of so many unbelievers, or the medium herself might have been seized with serious (?) illmight have been seized with serious (?) ill-ness. The audacity of the course actually pursued, which was certain to expose the whole trick, is inexplicable.

Miss Meserve sang and played ballads and spiritual songs/ They were all of a charachaving a tendéncy to awaken memories of departed friends, soften harsh infidelity and insuire pleasing reminiscence of the past, as well as lively hopes of seeing dead friends on the part of those who believe in such things.

It may have been twenty or thirty minutes -it was too dark where the Vox repre--it was too dark where the Vox repre-sentative sat to see the hands of a watch, he having arrived just after the exercise com-menced and being seated in the back row of chairs—when the curtain was pushed aside, and a female figure, clad all in white, emerg-ed into the room. Her face was not dis-tinguishable, and she quickly retired. Two others followed quick retired. Two others followed quite rapidly, the last step-ping up to the piano, selecting a flower from a bouquet and tossing it to the audi-ence. Applause burst forth with a gusto.-Mr. Fletcher whispered to us in a tone of astonishment—"My God! isn't it wonderful? She's nailed in behind that netting and couldn't possibly get out." Others ejaculat-



THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

CONTINUED.

I stand reverently on these rocks, from which all that is mortal of me has arisen, and discover that I am not in a stranger world. Into me from the surrounding world have poured the streams of immortal life. Every star and storm, the savage and the sublime, the light and the darkness, and the fathomless deep of cternal love-all have contributed to my structure and function. Hence toward every point of compass in the infinite domain my soul sends out its feelers and exchanges emotions with the heart of the world. Is this irreligion?

I meet another class of superficial thinkers, who say,-"Are you not liable to forget the emotional part and become too intellectual?", I reply, I believe in emotion, but I do not believe in the sort of emotion to which you refer.

The error I made when a boy was to think that emotion was religion, for I found that I made the very best prayer after taking a strong cup of tea. I was full of emotions, and the church-people thought I was full of religion, and so they have testimony to my religious character. But alas! I very soon found in my own philosophical experience that emotions of this kind ran away with my head, and that I might sit down and rock myself to sleep in these sympathies, dreaming of the orthodox heaven, while all around me were clasking the chains of intellectual and spiritual cervitude, and never feel uneasy at all about the conditions of my fellows. I found that this dreaming of a heaven into which I could get, was just the worst possible excuse for religion.

Philocophy in called the love of wisdom, and wisdom presupposes intelligence, and intelligence is eternal.

Again: Any phenomenon in Nature which requires intelligence to explain it equally requires intelligence to moduce it; else you must suppose the non-intelligencechance-can produce what intelligence alone, with all its capacities, can explain, and that is a philosophical absurdity. Now each phenomenon in Nature requires the intelligence of man to explain it, and all the intelligence he has got and can get. Therefore every phenomenon in Nature requires intelligence to produce it. Do you not see this law of analogy? It not only requires intelligence, but the same kind of intelligence to explain it that it requires to produce it.

Suppose the Intelligence which produced if he totally unlike the Intelligence which would fain explain it. Suppose there is some law, some axiom, some substance in that formative Intelligence which is represented by no law or substance in the explaining intelligence-what follows? Why, that law, that axiom, which is in the producing intelligence, has no analogue in this interpreting Intelligence, and hence it can never, by any possibility, explain the phenomenon produced.

We explain the world, therefore, by ourselves, and only by ourselves. And if man were not the world arisen and rising into consciousness, immortal progress, as a function of philosophy, were an impossibility to man. Take a piece of steel, and burnish the surface perfectly, and put a brass key upon it and bring it into the light. Then take this key off from this steel in the dark, and, after a number of days or years, bring it out and breathe upon it, and the image of this brass key will come out before your vision. So the primordial atoms are prefigured to the interpretative Intelligence of man. Events through which the particles. of the human substance have past, during the ages fied, are thus abotographed in the centorium of the soul. It is possible for man to interpret the phenomena of the universe, simply because---

MR. EDITOR:—An article in a morning paper of June 24th, in the form of an "Address to Spiritualists of Chi-cago and the North-west," reflecting on the course takon by the JOURNAL, and certain gentlemen by implication in regard to Bastian and Taylor, requires some notice, and as one of the gentlemen referred to, I propose to give it a little attention.

The Medium, Prof. Allen, Criticising Mrs. Cora L. V.

Richmond.

On the Sunday following the meeting of the gen-tlemen at which the Bastian and Taylor resolutions were adopted, Mrs. Cora L. V. Richmond, at the morning service, prefaced Ler lecture with a most remark-able "protest" against the action of these gentlemen, accusing them of a spirit of persecution akin to that of a hundred years ago which hung people for differences of opinion. How any one who knew of what transpired at that meeting, and of the evident kindly feelings and good motives that prompted its action. could possibly construe them into a spirit of persecution is, I confess, far beyond my comprehension. There was an entire and total absence of all feeling

of the kind manifested on that occasion, and had Mrs. Richmond or her control been there both of them would have known better than to have made so monstrous and false an accusation. If they were not there, and we know she was not, they had no right whatever, on any kind of pretext or second-hand evidence to give utterance to so serious and absurd a charge.

Look at it how you may, it was a most uncalled for and direct insult to every gentleman who spoke there that night in favor of honest mediumship, and who voted for those resolutions, and was so utterly unjust and baseless, that it is amazing how any honest intelli-gence could have given it utterance, and one is natur-ally led to inquire, what could have been the prompt-

ing motive? Why should this lady thrust herself forward unsolie-ited into a matter already in the hands of gentlemen abundantly able to take care of it without any interference? She was not at the meeting in question, and had not been consulted by these gentlemen about their action, and did not know the drift and spirit of the discussions on that occasion. Under the circumstances, her protest must be regarded by all right thinking minds as a species of intermeddling wholly unwarranted in every fair sense.

But now, as though not satisfied with this public insult to these gentlemen, they were invited to meet at her house where a most extraordinary course of action was pursued. Her control, said to be A. A. Ballou, not only justified the public misrepresentation of Sunday, but added insult by assuming an air of authoritative superiority and treating those present as though they were without capacity to understand the deep philosophy of so mighty an intellect; and by treating us to a vast amount of meaningless sophistry by which he ovaded giving candid and straightforward answers to fair questions put by some of the gentlemen present It was indeed a pitiable sight to witness such an amount of subterfuge and sophistry where, at least common candor and honesty of treatment was expected. But this purporting control did not stop here. For when Prof. Humiston stated that he had been disappointed in the kind of answers given by the control to fair questions, and could not understand why it was so, the control said he did not propose to furnish com-prehension and answers, too! Or in other words, he could not undertake to furnish brains to these gentlement When we consider who these gentlemen were to whom this insulting language was addressed—their age, experience, culture, and recognized ability, the offensiveness of the remark was all the more appar-ent. Such gentlemen as the Hon. Sanford B. Perry, Judge Holbrook, Prof. Humiston, Col. Vallette, J. T. Talmage, Esg., and others are not only the peers, but will be at once recognized as the superiors of any spirit in or out of the form who could use such language and pursue such a pettifogging course as was taken

that night. ud now comes this singular "Address " Spiritism, and Spiritualistic Communications."

From the Daily (Melbourne, Anstralia) Telegraph.

Sin .-- Under the above heading your issue of 11th May contains two letters, certain statements in which are so utterly false that I appeal to your sense of justice to grant me an opportunity of denying them. have neither the desire or inclination to combat the opinions of your correspondents, with whom I have no common ground of argument, seeing that every time they write proves their utter ignorance of the sub ject they presume to revile, or their reckless disposition to misrepresent the truth: but in evidence of the mendacity of which I complain, I quote the words of your correspondent "Excelsior," who says .-- "I have always regarded it as a fatal objection to spiritism, that its seances are all held in the dark," etc. Now the fact is, that very few of the most approved and reliable media ever have, or do, sit in the dark, and this the voluminous literature of the movement, if carefully studied and candidly reported upon, sufficiently Charles Foster, the physical test medium, who visited these colonies a short time since, holds all his test scances in the light. Two excellent and highly exalting scances held weekly in this city, at which I have the privilege of attending, are always held in the light. Henry Slade, now sitting for a scientific com-mission at Russia, under the auspices of Prince Emil Whittgenstein and Hon. A. Aksakoff, gives all of his marvelous physical manifestations in well lighted rooms. Mrs. Ada Foye, of San Francisco, a well-known rapping, writing, and clairaudient medium of twentyfive years standing, has never to my knowledge sat in a dark circle. This lady has appeared before hun-dreds of large audiences, in brilliantly lighted halls, and through those same "raps and voices," which "Exand through those same "raps and volces," which "Ex-celsior" as confidently affirms are only given in the dark, has afforded to public investigators over 10,000 tests of spirit identity, and that not unfrequently by writing in Spanish, German, Italian, French, Chinese, and many other languages, not one of which she has ever been instructed in. Mr. D. D. Home, the protege, and often the guest of the Emperor of Russia, the late Emperor of the French, and numerous crowped heads Emperor of the French, and numerous crowned heads and nobles of Europe, has, to my certain knowledge, scarcely ever sat in dark circles, and yet spirit hands forms, and lights have been seen, delightful music heard, and a vast array of wonderful phenomena pro duced through his mediumship in brilliantly lighted salons. The Princess Alice, in Darmstadt, and the Princess Helena, in London, daughters of Queen Victoria, together with scores of their honored friends and acquaintances, sit in light circles to this day Twenty years ago, I myself, together with the daught ers of Judge Edmonds, Governor Tallmage, Professor Mapes, and over twenty other ladies of high social position in New York, gave free services to the public as test mediums. Neither in my own person or that of my companions, was one single dark circle ever held For the first twenty years of their remarkable public carger as mediums, neither of the Fox sisters ever sat in dark circles, and when they have done so, it was at the solicitation of eminent scientists, and in aid of certain scientific experiments. Professors Hare and Mapes, gentlemen whose names are held in honor by every scientifi body in Europe and America, conducted all their seances, and that with hundreds of the most celebrated mediums of the day, and under the most rigid test conditions, in the light and often in well-lighted gatherings. The reports of the celebrated Dialectical Society of London, and the long and respectable list of noble and scientific advocates of this spiritual movement, from Professors Alfred Wallace and Crookes to the learned Robert Chambers and William Howitt, should make such writers as "Excelsior" ashamed to libel their belief with direct falsehoods however competent he may deem himself to dispel, by the light of his intelligence, any movement which they have endorsed. That dark circles are sometimes, though by no means universally held, is not only certain but is testified to by the denunciations which I have myself uttered against the practice during several of my last two months' lectures on spiritism in Mel-bourne. And here permit me to add that I have in the past and shall continue to denounce this practice in the future, although I am quite aware of the scientific value of darkness in magnetic experiments; but I ob-ject to dark circles, because this is a very unregenerate and wicked age. Spiritism is only thirty years old, and as yet it cannot have had time to convert mankind from that accumulation of sin and wickedness which has hear the discrease of our sivilization during the last has been the disgrace of our civilization during the last ighteen centuries, and which, I fear, will take some thing more than one quarter of a century's experience of curious new phenomena to reduce to such law and order as to justify any company of investigating Christians in sitting together for two or three hours in total darkness. Leaving the rest of "Excelsior" comments to speak for themselves, confident that they will fully enough define the status both of candor and intelligence with which he approaches a subject so vast and worldwide as spiritism, I beg to offer a similar protest against the dissemination of direct mistatements to your sec ond correspondent, "A Spirit in the Flesh." What he means by his rambling intimations, that "the good old hristian doctrine" does not promote "self-indulgence," but spiritism does, I am somewhat at a loss to imagine. A glance at your lively and instructive columns, Sir, especially at the police reports, parliamentary dis-cussions, bankrupt lists, etc., would not present our Christian communities in a very self-denying or ascetic point of view, however exalted may be their status of morals in other respects, but if your correspondent will insist upon confounding Spiritualists with their "ism," and present individuals as illustrations of a belief which finds its representatives in every country, clime and class, of the civilized world, why, then does he not take one whose control like my own depends not on "self-indulgence," but asceticism, for I positively affirm the lectures which I depend upon the influence of spirit friends to inspire me with, could only be given under the condition of fasting, and self-indulgence (as, no doubt, every rev-erend minister of Christian doctrine will allow), would inevitably destroy that spiritual aflatus which Jesus commanded his followers to seek for and manifest in token of their belief in Him. Another of the gross mistatements indulged in by "A Spirit in the Flesh," reads as follows:-"Very many of the mediums now holding professional seances have been trained to the imposture from childhood." How many imposters have been trained to their work from childhood I amunable to say; but from a very extensive acquaintance amongst those professional mediums who are not impostors, I can positively affirm they have never been trained to their work; nay, more, it has been a constant subject of regret amongst the most scientific investigators of Spiritism that we have no means of training mediums; that most of those holding any poition of eminence amongst us have been, as it were the unwilling subjects of the power that manifests through them, and up to this time the lack of training and scientific method has been one of the most marked obstacles to orderly investigation that we have had to encounter: that obstacle, however, we confidently expect to overcome when we are a little older, and more pect to overcome when we are a little older, and more experienced in obeying the Biblical command "to covet after spiritual gifts," "not quench the spirit," or "de-spise prophesying," etc.; meantime, whilst our pencils and planchettes move without any manipulation or training, and can and do write messages of love, purity, and truth, and beauty, and that in various languages which the untrained media have not studied, it is no wonder that a stranger like myself reads with estamich. wonder that a stranger like myself reads with astonishment the utterly unwarrantable statement in so respectable a journal as The Daily Telegraph, that the intelligence which has commanded respect and credence in millions of the best minds of every country of civilization is measurably due to a system of trained im-posture, ultimated from the childhood of those who are of course under thirty years of age, the movement itself having only been before the world that period of time. Earnestly recommending such of your correspondents as desire to rush into print on the subject of pondents as desire to rush into print on the subject or spiritism to spend at least a few hours in Terry's free reading-room and make themselves, to even a limited extent, somewhat better acquainted with the subject they denounce and the people they insult than "Excel-sior" or he of the flesh appear to be,--I am, ENWA HARDINGE-BRITTEN.

The Principles of Light and Color.

The Principles of Light and Color, by Edwin D. Babbitt (Babbitt & Co.) is the most remarkable book we have seen in a long time, and one which, if we do not mistake, will cause a flutter among scientists, and lead to new and important developments. The new theo-ries offered by the author will certainly not be accepted without close scrutiny, but they at least deserve the scrutiny, and of our best acholars. They are the resuit of years of study and experimentation, and if they can be overthrown at all, it will take no little scientific as well as logical skill. The introductory chapter is devoted to the harmonic laws of the universe, the author pointing out this unity of parallelism of all of nature's laws, illustrating by numerous examples in music, architecture, painting, physiology—in fact clean-ing from the whole field of nature and art. We cannot do justice in a brief notice to the author's charming illustrations of the principle that perfection in art, as well as nature, consists of a proper combination of gradation and contrast. The division of colors, and the whole discussion of them will delight the heart of the artist, and he must be a dull reader who cannot derive pleasure from a perusal of this chapter. Some of the author's new theories are here stated, as, for instance, that as in music the scale is duplicated in-definitely, so the septave scale of colors is duplicated by a scale of invisible colors. The most of the chapter, however, is given up to showing that nature's great and universal law of harmony is the equilibrium of the principles of Unity and Diversity. In the second chapter the writer shows the insufficiency of the present theories of light and force. Scientists have confined themselves too much to results or ex-ternal specialties, as Agassiz once admitted; they have failed to find general laws for the causes of things. It is easy to say that the particles of zinc, for instance, are held together by cohesion, and that they are torn apart by chemical affinity when the metal is immersed in sulphuric acid, but no one has yet defined either cohesion or chemical affinity. So it is with electricity, gravitation, and all the forces of nature; we know what they do, but not what they are. The accepted theories relating to them, and also to light, and color, and heat, our author holds to be wrong, and gives some very striking reasons. He holds, also, that the cause of all the false reasoning of scientists is found in their failure to ascertain the atomic constitution of things, and in their ignoring the dull nature of the universe in their efforts to divorce matter from force. It will be seen that Dr. Babbitt discusses many other things besides light and color. In his investigation of these he was led to the discovery of the uniform laws here set forth, and these affect all science. In seeking the sources of light and color, and the laws which govern them, he discovered the Etherio-Atomic Laws of Force, which are here set forth with so much detail and plausible argument, and are shown to harmonize with all the known facts of science. Briefly, the theory is that there are many different kinds of ethers in space, through which the various forces are propagated by a peculiar motion of the atoms about atoms. This motion is uniform, and he makes it account for all the phenomena of the forces. No description short of an essay can do justice to this theory; indeed, it can hardly be criticised at all, off-hand. It is ingenious and hardly be criticised at an, on-nand. Tells ingenious and able, the result of much study and research, plausible, and after the first principles are mastered, easy to ac-cept and difficult to combat. Withal, it is made very interesting, even to the unscientific reader. He applies his theory not only to the phenomena of the earth, but also to the formation, movements, and conditions of the heavenly bodies, and in this portion of the work there is much to interest astronomers. In succeeding chapters, he discusses at length Chromo-Chemistry. Chromo-Therapeutics or Chromopathy, Chromo Culture of Vegetable Life, Chromo-Philosophy, Chromo-Dynancies or higher grade lights and forces, and Chromo-Mentalism, and a whole chapter is given to Vision. The portion on Chromo-Chemistry is ably written, and that on Chromo-Therapeutics, showing muence or light and color on mind and bod full of interest. Some of the statements made under the head of Chromo-Mentalism are startling, but there is very little speculation without logical reasoning. As we have said, it is impossible to do the book justice in a short notice. The field covered is so vast, and the in a short holde. The held covered is so vast, and the theories propounded so important, that an adequate idea of the whole can only be given in an extended re-view. It is illustrated by no less than two hundred photo-engravings, and a number of magnificent colored plates. The author's views as to the effect of color upon the eyes are carried out in printing the book on pearl, or diluted sky-blue paper.-American Bookseller, New York.

JULY 13, 1878.

1st. The Intelligence which produced that phenomena in in him suggesting questions.

2nd. Because every single event of the cosmic chronolegy has been worked up into his personal functions.

The function of Philosophy is, therefore, not so much to put intelligence into ourselves as to call it out into the light of reflection. It is to become conscious of the contents of the indwelling divinity.

I meet the supernaturalist, and he tells me reason is not adequate for the great spiritual necessities of man. It is not an infallible standard of truth even. It cannot be accepted as sufficient authority on the great questions of God. Liberty, and Immortality, for it is carnal-" is enmity against God-is not subject to the law of God, neither can it ha." And this wicked notion pervades and vitiates the whole system of popular theology. I remember now, as an illustration of the absurdities of the theologian, a lecfure which the Rev. Dr. Cahill delivered in the Academy of Music, some four or five years ago. He took for his subject " The Utter Inadequacy of Reason to Discover true Christian Faith," meaning thereby a true religious faith. Now this is the supernatural ground. Certainly it ignores Philosophy, ignores the application of the reason to all spiritual questions and what it calls religious truths.

He got up before an audience of four thousand people. used his own reason, addressing their reason as reasoning beings to show that reason had no business in the premises at all. He gave reasons why reason was not to be trusted, and he used his reason, appealing to theirs, to show that they must not trust their reason. Did you over see a man take himself by the cars and lift himself from the ground ? and yet this is the precise absurdity of every supernaturalist '

To what do you.address your supernatural revelation but this reason? and can your decisions on the subject of a supernatural revelation be any more infallible than that reason which decides? Just look at the distinction betwcen Philosophy and Theology. Here is the reason, covertly assumed by the supernaturalist to be adequate to substantiate the supernatural revelation of God's will to men. It is the only power in man to which any revelation can be addressed. And if it is capable of making a decision at all adequate to decide what is infallible, it must be infallible also. The decision cannot be greater than the court from whence it emanated. You supernaturalists, who have a notion that there is a supernatural revelation from Ged, that it is infallible, by what power do you thus decide? " By reason?" Then is your religion no more infallible than the reason by which you decide. That is the whole thing in a nutshell.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1878.

A creating and informing spirit which is with us and not of us, is recognized in real and storied life * * * it comes to the least of us as a voice that will be heard; if tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or elequence to the dullest of us all * * * we wonder at ourselves, or rather not at ourselves, but at the divine visitor who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of specch or song .- Dr. O. W. Holmes.

Bishop Foster says, there are 2,000 young men now knocking at the doors of the Methodist Episcopal Church asking places as ministers. Undoubtedly some of them would do themselves, if not the people, better service if they would take to tilling the soil or to some mechanical trade. The rush for professions, supposed to be capecially genteel callings, is apt to bring anything rather than a Bonanza to the eager individual .- E.c.

forth in the name of the First Society of Chicago Spiritualists. As there is no name to this document one feels a little curious to know whether that society really endorses its contents. It is a fair question of doubt whether they do, for it is a virtual endorsement of a course that cannot be looked upon in any other light than as an attempt to excuse and screen fraudulent practices in mediums and to give countenance to dis-honest mediumistic pretenders. No body of Spiritualists can stand on such dangerous ground.

Of Mrs. Richmond as a lady and a lecturer, it is not my province now to speak. I would not detract in the slightest degree from her usefulness and influence for good. She has been long in the field and her record is before the public. But when she is used as an instrument to impeach the motives of honorable parties of high character and ability, and to meet them on grave questions with subterfuge, and pettifogging sophistry and insult, she and her control both must learn that this can not be done with impunity, and that the true cause of human progress, is not in the least subserved thereby. Such is not true philosophy nor true religion. Finally, the course pursued by the gentlemen who favored those resolutions, was undoubledly right, and when properly understood, will certainly meet the approval of all intelligent and truly honest minds. The RELIGIO-PHILOSOPHICAL JOURNAL is abundantly able to spear for itself in this matter as it had done hereto fore. Its course concerning this whole business of Spir-itualistic frauds is a noble one, because it is the just one, and the true one. The tide is rising and the debris and scum that has fouled the air of Spiritualism, will be swept away, and the JOURNAL will be thanked by all lovers of truth for bravely helping to clear the way for the pure light to shine. MILTON ALLÉN, for the pure light to shine.

Chicago, June 27, '78.

COMSTOCK ABRESTED.

Mrs. Dr. Sarah B. Chase's Charges Against the Agent of the Society for the Suppression of Vice.

Mrs. Sarah Blakeslee Chase, M. D., resides in quiet marters at No. 56 West Thirty-third street, During the month of May, it will be remembered, Anthony Comstock made a descent upon the residence of Mrs Chase, arrested the inmates of the house, and, as is claimed, subjected them to considerable annovance. Subsequently Mrs. Chase went before the Grand Jury, and Mr. Comstock went too, and told the good men and and Mr. Constock went too, and told the good men and true that the defendant was charged with the sale of an instrument for immoral purposes. The Grand Jury failed to find, and Mrs. Chase was discharged. Mrs. Chase has struck back. Judge Potter, sitting in Su-preme Court Chambers, on Monday, issued an order of courter of the purpose. arrest for Anthony Comstock.

The order is granted on a complaint which contains two causes of action. The first cause sets forth the fact that the defendant, Comstock, upjustly and unwarrantably caused the arrest of the plaintiff, putting her to great inconvenience and trouble, besides disparaging her reputation and destroying her business. In the sec-ond cause of the complaint "the plaintiff alleges that at the time of the arrest aforesaid, the said defendant, at the house of thesaid plaintiff, on Thirty-third street. in the city of New York, took possession of certain rooms of the house, drove the guests of the plaintiff from room to room, and then searched the said rooms and bureau-drawers, clothes-presses, and other places and oureau-urawers, crotnes-presses, and other places therein, overturning the contents of the same, and that this was done willfully, maliciously, wrongfully, and without legal right or authority to do the same, to the great damage of the plaintiff. Wherefor the plaintiff prays the judgment of the Court against the defendant for the sum of the theorem deflexe."

for the sum of ten thousand dollars." Officer O'Beirn, when the order of arrest was placed in his hands yesterday, proceeded to the office of Mr. Comstock and placed him under arrest. Mr. Comstock was escorted to the Sheriff's office, and on receipt of a note from Eibridge T. Gerry, counsel of the Society for the Prevention of Cruelty to Children, to the effect that he would appear at the Sheriff's office prepared to give bail for his client in the sum required, \$2,500, Mr. Comstock was permitted to go on his own recognizance. The arrest has produced quite a sensation.—Neto York Evening Express.

Somewhere.

BY MRS. JACOB MARTIN.

Somewhere, within the Spirit-world I know, I have two little ones yet loving me; A daughter, who was wondrous sweet and fair, A son, as bright and sweet as child could be.

Ob, would, that for one moment I might clasp These tender blossoms to my bungry heart! That their sweet presence might illumine it, Through all the weary time we live apart.

Somewhere, within their happy home to-day, Perchance they lead each other hand in hand, Through gardens throbbing with the music waves Of sound and fragrance known in Summer-land!

Freed from earth's ills, perchance they're spirit-clad In gossamer fabric, light as the sea's foam : And changeful as yon brilliant, melting clouds, I idly watch float over my peaceful home.

Somewhere, perhaps a spirit mother guides Their tender minds, and grants each fond request, And keeps our mem'rigs fresh within their hearts, And soothes our children on her angel breast,

That gentle mother's burthens would I bear Too gladly could I but the power employ; And bless her ever could she give to me, The rich possession of my girl and boy.

Somewhere, sometime, I know not place or hour. My soul will be disrobed of mortal clay; And enter the unknown where angels wait To guide my waking spirit on its way.

'Till then, I try to wait in patient hope. And hold my mother-love in sweet restraint, try to do my life-work cheerfully, And hush my heart from every sad complaint.

Somewhere, I know, in those ethereal realms, Which seem to mortal sense, alas, so far; Our darlings draw our thoughts, and gather up Our human hopes and bind them in a star.

Spiritualism as a Science.

Spiritualism is not a gospel of dancing chairs and ta-bles, and darkened rooms, and nothing else. If spirits communicated with this world at all they must do so communicated with this world at all they must do so with a holy purpose, with a great work carved out be-fore them of helping mankind to live a purer life here that they may gain a higher life hereafter. Its phe-nomenal facts were, however, essential to a proper un-derstanding of the question of immortality, and form-ed its foundation, for in every department men and women were to be found who either openly or covert-ly doubt the doctrine of a future life, and are material-ists at heart. Spiritualism was a science, and led to a ists at heart. Spiritualism was a science, and led to a reconsideration of all the psychological and metaphys-ical problems of the present day, besides requiring a re adjustment of many of the ancient landmarks of physics. It was more than a science, it was a religion; for, as through the phenomenal facts of Spiritualism information could be gained from the inhabitants of the spiritual world regarding their state and condition, and since that life followed this, we were enabled to profit by their experience, cast aside all seeming virtue and similitude of goodness, take those qualities on us in real life, and be men and women in the purest and noblest sense of the term.-Mr. Morse, Trance Medlum.



JULY 13, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Our Young Folks.

DULCISSIMA ! DILECTISSIMA !

"Suffer Little Children to Come Unto Me."

(From Macmillin's Magazine.)

"Come my dears," said I, looking in upon the room where my children were engaged in their various avocations, "come and see what a very interesting acquisition I have got to my collection of antiquities. It is the remains of a little Roman girl just discov ered close to the place where the foundations of the Roman villa were turned up last summer; and it seems very probable that this little girl was a daughter of the house. Here is the glass jar-a more ele-gant and beautiful one than I have over beforeseen used for the purpose-which contains her ashes: here is the lamp to light her on her last dark journey; here are the little ornaments she used to wearmark especially this exquisitely enameled fibula; here are her little shoes all quaintly studded with brass nails like that." "O what funny shees!" exclaimed one;

"O what turny snoes: exchanned one, "there must have been very bad roads in those days, when even little girls wore shoes studded with nails like that." "On the contrary," said I, "the Romans were the first road makers in the world;

but never mind that now, here is the stone tablet which records her history, and a very interesting one it is"—

\mathbf{DM} LVO METELLAE FILIOL. DVLCISS. DILECTISS.

VIR. ANN. V".

The letters DM at the top stand for Diis Manibus, something like," said I, with a free translation suited to family comprehension; "our 'Sacred to the Memory of.' The in-scription then read thus: 'Sacred to the memory of Lucia Metella, a little daughter most aweet, most tenderly beloved. She lived six years.' Observe that the Romans always, as Dr. Bruce remarks, avoided the mention of death; they tell us how long a person lived, never when he died. But is it not interesting," I went on, "to find more than a thousand years' ago, and among a stern and warlike people like the Romans, these little touches of family tenderness

and love?" "O how very interesting! What a charm-ing acquisition! How excited Dr. Harris (Dr. Harris was the antiquary of the district next in repute to himself) will be when he sees it!" were the various parting re-marks made by my auditors, as they scampered back to their ordinary employments.

All but one. My Lily, my youngest, the apple of my eye, still stood, her fair head resting on her slender arms, gazing in silence, her lips slightly parted, a tear trembling in each soft, blue eye, upon the relics of the little Roman girl. At last she spoke.

"Papa," said she, "this little girl was just the same age that I am."

the same age that 1 am. "Yes, my darling," I said, "that is so, and moreover," I added, as a playful diversion to the child's gloom, "both your names begin with L-another coincidence."

But the thought that was in the child's heart was too deep for playfulness. After a pause she spoke again in pleading tones.

"Dear papa," she said, "It seems so pitiful for this poor little girl to lie here among all these queer things." "My darling," said I, "these queer things

my breast, as is sometimes the wont of children when they have something grave to relate, she went on:

"I fell asleep, you know, papa dear, with my thoughts full of this poor little girl. I awoke in the night with a trouble, I could scarcely tell what, upon my mind. When I looked up, I saw standing by my bedside a little girl all dressed in white, and pale-Oh! so pale. She held in her hand a wreath of snowdrops like the one I had made, and look ing at me with a mournful expression, but still very, very kindly, she stretched forth her hand as if to hand me back the wreath. When I looked again, she had disappeared."

I reasoned for some time with the child, trying to persuade her that what she fancied she had seen was only the result of her own excited imagination; but I could clearly see that though her deference to me prevented her from disputing anything I said, her be-lief in the reality of what she had seen remained unshaken. I saw too that the feeling on her mind was something more than mere sentiment. I saw how deeply she felt pained that the loved daughter of a thousand years ago should be treated so differently to our loved ones of to-day, and I resolv-ed that, great as the sacrifice was, it should not stand in the way of the happiness, and perhaps the health, of my beloved child.

So at last I said to her,--" Well, now, my darling, just tell me what you think should be done, and what this little girl would like if she could tell us,"

She burst into tears, flung her arms round my neck, and sobbed out: "O dear pape, I know you are so fond of

it!"

"My darling," I said all the antiquities in the world are as nothing-nothing compared to my dear little girl's peace of mind."

"O dear papa," she said, through her tears 'how can I ever, ever love you chough !" "My darling," said I, "I know you love me as I love you. But now, what is it you think

this little girl would like?" "I think that what she wants is to be laid

in her grave in peace." "And so it shall be," I replied; " and it

shall be done at once." So we dug a grave in the corner of the garden where all the departed pets of the family were laid, and had it carefully lined with flat stones like a miniature vault, and therein we two-the puzzled gardener looking on -reverently laid the young Roman girl with all her little treasures disposed around her, filled in the earth, and set up the stone tablet at the head.

We had scarcely finished our task when a well-known form was seen stalking up the avenue, and Lily, touching my hand in a little tremor, whispered: "O papa! Doctor Harris!"

Dr. Harris was vice-president of the society of which I was president, an ardent antiquary, and in the main a very good fellow. But he was one of those men whose excessive vitality sometimes gives an appearance of roughness to their manner. knew full well that the sensitive nature of my little girl made her rather shrink from his somewhat boisterous advances; and I had a pretty shrewd guess that poor Dr. Harris, glaring over the remains with his portentous spectacles, was in the mind's eye of the child when she made her appeal on Lucia's behalf. He was, moreover, a man utterly destitute of sentiment, and in fact the last person we should have liked to come upon us in our present employment. I advanced to meet him, intending to explain it to him privately. But as he approached be halloped out with all the force of his lungs

herown inner consciousness to produce such a remarkable impression upon her mind,"

"I think it may be accounted for on nat-ural principles," he replied. "Your little girl's own idea was a genuine one. She felt pained that the remains of a beloved daughter should be exposed to the vulgar gaze, like, to use her own words, 'a curiosity.' Your alternative proposal, intended for the purpose of soothing her mind, and at the same time keeping your treasures, was, how-over well intentioned, something of a sham. Her deference to you, and perhaps a specious show of sentiment in the proposal, reconciled her to it in the first instance. But in the stillness of the night her little mind, brooding over it, waking or sleeping, came at last to see it in its true light, and produced on her, unduly excited as she probably was, this remarkable impression. This seems to me a fair way of accounting for it, but nevertheless I would not say that there is no other. Much as I despise the opinions of those who would have us believe that the spirits of the loved departed come back to twitch our hair and to play tricks upon tables, I dare not say that between two loving and kindred spirits circumstances may not arise to create a mysterious bend of sympathy for which it is beyond our philosophy to account."

"Something of that sort," said I, " seems to have been the belief of the Romans, who held that the manes, or spirits of the departed, attached themselves as guardian angels to kindred spirits yet on earth."

"Well, however it be," said he, rising to take his leave, "there is no doubt that the best cure for all such mental disturbances is a perfect state of bodily health. And I trust that with the return of warm summer weather, your dear little girl may regain all her wonted health and spirits."

"Amen!" said I, "doctor, amen!"

Summer had come again. The golden sunlight shed a glory on our stately elms, and cast their flickering shadows on the grass; the birds-we all loved and cherished them -sang their blithe carols on every side; all nature around seemed wakened to new life and loveliness. Within, all was dark-pess and desolation; for the edict had gone forth that Lily was to die, and not to live. I had prayed as I had never prayed be-fore, that God would spare me this one ewe lamb, but it was not to be. In spite of all that skill and tenderness could do, the disease had of late so rapidly gamed ground, that now, even love could no longer hope. She had seen, she told us, the little Roman girl once more, bright and glorious as an angel, with outstretched arms and loving smiles, waiting to welcome her, and too well we knew what that sign meant.

I stole to her bedside for the few minutes during which, in her now weak state, I was allowed to be with her, I found her propped up with pillows, so that she could get a view of the loved garden corner, where among the childish graves, the sunlight decked with gold the gray memorial stone of Lucia. Her hair, soft and glossy as floss-silk, hung round her in tangled waves, that told of the restlessness of weariness and pain. Her sweet face was drawn in by hard, cruel lines, till the blue eyes stood out unnaturally large and bright; her poor little wasted arms trembled as she stretched them out to me. The wan little face lighted up with smiles as I approached, and, taking her hand in mine, bent over her to listen to her accents, now scarcely above a whisper. "O dear papa," she said, "how I have

longed for your coming. It is of you I have been thinking all this morning. How good you have been to me always-always-and especially that one time when you gave me up my Lucia! She will be the first to meet me, for she will run before the rest, and I will take her by the hand and lead her up to dear Aunt Mary and grandmamma; and I will take her aside and tell her all, and she shall love you! And then oh, dearest dearest papa!--when you--come--we --The lips still moved with loving words, but the feeble voice was choked. Yet three days more, and I stood again by her bedside—to kiss for the last time the dear lips that should neversinile a welcome to me more-to press for the last time the little hand that should never twine itself in mine again. All trace of weariness and pain had passed aw y; she lay, her long silky lashes veiling her drooped eyes, as in the slumbers of innocence and peace. And on her breast-laid by unseen hands -was a cluster of summer violets. They sleep together in God's acre--the loved ones of a thousand years apart. It was Lily's last request that the little Roman girl should rest by her side under the shadow of the text, "Suffer little children to come unto me.

From the lowest depth there is a path to the loftiest height,-Garlyle.

THE grandest of heroic deeds are those which are performed within four walls and in domestic privacy.—*Richter*.

CICERO said: There can be no real friend-ship which is not founded on virtuous prin-ciples; nor any acquisition, virtue alone ex-cepted, preferable to a true friend.

SCHILLER, the great German poet, called friendship the similarity of souls. Of one of his friends Cicero said, "Sure I am that I never heard a word proceed from his lips. which I had reason to be sorry he had ut-tered." How few conduct their lives after this manner, and yet we should all strive for such excellence. " Loove all things man is distinguished by his pursuit and investigation of truth," says Cleero, q lite in oppo-sition to the theologies of the world, which claim man to be distinguished for his love of falsehood, deceit and error.

THERE are on this globe 1,288,000,000 hu-man beings. These may be roughly divided in Caucasian 560,000 000; Mongol 552,000,000; Ethiopian 190,000,000; Malay 176,000,000, and American Indian 1,009,000. These speak 3,642 languages, and have over 1,000 different religions.

The ethical code of the Buddists contains these five commandments: Thou shalt not kill; thou shalt not \cdot teal; thou shalt not commit adultery: thou shalt not speak un-truthe; thou shalt not take any intoxicating drink.

AND thus neither reason, observation nor science are opposed to the belief that man survives the death of the body, and that, provided with organs analogous to our pres-ent ones, he may be able to manifest himself to us by means appropriate to his new sphere, and subject to the laws which regulate the intercommunication-Epes Surgent.

Ministers are now advertising that they want work, thus:

"A clergyman of experience, standing and ability desires a field of labor with a Congregational church. For particulars apply," etc.

"An Eastern clergyman, who has been a pastor for five years in Illinois, is spending his vacation in Chicago, and will supply a vacant pulpit in this vicinity any Sabbath in August, if reasonable notice is sent," etc.

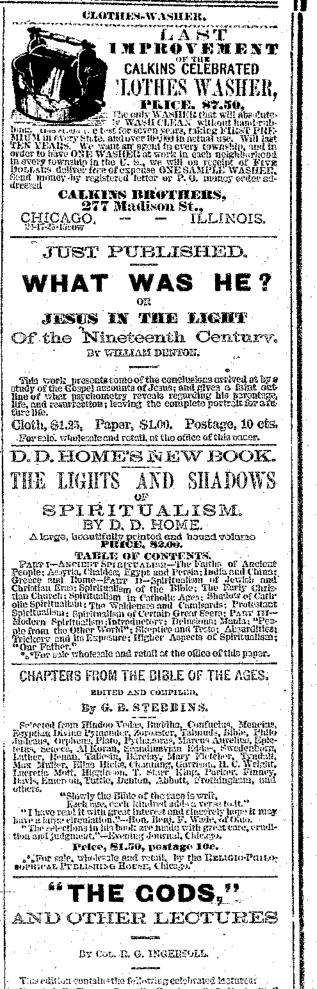
500 CASES of OPILM and LIQUOR habits CUPC 500 in 5 years' practice, Write are, W. P. PHELOV, M. D. 5 R. Medison St., Chicago. 24732 dec w



MIAMI MEDICAL COLLEGE, OF CINCINNATI,

THE next session begins Octoher 3, 1878. Pre-limitary course from Sept. 18th. Facture -Bro. John A. Marpir, Joan, Win, H. Mussey, E. Williams, Win, Cleu-denin, Wu, H. Taylor, T. R. Keznier, J. C. Machenzle, J. B. Hough, W. B. Davis, Byron Stanton. Fees, 43. For circulars, the ordered. Hough, W. B. Davis, Byron Stanton, Fees, \$15. For circulars, etc., address John, A. Mennery, M. B., Benn, 163 West Seventh Street, or Wu, R TAYLOF, M. D., Sery, 519 W. Seventh St.

21-17-20cow



"The Gods," "Transis Paine," "Humbonst," "Individuality" and "Hereth and Hore, iss."

They beture these last been reviewl, and thaty charact and could us made by the disfigure of outlest when the object to yield to have been real diments from all parts of

eali them, are Koman things, such a this little girl was accustomed to see around her every day during her lifetime. Indeed, many of them came from the villa of which it seems very probable that she was the daughter."

"My dear papa," she said, "you would not like me, when I am gone, to be laid out like a curiosity, and have strangers come and examine the little things I used to be fond of, and remark what funny shoes I had."

"Well—but, my dear child," said I, "what would you do with her?"

"I would bury her," she said, with child-ish seriousness, "in the garden, beneath the weeping ash, where good old Cato and my dear little Dickey and Willie's white rabbit are buried—and"—she added, in a lower voice, "I would add upon the stone, if there is room, Suffer little children to come unto me.

"My darling," I said, "I think all that would be a little incongruous; but I'll tell you what we might do," I went on, as a de-vice occurred to me, which I thought might soothe the feelings of the child, "you shall gather from time to time fresh flowers to lay upon her as she lies, and then, if her poor little spirit can look down upon this world, she will see that, though a thousand years have passed, one dear little English girl still watches over her with tenderness

and love." "O yes," she said, brightening at the idea, "I think that she would like that. I will gather fresh snowdrops for her now, and then when summer comes again I will change them for violets.

"When summer comes again!" A sudden pang of foreboding shot through my heart as the dear child spoke. She, too, was most sweet--she, too, was most tenderly beloved. But we were not without our fears on her account, and anxious whispers had passed between my wife and myself respecting her. But I cast aside the fears, as presently she returned, eager in her little work of love, with the snowdrops she had gathered, and, sitting down by my side as I was engaged in making out the maker's name upon the vase, she wove them with deft fingers into a pretty wreath, which done, she reverently hid it in its place, and hand in-hand we left the house together.

The next morning after breakfast I had a considerable amount of congenial work to do. In the first place there was a full and detailed account of these interesting discoveries for the county society, of which I was president, then a more condensed re-port for the society of antiquaries, of which I was a fellow, various questions of detail had to be examined and elucidated, and in the course of the morning an artist was to the course of the morning an artist was to come up to take photographs of all these rare and beautiful objects. While I was thus engaged my wife entered the room with a troubled countenance. "I am very uneasy," she said, "about dear Lilly; she talks in such a strange way about a little girl in white that appeared to ber

a little girl in white that appeared to her last night. Of course it's all imagination, but I am afraid it looks as if there was something not quite right with her."

We must have it looked into immediately," I replied gravely: "perhaps we ought to have had some better advice before. I will send off at once to London for Dr. S.-., and as the distance is not great, we may have him with us this evening. In the meantime, will you send Lily to me, and let me hear what she has to say?"

"Now, my darling," I said, as Lily enter-ed the room, "come and tell papa all about

"She climbed upon my knee, threw her arms about my neck, and hiding her face against

"Lucky dog! I've heard of your discovery, Everything comes to you. Why does not some little Roman girl fling herself into my arms?"

And as he spoke he stretched out his arms, either in indication of his readiness to receive such a visitor, or as a salutation to my little girl, who had sheltered herself behind me. I took him aside to explain to him the state of the case. "The fact is," said I, "that my dear little

girl, whose health you know is rather delicate, took it so much to heart, that for her sake I have buried all the relics again."

"I see," he said, "and when the fit's over you'll dig them up again."

"Not so," said I, for some of my little girl's earnestness had imparted itself to me; "she shall lie in her grave for me till God comes to judge the world."

"Well, but I say," he went on, "suppose I come up some morning with a brand new doll, promise me you won't stand in the way of business."

"My dear friend," said I, "when you have a little girl like my Lily--I recommend you take preliminary steps" (the doctor was a bachelor)--"you will get to know something

of what such little minds are capable." "Ah!" he said: "ah! Now let me in my turn give you a little bit of advice. In case a couple of doctors come up some morning to interview you, if they should try to lead the conversation to this subject, be on your guard lest it should turn out to be a case of de Innatico inquirendo.".

So saying, all in perfect good humor, "it was," as people said, "his way," he took his departure, leaving me for once not sorry to get rid of him.

By-and-by the photographer came up, and instead of the relics he was sent for to depict, we found him some work to do in the shape of sundry little groups of merry and happy children.

And toward evening the great physician from London made his appearance. He was one of those few men who, in addition to the skill born of natural sagacity and vast experience, are endued with something of that subtle intuitiveness which is a gift not to be acquired. And, moreover, he had that winning charm of manner which makes even the most sensitive of patients yield up their inmost secrets. He listened with much attention and interest to the story we had to tell him, and had a long interview with Lily by herself before he came to us in the study, where we were anxiously waiting for his opinion.

"Well!" he said, "there is no great harm done as yet, but your little girl will require great care-very great care." And he then went into various details, which it is not necessary here to recapitulate. Before taking his departure, however, he said .

"Just one word more. Let me tell you, my friend, you never did a wiser thing than when you yielded to your little girl's-whim I don't like to call it, for it seems more of a sacred feeling-about the Roman girl. I know well what a sacrifice it must have been, but I frankly own to you that I would not have liked to be responsible for the case of this child-so sensitive as she seems to be to certain deep impressions-with such a burthen on her pure, unselfish little mind."

"I cannot tell you, doctor," said I, "how thankful I am to you for that opinion, for now, thus fortified, I can set down my foot on all cavilers and scoffers. But does there not seem to be something not easy to under-stand in all this?" I went on. "My little girl retired to rest so perfectly satisfied with what I proposed, that it is difficult to con-ceive how anything could have arisen out of O Dulcissima! Dilectissima!

Items of Interest-Goms of Wit and Wisdom.

Some women cannot acquire in any other way a reputation, but by giving up their good reputation.

Among fools a wise man becomes silent for the reason, the rich man gives nothing to the beggar, because he has no small change. The love for glory have heroes; the contempt of glory great men.

I DID not give to the man (being reproach. ed for giving to an unworthy one) I gave to humanity.--Aristotle.

Know we not, our dead are looking Downward with a sad surprise,

All our strife of words rebuking

With their mild and loving eyes Whittier.

Then dry henceforth the bitter tear, Their part and thine inverted see; Thou wert their guardian angel here,

They, guardian angels now to thee. [John Q. Adams. Who knows how near, each holy hour,

The pure and childlike dead May linger, where in shrine of bower

The mourner's prayer is said ?-[Keble

In this dim world of clouding cares We rarely know, till 'wildered eyes See white wings lessening up the skies, The angels with us unawares. -- [Massey.

They dwell with thee-the dead-

Pavilioned in auroral tents of light: Their spheres of heavenly induence round thee spread,

Their pure transparence veiling them from

Angelic ministers of love and peace, Whose sweet solicitudes will never cease. [From "Testimony of Poets.."

Dear girl! her earthly life was brief, But balmed by love's most precious dew;

Now she has passed beyond all grief. Where life is roscate and new.

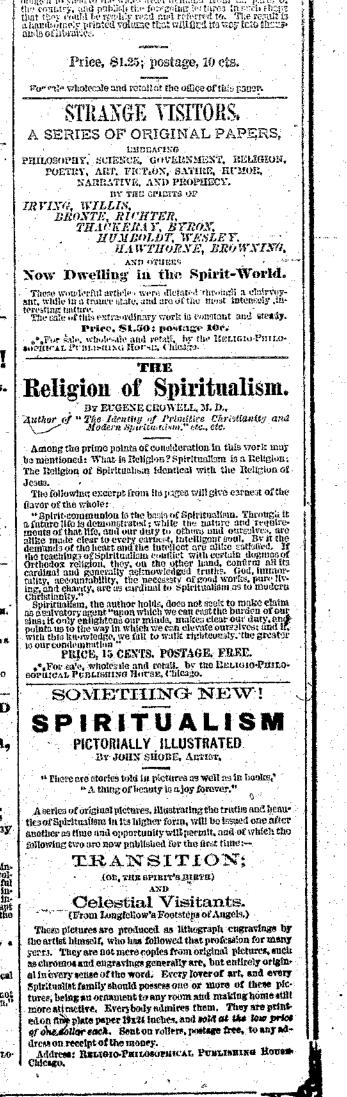
Cry out, my heart, cry out in pain! Nurse, if you will, your selfish grief;

Your loss is her uncounted gain;

But sorrow till you find relief; know to night her head is pressed Upon her angel mother's breast.

[Emma Tuttle.

THIS NEW ELASTIC TRUSS SENSIBLE TRUSS in court, super user to all pairs the cup presents back the in-trations just an a parson would with the funger, wild high presure the firming is bell durably and hight, and a ratical ours certain. It is casy, EGGLESTON TRUSS CO., CHICAGO, ILL. 24-13-19eow R. P. HALL'S GALVANO-ELECTRIC PLASTER. A Galvanic Battery is insteaded in a medicated plaster, aud, when applied to reming the most powerful remedial agent for the cure index is most powerful remedial agent for the cure in Rheumanism, Neurolgiz, Sciatica, Heudache, Sprains, pinal Difficulty, Nervous Diseases, or Fenale Weakness or known, Its effects are mugical. Sold by Drugglete, rsent by mail on receipted 50 gents. Address BEELL MANN & CO., Proprietora, 153 Inbush-aco., Chienge. 22-23-24-25 They are Warranted, HICH PRICES! CHICAGO SCALE CO., Jesus. flavor of the whole: 4-ton Hay Scales, 860: 2-to #840. FROM THE First Presbyterian Charch of Minneapolis, Hinn. By Prof. H. BARNARD. This interesting and invaluable little pamphict deservers Price 20c. ; postage 2c. * For sale, wholesale and retail, by the Itericio-Parico THE Science of Spiritualism. ITS READ THE ARCANA OF SPIRITUALISM: BY HUDSON TUTTLE.





Other sizes Scalos, Beams, &s., at a great reduction. All scales marranted. Send for circular and price list. 24-13 iscow

WHY I WAS EXCOMMUNICATED

DO YOU WISH TO UNDERSTAND

PRINCIPLES?

A Manual of Spiritual Science and Philosophy

We have received a supply of the English Edition, contain-ing a fine photograph of Mr. Tuttic. Of this remarkable vol-turn A. J. Davis says, "It is a bright, wholesome, beautiful hook, and bears in every line the royal badge of integrity, in-dustry, and inspiration. "The colf evident in-tegrity of motive which breathes out wholesome facts and apt illegizations on every page, pours a secred authority over the entire production."

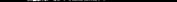
Judge Edmunds wrote of it on first appearance:---"This work is professedly that of spirit communion. It is all of it — well worth the perusal."

Eugene Crowell, M. D., writes .---""The Arcana of Nature! is one of the very best philological expositions of Spiritualism that has yet appeared."

"The' Arcana of Nature' is a perfect encyclopicilla, not only of a spiritual fact, but of the whole nature of man." -London Human Nature.

PRICE, \$1.50. POSTAGE, 10 CENTS.

*For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE, Chicago,



Keligio-Philosophical Journal

JRO. C. BUNDY,		-	÷	-	Edito
J. R. FRANCIS,	•		Au	oelat	e,Editer
TERMS	OF	IT'BSI	JPTI	9N :-	· ·
The copy, one year, in	adyan	ce, incl	luding	pielage	94.000 #\$.£1

IN All Letters and Communications should be ad-**RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** Chicago.

In making remittances for subscription, always procure a cost-OLICS Monsy Order, if possible. Whensuch order can lot be procured, send the money in a *Requisered Letter*. LET Thouse sending mon to this office for the JOURNAL hould be careful to state whether it be for a reneical, or a should be careful to sists whether it be for a renewal, or a new subscription, and write all proper names plainly-also give the name of the post-office to which the p⁻¹ rissent. Papers are forwarded unitianexplicitor der cester the subscriber for their discontinuative, and unit payment of orrearages is made, as required by law; and if remevals are not paid in advance, \$3,05 per alman to" be required. No names myrms no the Subscription Books, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this

omce. Upon the margin of cach paper, or upon the wrapper, will be found a statement of the third to which payment has been made. For instance, if John Smith has paid to 1 Jan., 1378, it will be mailed. J. Smith I Jan. 27 If he has only paid to 1 Jan., 1377, it will stand thus: "J. Smith I Jan. 7," and in like manner be fielday, month and year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts. Postsi Money Orders and other Remittances for the Publishing House of its Religio-Philosophical Jovenal psysble to

the order of JOHN C. BUNDY, Acting Manager. LOCATION

93 and 04 LaBalle street. Northwest corner of LaSalle and Washington streets.

OHICAGO, 1LL., JULY 18, 1878.

The Imagination.

The imagination is a mysterious some. thing that has never been clearly defined. Through its instrumentality bushes and stumps will very often assume grotesque forms--appear like hideous ghosts materialized for an especial purpose, and to the senses they seem to be genuine in every particular, perfect embodiments, seemingly, of a supernatural character. The boy who regards a bush as a wild animal, a decaying stump with phosphorus in it, as the devil himselfwhen walking along at night, or in the dim twilight, with his fears aroused, is laboring under a hallucination to which all are subject at a certain age of life. or when surrounded by peculiar circumstances. The imagination simply consists, then, sometimes, of a perversion of the sense of seeing, owing to the action of the mind; in other words the visual organs are under the control of the mind, and see what it wills; this is often strikingly illustrated at the numerous fraudulent exhibitions of spirit forms, in the positive recognition of a departed wife, sister, brother, as the case may be.

A distinguished lecturer at Mrs. Bennett's séance in Boston, recognized his own departed wife fully materialized—would swear it was her, but when convinced by overwhelming evidence that a confederate personated his beloved companion, he reluctantly admitted that his senses were completely deceived. A promising young journalist, trained in the profession to habits of close observation and penetrating scrutiny, saw a lovely Indian maiden at Mrs. Bennett's. fell in love with her, and they were betrothed, he presenting her with a beautiful ring, and believing he had a spirit bride. When this poor fellow saw the metamorphosis of his lovely Indian into a very common flesh and blood confederate of Bennett, and beheld the trap-door, which was an essential part of the transformation scene, he received such a shock as but few can recover from and retain their senses. Thanks to a powerful and well balanced mind, he is in full possession of his faculties, but broken in health and spirits: it will take years to recover from the ordeal. The imagination that can make a stump appear like a ferocious wild beast, or transform a shrub into a human being, or make a hearty, vigorous Irish girl resemble in every particular a refined and accomplished lady long since deceased, is certainly a subject worthy of consideration. Verily it must be powerful, for it has been known to turn pills that were composed of two powerful astringents, into an active purgative; bread, sweet, fresh and wholesome, through its potoncies, has become a powerful cathartic, and water itself, nature's beverage for mankind, under the supposition that it contained powerful remedies, has been known to cause eighty out of a hundred persons who imbibed it to vomit or feelsick. Is the imagination so fertile in its resources that it can work such wonderful offects in the organic structure, without the assistance of drugs? Does the mind cure disease, cause sickness, and harmonize or disturb the organic functions? If the imagination is an outgrowth of the mind, if the latter does not do it, what does? A man, when sea-sick on board of a vessel, was annoyed by the music of a violin, and ever after when he heard music executed on that instrument, he became deathly sea-sick, illustrating in a marked degree the influence of the imagination. The music of the violin was so intimately associated with his sea-sickness that whenever he heard it, the latter arose vividly in his feelings like the phantom of a murdered man in the mind of the guilty slayer; in other words, all the effects of sea-sickness were aroused, and the will was not powerful enough to subdue them, hence he suffered. The imagination is certainly the cause of a great deal of trouble in this life: there is nothing practical about it; under certain circumstances it is a builder of air-castles, a sort of will o' the wisp that leads persons astray sometimes; a species of day dream that changes the natures of things, and pre-

sents nothing really as it is. The lady who saw the window fall and crush the fingers of her child, nearly fainting, was immedistely taken with a severe pain in three of her fingers; they soon ulcerated, and it required all the skill of her physician to cure" her; she, poor sensitive soul, feeling the suffering of her child, materialized a pain of her own, as many at a circle materialize

the form of some beloved relative long since deceased, only the former was real. This imagination, then, as our readers can readily see, is a wonderfully prolific agent in this world of ours. It never, however, succeeds in accomplishing a permanent materialization; its castles in the air all vanish; its materialized spirits are mythical; its wanderings in lands Elysium are mere shadows; in fact, it is the least understandable thing in a man's nature. When a farmer's son dreams that he is being murdered, the imagination has assumed a new role, but none the less powerful, for it loosens the hair on his head, and ever after it obstinately refuses to grow thereon.

 However, the imagination we suppose is a necessary characteristic of our nature, but it must be controlled-carefully governed, if not troubles of various kinds arisematerialized spirits are formed at will, and the mind becomes unbalanced. A hen rightly controlled, however, it becomes a source of development, instruction and pleasure; the post lives there; reposing on a bed of flowers, inhaling their aroma, and communing with the muses, he gives expression to thoughts that elevate the soul and refine the whole nature. The imagination, if scintillating with pure thoughts; if animated with high resolves, and illuminated with a desire to elevate suffering humanity; if it is the receptacle of that which is in every sense of the word clean, it becomes the garden of the soul, wherein flowers bloom, the aroma of which permeates with its benign effect all the walks of life, and in the hallowed influence of which the angels love to repose.

The Lesson of the Pickering Exposure.

Again the ranks of Spiritualists are convulsed from Maine to Texas, by the thorough and overwhelming exposure of Mrs. Pickering, and we are obliged, distasteful as it is, to open our columns for an account of the matter. We hope the experience gained from this case will complete the lesson the JOUR-NAL has been so long teaching, and render such impositions hereafter impossible. This is a most singular case, and inexplicable to those who have not carefully studied the whole subject.

No materializing medium has had the prestige of so many endorsers who were supposed to be well qualified to give an opinion. Able men, thoughtful students and chosen committees, have investigated and pronounced her scances perfectly satisfactory. Like Harry Bastian and others, she freely submitted to an examination of cabinet and elothing, and until Mr. Clark elasped the Indian spiritat Lowell, all went well. From the ex parts testimony of some who investigated Mrs. Pickering's manifestations at her home, it seems impossible, as yet, to avoid the conclusion that she is really a medium for full form manifestations. But in view of the Lowell, and especially the Westford seance, where is the value of those long, enthusiastic and most glowing accounts of the scance at which forms were seen and recognized by the editorial party who went up to Rochester from the Banner of Light office. The "crucial test" (?) applied at that seance was the examination of the medium's clothing by a committee of ladies. Any third-rate juggler would smile with derision at a mate who could not cireumvent a committee of gentlemen or ladies under like circumstances. Any police captain will affirm that it requires an expert to do the apparently simple thing of examining an individual's clothing and person. Our readers have only to recall the case of Jennings at St. Louis, to see what such a test amounts to. It will be recollected that Jennings changed his clothes in the presence of a committee of shrewd unsympathetic men, who were keenly watching him and yet he managed to carry into the cabinet with him a good supply of tarlatan, a french harp, and a bracelet; and gave the most perfect satisfaction in his manifestations. Had it not been for the nerve and unbending resolution of Mr. Jackson, he would have got off without detection, and the scance would have been written up for the Spiritual papers as a most convincing affair, as indeed it would have, on its face, appeared. The recognition of spirits by visitors at these scances is so well proved to be often simply an illusion that such testimony has but little value unless other conditions are perfect. It is quite possible that the editor of the Banner of Light and his party did witness actual spirit materializations but their accounts must now be discarded as worthless, because there is ground for grave doubt. The off-repeated assertions of the editor of the Banner in its late issues that what he witnessed was genuine, will not now have a feather's weight in any doubting mind. And many who had accept ed as true the account will now consign if to the realm of the doubtful. A few weeks since in a conversation with a spirit purporting to be A. A. Ballouthrough Mrs. Richmond-the editor of the JOURNAL was told that: "Promiscuous public scances for physical manifestations when continued for a length of time, must inevitably be productive of fraud. In the very nature of the case this must be so. The sitters coming in from time to time all anxious for some manifestation, impel the spirit controls to attempt more than they can legitimately perform: at first

self; then he is semi-conscious and finally the whole exhibition is fraudulent, the spirits leaving altogether."

This is in substance what the spirit said, and we believe very nearly the exact language. In addition to the statement of Mr. Ballou there are two other causes which tend to produce fraud, viz., the desire for gain and to achieve notoriety, on the part of the medium or his manager.

While we fully believe that if one truth has been clearly established both by ancient history and also by the history of modern Spiritualism, that one is the fact of full form spirit materialization, we are equally certain that in the present development of the world no medium can obtain these manifestations with any certainty at a fixed and regular hour advertised in advance, nor give these manifestations as a business, depending thereon for support.

Everyseance stands for and by itself; and the "crucial test" applied at one scance proves nothing with regard to any succeeding seance. The JOURNAL insists on proof conditions for every seance, and declares that a majority of investigators cannot successfully detect fraud, if it is practiced; this may seem a sweeping statement, but it is true. How many readers of this paper can detect the tricks of an ordinary juggler, even in broad sunlight? Very few. Let it beacknowl. edged that medial power for the production of this phenomenon cannot be made merchandise of without vitiating it. Let these promiscuous exhibitions, now no more respected than a variety show, cease. Those mediums who have this gift, should be care. fully guarded from all care and anxiety.-If Spiritualism is worth anything, it is worth working for; and if it is ever to benefit its believers, they must lay aside selfishness and devote the necessary amount of time and means to sustain the true representative of the angel ministry and provide for the support, comfort and sustaining of genuine mediums. Removing in this way all inducements to deception, cultivating in them all the good, and true, and noble, surrounding them with elevating and ennobling influences. With aspirations raised above the plane of deception, they will attract only the pure and truthful intelligences from the other shore, and through such holy influence Spiritualism will experience a steady and healthy growth, and its influence in elevating and making humanity generally better and happier, will be everywhere more apparent.

General Edwards' Position.

I have no excuse to offer for pretenders, charla tane or mountebanks—let all percons clearly proven to be such be ecourged from out, of the syna-gogue of Spiritualism-but I would counsel the sorcise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little under-stood, and in the understanding of which even the spirits are not as yet perfected. It is well known for instance, that a person visiting a scance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his lishes, and lead the unconscious medium into false appearance, directly coinciding with his-the doubter's-belief. These things often occur.-Gen. J. Edwards in Banner of Light for July 6th. This extract from an essay on the first page in the last Banner, by an old and valcorrespondent of the JOURNAL, so pleased our worthy contemporary that it was also printed on the editorial page, and double leaded at that, to make it more binding. Now we have been carefully studying the above to see wherein its especial value exists. Gen. Edwards says, "I have on excuse to offer for pretenders, charlatans or mountebanks." Of course he has not, neither has any other honest man. Like the phrases, "Live and let live," "Honesty is the best policy," "Be kind to the poor," "Virtue hath its own reward," all can agree thereon. When also the General adds, "But I would counsel the exercise of the broadest charity until evidence conclusive is arrived at," be utters a statement with which all agree in the abstract, but when put in practice the widest antagonism exists. The whole difference lies in determining what is "evidence conclusive." There is a class of minds, who, having once become convinced that an individual possesses medial powers, can never have "evidence conclusive" that such medium has supplemented false effects or "assisted" the spirits. This class of Spiritualists will take the unsupported assertion of such medium, however immoral and unreliable may be the general character of said medium, in preference to the united testimony of honest, reputable Spiritualists, who support their statements with proof in the shape of paraphernalia taken from the cabinet or person of the exposed medium. Opposed to this class and largely in the majority, are those who will not take the testimony of a medium thus charged when such person is known to be untruthful, immoral and to possess a questionable character; when such testimony is opposed by that of people of intelligence, good reputation and experience in the investigation of spirit phenomena. The latter class reach positive conclusions as to the guilt of the individual and deem it a charity to the great body of Spiritualists to declare their verdict in no uncertain language. These two classes will never draw any near er together, one or the other is wrong and must inevitably succumb to the right. The general further says:-" It is well known, for instance, that a person vis iting a séance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, and lead the unconpirits who cater to his wishes, and the directly co-cious medium into false appearances, directly co-cious medium into false appearances, directly coinciding with his-the doubter's-belief things often occur.

confesses he does not know it; he has heard the same statement in different forms for

many years, upon cross-examination however, those making the assertion have been compelled to admit they knew nothing about it, but believed it to be true. The editor of the JOURNAL never saw any body who had seen anybody that knew it to be true. He is anxious to arrive at a definite knowledge of the truth of the statement, and to that end suggests that Gen. Edwards, or the editor of the Banner of Light, forward to Prof. J. R. Buchanan and Hudson Tuttle, the proofs in a single case. If those eminent authorities shall unite in declaring that the evidence sustains the assertion of Gen. Edwards, endorsed as it appears to be by the Banner of Light, he will pay Mr. Tuttle and Prof. Buchanan fifty dollars each, for their time devoted to the matter. In case they do not find that the evidence sustains the statement, then he will pay them nothing for their trouble. In the interests of spiritual science, the editor thinks these gentlemen will accept the task. This offer is bona fide, made in all sincerity and good faith, and it is hoped it will be so received.

Razard and the Jesuits!?

As was predicted in last weeks paper the octogenarian calciminer is assiduously engaged in mixing whitewash for the Pickerings. Flying to their retreat as fast as the lighting express could carry him, he tarried only long enough in Boston to cheer up the editor of the Banner of Light, and dasy off a lengthy communication which appears in the last issue of that paper, headed: "Divide and Conquer"-maxim of the "Society of Jesus."

The old gentleman flounders through a column charging that Mr. C. O. Pole, the "Chicago Junto" as he terms it, and others who do not think as he does, are but the pliant tools of the Jesuits.

The charge that is made by our venerable brother, and which stands forth prominently in his article, that Jesuitic influence has extended its diabolic inroads into the sacred precincts of Spiritualism, and is there insidiously undermining the Harmonial Philosophy, and preparing to engulf in ruin certain trance mediums, is so farcical in its nature, that it will at once excite the risibility of every careful thinking Spiritualist in the land.

Once, on a certain dark night, a thrifty farmer, late in doing his chores, repaired to his barn to milk a cow, but instead he happened to get into the stall of a refractory and malicious mule-and commenced "milking" -alast for a few moments he saw stars, stars innumerable in various parts of the heavens -double stars-triple stars, and phenomena never before observed by Proctor, Burnham, or any of our advanced and far seeing tronomers; in fact, for about ten seconds he saw luminaries in various parts of the heavens that had never been seen before by mortal eyes, and which will never be seen again, except, perhaps, under similar propitions conditions. Mr. Hazard has placed himself in peculiar relations to something -not a mule perhaps, but something that has enabled him to discern in the spiritual firmament, Jesuits-yes Jesuits! plotting mischief, and endeavoring to undermine trance mediumship, turn our heaven-born philosophy topsy turvy, and inaugurate a system that shall savor of their illiberal teachings. There is not a word of truth in a single statement he has made, in reference to this ancient order, so far as Spiritualism is concerned It is the hallucination of sec. ond childhood, too ridiculous for anything; too childish to be worthy of a second thought. When the Blisses were exposed, their trap door revealed, their dresses unfolded in which fully materialized spirits arrayed themselves, - and their whole nefarious plans made known to the world, it was charged that the Young Men's Christian Association had cunningly arranged a plot, and put it into successful execution to ruin them. The charge was false, false throughout! The same dastardly cry was raised here when Witheford and Huntoon were exposed, but it had no foundation in fact. Criticism, however, sometimes hurts. The teachings of trance mediums, as well as those of priest and clergy, are open for examination, the same as the wares and merchandize of those engaged in trade; and as sensible people will not purchase rotten ap. ples, decaying potatoes, or defective articles. of industry for daily use, neither will they receive pernicious teachings, nor an unwholesome system of morals, though the same emanates from trance mediums: The teachings of the spirits should be carefully scrutimzed, their system of philosophy carefully considered and analyzed, and their character, private and public, be open to the inspection of the world at large. It is only through criticism, though it cuts like a two-edged sword, that the moral atmosphere of Spiritualism can be purified : teaching those who stand before the large body of Spiritualists as instructors, that they are not considered infallible-that, in fact, they are not infallible in any sense of the term, and that while Spiritualists would foster and encourage them in every way possible, the privilege to criticise, to approve or condemn, must remain with them as an inalienable privilege, and that any spirit who wishes to think exclusively for others. should be taught that such a dogmatic course can not be tolerated for a single moment.

JULY 13, 1878.

Is the Editor a Spiritualist?

A prominent medium and inspirational speaker writes us that when soliciting subscribers for the JOURNAL, he is sometimes met by the inquiry: "Is the editor a Spiritualist?" We hardly think any regular subscriber or careful reader has the least doubt on that subject. The editorial page of every issue contains an affirmative answer to the question. The editor of the JOURNAL is a firm and steadfast Spiritualist, the assertions of pseudo mediums and their dupes to the contrary notwithstand-

ing. He has sublime confidence in a future life and in spirit communion. This confidence is based upon absolute knowledge of spirit phenomena. Possessed of this certain knowledge he is enabled to look camly and serencly upon the downfall of the huge superstructure of fiction which has been reared by illegitimate speculators in Spiritualism and bigoted ex-church members; who have not outgrown the blind superstition of their early training.

Spirits, who, when on earth, wors reckoned among the wisest of men, have the RELI-GIO-PHILOSOPHCAL JOURNAL in charge, and the editor believes every issue of the paper is carefully scrutinized by them before publication. These spirits have for many years been preparing the editor for the work they have for him to do. Years ago they told him clearly and with great minuteness of dotail what was before him, and he has been an humble, earnest co-worker with them; never surrendering his, own judgment, but alalways acting up to his highest reason after due consultation and advice.

The RELIGIO-PHILOSOPICAL JCURNAL is rapidly rendering it more and more difficult for the horde of vampires who infest the ranks of Spiritualism to palm of their wares upon the public; for this, the editor must, of course, expect, and he is prepared to receive, their most bitter maledictions. Not being able to find a soiled spot in his public or private life, after the most careful scrutiny, the only resource of these pests is to traduce his motives and declare he is not a Spiritualist. To offset this class, the RELI-GIO-PHILOSOPHICAL JOURNAL has a large and constantly increasing list of highly intelligent subscribers, and the editor has the very great honor and pleasure of possessing the entire confidence and warm personal friendship of very many of the representative men and women in the ranks of Spiritualism.

In the same mail which brought the letter spoken of at the commencement, there came a short message from one of the most gifted authors and Spiritualists,—a man whose name is familiar to millions, and whose memory will be revered by millions yes unborn. Speaking as one having au-

The above though somewhat vaguely stated, evidently refers to physical phonomena as is further indicated by the context. Is

We would call the attention of our readers to the instructive lecture of Dr. D. W. they use the medium unconsciously to him. I it well known? The editor of the JOURNAL Fairchild, that appears on our eighth page. where he visits.

thority he says:

"I know very well that the fight in which you are engaged is 'the good fight' and I have full faith in your just victory; it will, however, take much time and imposesevere trials. BUT YOU MUST GO FORWARD!"

Go forward he will and in time hopes and believes that many good people who now fail to understand him, or honestly oppose him.will benumbered among his most steadfast friends. In conclusion he requests that subscribers will confront with this statement those who, honestly or otherwise, assert that the editor is not a Spiritualist.

Never on the Fence.

Whatever else may be said of the JOUR-NAL, no one can have the hardihood to claim that its positions on all questions are not clear, well defined and easily understood. It has been independent always; neutral never. It never waits to ask what is the public likely to say, but speaks forth with no uncertain sound, that which is deemed right, just and true. The JOURNAL is entirely impersonal in its motives, the question is always, what is for the highest good of the cause; to this all else must bend.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The Spiritualists of Philadelphia gave Mr. Peebles a cordial and enthusiastic reception when stopping for a brief time in that city. Dr. J. M. Peebles has accepted an invitation to be present at the Free Thinkers Convention, at Watkins, N.Y.

O. P. Kellogg, one of the pioneers in the cause of Spiritualism, and one of the most entertaining speakers, should be addressed at his home, East Trumbull, Ohio.

Dr. J. K. Bailey is at work in Kansas. He spoke at Girard, June 16th; at Columbus, 20-23rd; at Oswego, 26-29th; at Fairview, July 3rd. From there he goes to Emporia and Republican Valley.

The First Society of Spiritualists of this city will hold their annual picnic at River Grove, Des Plaines, the 17th of this month. The fare for adults will be 50 cents; children, 25 cents. A pleasant time is anticipated.

J. Tyerman has arrived at San Francisco, Cal., from Australia, and will remain there a few weeks, lecturing, and then come East. Societies wishing his services, should address him at once in care of Mr. Herman Snow, 319 Kearney St.

Prof. Milton Allen and wife propose spending a few weeks in Michigan, and will be happy to respond to invitations to lecture at such places as the friends may designate. Letters addressed to them in care of Judge Wait, Sturgis, Michigan, will reach them. Prof. Allen will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL



Continued from Eighth Page

JULY 13, 1878.

of the circulation, and exactly where need ed, being placed over the liver and stomach and center of the nervous system, which pervades the digestive organs. Another property it has, which is to absorb from the system all bilions, malarious and medicinal poisons into the pad. And if there is any disease in the system, it immediately sets about its work. The question would natu-rally be asked, how is this possible? It is a fact established beyond controversy that the human body, when at sea, can exist a considerable length of time without food or drink, by occasionally wetting the gar-ments with salt water, and that thirst can almost be entirely satisfied in this manner. Again, if a plaster of wet tobacco be placed for a few minutes only over the pit of the stomach, it will produce deathly sickness. No person would be safe in trying the experiment for thirty minutes even-for the poison of the tobacco will have entered the circulation by absorption. Poultices and blisters are used to draw or absorb disease to the surface.

Every person knows the danger of rubbing or placing certain poisons on the surface of the body. That in a few moments the entire system could be poisoned unto death. A blister and a poison can both be applied on the same snot, and at the same time, neither being an impediment to the other; showing, beyond a question, that the hedy receives and throws off at the same time.

The method of curing disease rather than drugging the stomach is so well understood in England that a committee appointed by the Royal Medical Society to investigate the subject, reported as follows: The activity of nearly every substance that can be used is three, if not four, times greater if given by the skin than if swallowed. Let us understand the reason of this. In the skin and under the skin, and penetrating through all the tissues, and of all the organs of the body, in many places forming a complete network, are fine ducts and small glands called lymphatics. These are the chief absorbents of the body, although absorp-tion takes place by the blood vessels also. It is because of the lymphatics extending from the skin to every organ and every part, that a raw, piercing wind or damp atmosphere pierc-es through us. And this is also why the touch of deleterious matter makes us sick, and con-tact with poison may cost us our life. For this same reason the proper remedies placed upon the surface have power to remove discases. If we would heal sickness, make use of these natural outlets-the million little paths God has provided through which evils may be expelled, and good may come to us. Before concluding my lecture I again return to the causes of other diseases not yet mentioned, such as catarrh, bronchitis, throat, lung difficulties, etc. The formation of gas and acids in the stomach and intestines, caused by indigestion, produces great irritation of the mucous membrane lining these organs, which often extend upward to the membrane lining the cavity of the throat causing inflammation and irritable sore throat, also to the cavity of the nose, causing the irritation and secretions called catarrh, also to the membrane lining the air tubes to the lungs, causing bronchitis, chronic inflammation, and ulceration of the throat, chronic catarrh, etc., originate in and are sustained by chronic irritation of the lining membrane of the stomach and blood poison. The Holman Pad will begin to remove the trouble as soon as applied. In cases of malaria in every form, I make this hold declaration, that I doubt if there is a case in existence Holman's Pad will use pad in the plural sense. Also, nat curre. with the understanding that it be adjusted and. worn according to directions. If you will give the pad and Holman's Plasters, also, medicated salt-foot baths, that are frequently used, one-quarter the patience and fairness you give any other treatment, will drop everything else and rely entirely on them, they will bring you blessings-health, it has seldom been your privilege to enjoy-provided your stomach is not entirely worn out and destroyed by the use and abuse of medicines. After you are once cured, if you will secure a second pad, and in the Spring-time, when all nature is undergoing a change, would wear it say two weeks; also any time for a few days when you feel any symp-tom of biliousness, and ten days each malarial month, as a preventive, you will find one pad keeping you in health a whole year--therefore, making Holman's Pad the cheapest, the pleasantest, most convenient, the surest and most satisfactory curative, preventive and thorough system-regulator in the world. This you can rest assured: if it does you no good, it will do you no harm—unlike the Dutchman's cabbage; he, the Dutchman, be-ing very sick, was told by his doctor not to eat cabbage. He disobeyed his doctor, and, to the doctor's surprise, found him improving. He consequently decided that CABBAGE WAS GOOD FOR EVERYBODY that had that particular complaint. Soon after-wards an Irishman and Yankee had the same symptoms. He immediately resorted to cobbage as a remedy. The result was, both died. He changed the reading in his memorandum thus: "Cabbage is good for a Dutchman, but death to a Yankee or Irishman." Stop dosing. The pad treats all nationalities alike—is no respecter of persons, but a triend alike to all. It can with truth be said that on the American Continent, south of latitude forty-seven, not one person in five has a sound liver and stom-ach. And it is my fixed purpose, if my life, strength and talents are spared me, never cease my labors in behalf of this blessed boon, until every man, woman and child has heard of "Holman's Liver Pad." To those of you who are old enough, and free to act for yourselves, if, after all that has been said, you choose to treat the subject indifferently, preferring to suffer rather than yield your prejudice, then suffer rather than yield your prejudice, then let me appeal to you, in the name of humani-ty, to save your children; for I have drank to the very dregs all that it means to see a house-hold blighted with sickness; also, the joy, peace and happiness good health brings us. Facts are stubborn things, meet them as we may. A word to mothers and I am done. I quote the language of Mrs. Dr. Carter, of Phil-adelphia, who is a mother and mbusician: adelphia, who is a mother and physician : "It is now not uncommon to put apparently well children in the care of a physician that their systems may be kept in such a state that they may be in no danger of contracting that scourge of the nursery-scarlet fever But to do this by medicine is itself reprehensible. The Pad will prevent this disease, being at the same time a source of good and no injury. And these are not mere idle words, or, what would be yet worse false utterances; they have been be yet worse false utterances; they have been proved repeatedly by actual experiment. The Pad has been placed upon one member of a family in which all were equally liable to in-fection, except for its protection, and this one wearing the Pad would be the only one not stricken down by the contagion. Holman's Pad would commend itself to every mother in the land. And that other disease that adds yearly to the little graves in the cemeteries of physicians have got on no further than the baneful drug called opium, which lays the lit-tle innocent head to a fevered sleep, and leads only, in thousands of cases, to a premature i

death. You cannot safely give a babe strong medicine of any kind, and carlessness or ignorance in this particular is little short of criminal, for the result, though unintentional and deeply regretted, is child-murder. Lay the Pad upon the stomach of a teething infant up-on the first indication of any derangement of that organ. It will draw the fever from the brain, draw the pain from the little writhing body and regulate the bowels just as rapidly us it can be done with safety and more prompt-ly than any medicine that you could dare to give it. Drugging is most pernicious to a child. Opiates are injurious. They only suspend pain but do not remove it or its cause. The medical faculty are wrong in using them thus frequently and largely. Do you think I am urging these facts upon you too strongly? By the love I bear my own, which thus far Heaven has spared me, not for one million dollars would I be guilty of misleading you. I tell you, and if these were the last words I should ever utter, they would still be the same, that for children of any age this is the one treatment that should and will supersede every other. For the sake, then, of the little ones confided to your care, which must needs be unceasingly watchful, give this matter your immediate, candid and most serious attention. In conclusion my words to you are, learn to be your own doctor, practicing under the diploma of the faculties of common sense." Wholesale and retail offices 134 Madison St., cor. Clark, rooms 1 and 2, Chicago. Bates & Hanley, Agts. for the Northwest. Consultation

Continued from First Page,

free.

that instant Officer Harris, of Lowell (who with Deputy Marshal Favor, was in attendance), saw the woman dextrously transfer something from her bosom to the inside of her husband's vest, and the husband with a movement of his arm pressed it flat. Had this oncration failed of detection, some present would not have seen through the shain, so adroitly had everything been managed, and so apparently desirous of a square test had the medium been. But this was not to be. Harris thrust his hands into Pickering's bosom and pulled out a long piece of white tarlatan! There could no longer be, in any but an idiot's mind, the least shadow of faith. "What do you say to that, Mr. Pickering ?" demanded the officer sharply, at the same time taking a stern hold of one arm. Deliberately and with an utterly crestfallen voice the man replied-"It's a--fraud. But as God is my Maker, I have been as much imposed on as anybody." This was too much for any one to believe, even when his wife said that Belle (the planist) and her husband were not to blame and knew nothing about it. The room was cleared of men, and the committee of ladies proceeded with their search. They reported finding Mrs. Pickering's chemise outside of her skirts, whereas, when they dressed her it was beneath them. This formed the long flowing robe of the spirits. In the heel of one stocking was found a piece of brown silk, with a hole for the mouth; it was used as a moustache and heard, and several pins were in it, by which to fasten it to the head-dress. Nobody longer defended them. The prominent Spiritualists, who have so long been deceived, were the loudest and bitterest in their denunciations, and Pickering joined them, saying repeatedly—"It is a most unholy damnable cheat; hanging is too good for trifling thus with the sacred feelings of men and women."

Mrs. Pickering was treated more considerately; she was not abused, but was questioned by a large number. Fragmentally she made there could be no retracing of the step. The substantially these statements: "I never said new life is filled with such changes and I could exhibit spirits in my life; I never sold a ticket of admission to my seances; people volunteered to do that; I know that I am posessed of a mysterious power; what it is I don't know; have helped it along in order to make it more wonderful; I am glad it has come out: now I'm alone in the world, just as I want to be; five years ago I lost my little baby, and ever since then I have wanted to get out of this world and cross the river; I've nothing to live for; I never saw a spirit, and don't believe one ever came back to this earth to make a communication; I'm no more a fraud than all the rest of the mediums--there are thousands of them; I can make more money exposing them than I can by sustaining them.' Not a few were touched by her torlorn and pathetic words; not the least anger was shown her, all that being poured on her husband. It seems impossible that he has not been a confederate with her; he must have found an opportunity that night, on her way to the cabinet, to give her the tarlatan which she attempted to return to him. He has been married to her fifteen years, has been with her all the two years and a half of her manifestations, two years and a half of her manifestations, helped conceal her disguises at Mr. Goward's, and in short has had every opportunity to be familiar with her proceedings. Miss Me-serve may, by a stretch of charity, be acquitted of complicity, though in bad company. A crowd of men and boys gathered outside the house during the scance, hooting and behave-ing unseemly, and afterwards invaded the dwelling, but were turned out. dwelling, but were turned out. Mrs. Pickering worked in Lowell mill when about fourteen years old; she is now thirty-five. She exhibited a little levity when speaking of this portion of her career, remarking-"I was a country girl; I boarded on the corporation and never made a mistake by getting in at the wrong door." Mr. Fletcher demanded the restitution of every cent taken in his house (\$74), and bade them leave his shelter the next morning, which vas done. One phase, at least, of Spiritualism, in this section, has received a rude shock by these disclosures, from which it will not recover readily.

Mrs. Richmond then proceeded to speak taking for her text: The Lord is my shep-herd. I shall not want. He maketh mc to lie down in green pastures. He leadeth me beside the still waters.--Ps. XXIII: 1, 2.

The speaker remarked that they had come to observe the memorial of a youth of scarcely more than 20 years. The suddenness of the blow, and the manner of his taking off, afforded special reason for thought in connection with the teachings of the spiritual istic philosophy, for there is that in this philosophy which teaches that there is no death. In the spirit realm there ve none who are east out, and it is this fact which makes this life glorious. It was apart from that gloomy theology which has made the fu-ture life shadowy and indefinite. To Christians, it should be an hour of triumph to witness the flight of another spirit to the spirit land. The spirit passes into the new realm free from the infirmities of the body, but in all other senses it remains the same. With this thought we can strew the graves of our beloved with flowers, knowing that they will have an enduring bloom.

The speaker said that it was difficult under any philosophy or religion to give up those things which we have come to know and love in this world. It is hard for a friend to tear away from the external possession of a friend, but when you come to know that there is no death, and that it is merely the passing from one life into another existence, the cause for grief is lessened. The condition of the spirit on entering the spirit-land is the same as on leaving this, and the same thought and feeling follows one into the other world. There is nothing in the manner of this young man's taking of to cause us to doubt as to the place of rest Let us remember that no one can escape from himself by passing into the spirit-life. Whatever of feeling and hope you have in this world, you will have in the other. You are not visited with penalty, but you must work out in the spirit-life what you have failed to do in this. The conquest of self must take place there. The spirit must win its own conquest, and the lesson must be learned, that on entering the spirit-land you take up anew the burdens which were borne in this. The spirit on awakening feels the consciousness of individuality, and feels elevated or depressed, as may have been the case at the time of its taking flight. It is a place for doing better that which the per-son failed to do in this; of doing, perhaps, in a better way that which was done here. "How often," remarked the speaker, "is it said in middle life, 'O, if I had only known in youth what I know now.' So it is upon entering the spirit existence. All the experience which you have now in this world will go with you there." Into the sphere of mental healing enter those whose minds have been troubled, or have become morbid. These persons, on entering upon the new existence, find guardian spirits to aid them in throwing off this feeling, and to look more clearly at all things. The life of the young man whose earthly

tenement lay before them, yielded that which was beautiful and grand. He had been a dutiful son, and was true to his friends. In the moment of his madness which prompted him to the rash act, his mind was in a troubled state. Surely this one act could not cause an eternity of agony, and his spirit was now undoubtedly filled with sorrow at the thought of the grief it has caused here. Notwithstanding this, the mad act. The deed is also a warning to young people in the thought that you cannot escape from yourself and the worries of this world by attempting to throw them off in death. It is an admonition to youth in the knowledge that this world is a school to prepare them to enter the new one, and is only one step toward the higher home. So let there be no undue grief. Let us remember that there is recognition and reconcliation in the other land, and let all those who have departed friends not think that they are far off, and that death is filled with an awful mystery. The lesson of life is fraught to overflowing. Already has the spirit of the departed spoken to the mother to say that he is filled with sorrow for the rash deed. Already is the veil drawn and the mystery cleared. Upon the conclusion of the address a hymn was sung by the choir, and then Mrs. Richmond recited an impromptu poem. To an understanding of this poem it may be stated that Mrs. Richmond is in the habit of giving weekly receptions, at which a spirit who calls herself "Ouina," gives each person present a spirit name, woven into a poem. In this way all of Mr. Eaton's fam-ily had received names, the father being called Silver Ore, the mother Apple Blos-soms, one brother Westwind, another Spirit Vision, while the deceased was named Bobolink. It was spring-time on the earth And the *Apple-Biossoms* came, The apple blossoms bright and fair; How sweet their sacred flame; And the meadows lay the earth along With their bright sheen of Silver Ore; Where the starry dewdrops sparkling pour

Camp Meeting.

Canny Meeting. The Spiritualists of Central Iowa will hold a camp-inceting in Mill's Grore, one-half mile east of Montour, Tama Co., Ia., on the line of the C. & N. W. 11. 11. commencing Sept. 12th, and ending Sept. 12th, 1974. O. H. Godfrey will conduct the meeting, assisted by able speakers from abreval. A general invitation is extended to sporthushes. A variangements will be made for entertailing these conting from a distance at case while a transfer of pures sporthushes. A variangements will be made for entertailing these conting from a distance at case while a fine ground. Speakers and mediums will correspond with 0. II. Godfrey, box 16. Montour, Iowa. All other correspondence will so addressed to J. ". McKee, how 115. Montour, Tama Co., Iowa. By order of committee of avangements: J. M. Mill's, Chairman, G. W. ModFEIT, J. D. H. WILCOXSON, J. T. MeILEE, Corresponding See's. EMT-93-Low



Business Actices.

DR. PRICE'S Cream Baking Powder has been used for years, and was never better than it is today. It is the purest and best.

THE attention of our readers is called to the cd. vortisement of the Holman Liver Pad Company, that appears in another column.

The Unique perfumes made by Dr. Price are exquisite, and are becoming the favorite perfumes for the handkorchief and tollet.

J. V. MANSFIELD, Test Medium-answers seal-ed letters, at No. 61 West 42d street, corner Sixth ave., New York, Terms, 55 and four 3 cent stamps. 24-th 95-14 Register your letters. 24-15-25-14

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 52 and three Scent postage stamps. Money refunded if not an-21.2911.

DR. KAYNER, Surgeon and Eelectic Physician Merchants Building, Cor. La Sulle and Washington Sts., ezamines disease Chirvoyantly; adjusts Elastic Truspes for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

SPENCE'S Positive and Negative Powders for sule at this office. Price, \$1.00 per box. 24 1tf.

It is acknowledged by chemists and physicians, that Dr. Price's Special Flavoring Extracts are the purest in the market.

SAPONIFIER, see adverticement on another page

Dr. G. E. ROGERS, practical, scientific, vitapath-ic, electrician and vital magnetic physician, is meeting with great success; and has no peer in the treatment of catarrh, throat, lung and chest afflictions. dyspepsia, scrofula, rhoumatism, par-alysis, mental and nervous prostration, general de-bility,—cancers,—tumors. Cancers and tumors cured without using the knife or eaustic, and without using the knile or caustic, and without drawing blood, with very little or no pain. Turkish, electro-thermal, magnetic, sul-phur and fruit baths, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all acute pain relieved instantly. Traveling in Ohio at present. Address in eare of the Keligio-Philosophical Journal Office. 24. 12ff

24 13ff

Du J. A. CLANK, Electropathist, 157 South Clark atreet, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on application. 24.9.26

Mps. D. Johnstov, Artist. No. 26 Threop street, Chicago, Ill. Water Color Portraits a specialty. 24 12tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butteri field, M. D., Syraeuse, N. Y. CURES EVERY CASE OF PILES. 23.10.25 9. THE WONDERFUL HEALER AND CLAINVOYANT, MRS. C. M. MORRISON, M. D.-Thousands scknowledge MRS. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas. Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D.

BELVIDERE SEMINARY WIll be open for the reception of hearders from July 1st to Sept. 15th. The location is pleasant, healthy, picturesque and beautiful. Parties intending to travel, and desiring to leave their children where they will have home comforts and kind treatment, cannot find a more desirable place. Invalide and persons need-ing rest and quiet will find this a very desirable retreat during the heat of summer. The accoumodations comprise large, airy rooms, a well farnished gymnasium, ample grounds, and an abund-ance of wholesome food. The surrounding country is also especially favorable for pienics, walks. drives, boating and other recreation. Terms mcl-erate. Address E. L. Bush, Belviderc, Warren county, N. J. 24-18-19

New Advertisements.

HOLMAN'S AGUE & LIVER PAD

AND MEDICATED PLASTERS

Care without medicine, simply by absorption. The nest Liver, Stomach, and Spicen doctor in the world. A Curious Good Thing that courts investigation -that conquers prejudice.



Meiora, Bell Mann & Co., Chicago. Gentlemen: Your Hall's Galvano Electric Plasters cared me of Rheumation. I have since recommended them to oth-

DEATH OF J. CRAWFORD EATON. Funeral Services by Mrs. Cora L. V. Rich-

mond.

The funeral services over the remains of J: Crawford Eaton, the young man who com-mitted suicide on the 4th, took place on Sunmitted suicae on the 4th, took place on Sun-day last, at the church of the First Society of Spiritualists. The deceased was the son of J. Collins Eaton, a well known officer of the society. There was little that partook of mourning, and an effort was made to divest the event of the gloom which usually attaches to the performance of the last sad rites over the dead; but the grief of his relatives and immediate friends showed itself, notwithstanding, in a marked manner. The church edilice was completely filled with people. A little before 10.30 the casket conpeople. A nucle before 10.30 the tasket con-taining the dead was borne up the central aisle and placed on the trestles in front of the altar. It was covered with choice wreathes of flowers, and the altar and plat-form abounded with baskets and bouquets form abounded with baskets and bouquets sent by friends of the deceased. The plat-form was occupied by Mrs. Cora L. V. Hich-mond, who conducted the services, which were opened by singing the hymn Nearer, my God, to Thee, Nearer, The

Nearer to Thee, E'en though it be a cross That raiseth me.

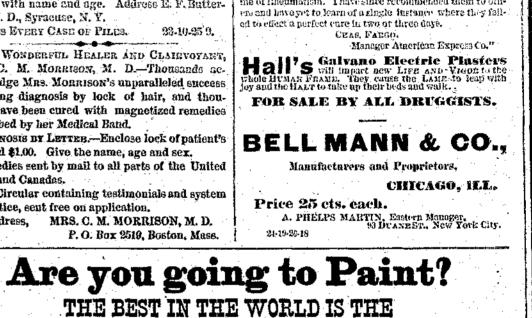
Their light the leaves among The Westwind blew across the grass, Each flower nodding as 'twould pass; With Spirit Vision you might see All nature smiling visibly.

A joyous bird upon the wing Came fluttering and fluttering, Singing, "No one so happy as I," Came singing thus and fluttering by. Is it the *Bobolink* I hear? Surely no song is half so clear. A sweet note of triumph and peace And the down of earth's release

But, ah, the Bobolink is still--I hear no note, no joyous thrill. Hath the Pale Huntsman maimed his wing? For always doth he gayly sing. Oh, where's the merry, joyous bird That in the spring we erst have heard?

Oh, foolish *Bobolink*, your eyes Were blinded by a sau surprise; That 'gainst the thorn-tree thus you flew And broke the life God gave to you. Oh, wounded bird, oh, broken wing, No wonder that you cannot sing. But still the grad waves joyonsiv, And the meadow bloom right cheerily; Still there are sounds within the air, Making earth bright and fair.

Fluttering against heaven's gate What is it that pauseth and doth wait? A bright bird with a wounded breast, With trembling wing and blooded creat, Asking so low, "May I come in ?" And then above the strife and din, The dismal turmoil of the earth, The darkened clouds of mortal birth, A new apring-time arises fair, New notes of joy are in the air. The Apple Blossoms bloom again, There's Silvery light along the plain, The Westwind breathes a song of joy, The Spirit Vision without alloy, Shall see and know and hear again The note of the bright bird freed from pain, The note of *Boboliak* freed from pain. P. O. Box 2519, Boston, Mass.









Č

A loss of the second second

Boires from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY,

The Realms of Truth.

DY BELLE BUSH.

We need not wander far in quest of truth; She has her habitations everywhere; The rese reveals it, and the heart of youth Receives, whene'er it eachs, her jowels rare.

The world is filled with elements of power Which only wait the chemistry of thought, To make them known, and fill each passing hour With wonders greater than the past ere wrought

Earth, air and occan team with life uncoen— Undrammed of by the cages of our time; Ito subtile powers reach not the glided screen On which are mirrored all our hopes sublime.

We might see more if we were not so blinded By lusts of earth, its pomps and facting shows; And richer grow in soul, were we so minded, To read the lesses nature's works disclose.

We walls with faltering fees and down cost eyes Through God's vest treasure-house of truth and love,

And feel not half the heavenly harmonica " That float around us from the realmo above.

We think too meanly of the world without, Too little of the wondrous world within, O'er canopied is each, and wrapped about By this deer love that knows no storms or sin.

Like moles or bats men grope their way theo' life, Dazed by the light their lamps of wisdom give, Or all absorbed in petty cares and strife, Heart-starved, in poverty of soul they live.

Why is it thus? Since God such bounteous store Has set before us, why not use it all? Why sit like beggars starving at the doors Where plenty amiles, nor heed her generous call?

Oh! could our soule but rise above the din Of the world's discord, loss its gread of gain, Then might we turn to the great world within, And dwell where order, peace and beauty reign.

Then should we trace in everything we see . The love that gives us whatson'er wo need, And feel our souls grow large in liberty,— The liberty that makes us free indeed.

The liberty of love, fraternal, deep— The conquerer of cuvy, hate and score, The love that feels with sorrow's child to weep, And in Ged's kingdom knows no lowly barn. Such love would bring to us the fruits of peace, The gelden harvest walled for so long, When wars and runnors of them all shall cease, And (2013): be our universal cong.

Ab1 holy love, God speed the blessed day When thou shalt reign o'er all the realms of earth:

Let human hearts thy highest law obey, Till they look up and own this heavenly birth.

Then will they speed as angels do, to issue

the increased negative condition which darkness induces. The more refined and sensitive in such an assembly are likely to suffer most, not only from the absorbtion of the impure emanations of others, but also from the depiction of their own vital elements. I will say nothing of the opportunity afforded by such assemblies to the evil disposed to purposely exercise a subtile deteriorating influence over those whom they may wish to

make their victims. But more than this: It should also be remembered that all genuino mediums are, as one of the necessities of mediumship, especially sensitive to the mental or psychical influences of those who approach in the body as well as out The minds of all in the room are likely to be more or less intently directed to and fixed upon the medium. The more skeptical, suspicious and determined in their opinions, are by that very fact rendered positive to the negative, and susceptible mediums; and provided a certain condition of rapport or relation happens to be established between one or more such skeptical minds and the brain of the medium, the latter may be powerfully influenced or psychologized thereby, and yet be unaware of the course of the influence. All the skeptic's surmisings and conjectures of frand, trick, etc., may be influence into the medium's mind, and the latter may imagine him or herself for the moment to be a trickster, and may be impelled to play the role of one, if conveniences are at hand. Or such suggestions may be fastened upon the mind as may lead to the preparation of conveniences of deception for a future accession.

All this seems fairly deducible from the well known facts of psychology, and there are reasons for bolieving that mediums who have begun an honest career, have, in part by the psychical influence of positive and suspicious minds, been made over into first-class frands.

It is true that the dangers time pointed out pertain to some extent to all circles or scances for spirit manifestations through a medium, which are open to promisenous attendance. The utility, on the whole, of such mixed assemblages, even in the light, has long been questioned by many of the most intelligent Spiritualists. But it is evident that the dangers are increased and intensified by darkness. For these and other reasons, I am, and long have been, of the opinion that all promiscuous gatherings for the purpose of evoking spirit phenomena, and especially those held in the cark, should be discouraged by Spiritualists.

ANSWER FROM LYMAN C. HOWE.

During an experience of 18 years, my impressions have always justified the principles of dark circles. Darkness is tangible to the soul; co is light.— The sensitive agents essential to the most delicate and accurate experiments in the psychic realm, ac well as in subtile physics, are often greatly moditied, if not depolarized by the positive influence of a strong light. I have, at times, distinctly felt the presence of a dark body several feet distant, while my vision was scaled. Even colors — essential concomitants of light, bear a tangible influence, expressive of their form of motion. But the scientific data thus far established by dark circles, are excedingly meager, if not only altogether wanting. End the principle is not at fault. The motives and methods of investigators have usually been purposeless and supericial, so far as relates to the scientific value of these experiments, the chief incentive being idle curiosity, or sensational wonder. Above and behind all this is the Divine motor—celestial love and involuntary aspiration—and these erude begianinga are pregnant with promise and fraught with hidden wisdom, which time is

sure to reveal. In the presence of Annie Lord Chamberlein, Mary Audrews and Mande E. Lord, I have witnessed some exquisite experiments in the dark, which I know to be genuine, and sometimes, too, the very darkness was the strongest witness! When a luminous bouquet suddenly breaks the gloom and rises to the ceiling, with the ceintiliant hues of varying and excuisite beauty, and then translates itself into human faces, till the phantom-dowers smile and vanish, science may take wings of prophecy and revel for a moment in the intoxication of experience in a realm of facts, with influite realities for endless induction, while the very darkness chines with the intelligent evidence! But these are exceptional experiences. In the great majority of dark circles, there is a routine of phenomena that becomes stale to thinkers. The presiding genius often scems limited and unprogressive, and repetitions, experiments, often of doubtful value and uncertain origin, waste the student's time and weaken the faith of investigators. But there is esclentific value hidden in all of this, which a wiser age will utilize, and by which we may profit, even in the itspings of its infancy. Dark circles often favor the pretentions of impostors and confound the ignorant; but the criticisms, discussions and exposures, chucate the judgment and discipline the weak; therefore I conclude that dark circles

to dark scances as an evidence of fraud, exclaiming: "Why don't they show their phenomena in daylight?" Such persons instead of being shrewd, are ignorant, and should study up these exquisite laws of things before being too free to criticise. ANSWER FROM HENRY BUSTARD.

ANSWER FROM HENRY BUSTARD. Of dark circles, I would say: To some mortals, they are indespensible, and also to the splrits who control them; such ones for investigation as well as for the development of the many phases of mediumship, for the production of such phenomena as have given, and will ever give, the most tangible evidence of spirit communion, darkness is a necessity. The reasons for such are so many and so plain, that I can not see why a systematic opposition should be offered to it; hence I give niy protest against all attempts at ridiculing or exposing manifestations produced in dark circles, and in lieu. I would advise those persons who see nothing good, who are casily tempted, whose morality requires extreme efforts to protect, to keep away from dark circles, then there will be less to expose —perhaps none! In connection with this, without hesitation, I say, the conditions generally demanded by fauit-finders of materializing mediums, are shameful, are insulting alike to spirit as mortal, and are productive not of good but of angry feelings and hogus manifestations; the coinage decerved, mind being the factor; such is my opinion, and it is with reluctance, a ceeming necessity, induces me to give it.

A Reply to A. J. Davis.

I have just been reading in the JOURNAL A. J Davis' article headed "Impossible," by which I and led to conclude that either he or myself misunderetosid Brother Rundy's position on the subject of dark circles, Spiritual manifestations and the end to be accomplished, by its investigators And to promote a correct understanding of the matter is my object in writing this review.

Brother Davis says in his first proposition that Brother Davis says in his first proposition that Bro. Bundy has "undertaken to accomplish an impossible task, trying to rescue Spiritualism from the hands of impostors and pretenders. Are weto understand from this statement that we should cease our efforts to stop the demoralization of Spiritualism by impostors, and let them occupy the field, deceive, cheat and rob the people, and triffe with their most holy affections, without any hindrance. No, Brother Davis certainly cannot mean this; and yet the languago is open to this construction. I am very far from believing that the task which Bro. Bandy has undertaken is an "impossible" one. I believe that the great body of intelligent Spiritualiste, can be rescued from the tricks and cheats of impostors, and the methods by which this can be done is indicated in my previous article on dark circle scances.

Bro. Davis says "mediums are liable to supplement false effects, when true ones can not be obtained." Does he mean that all mediums, without excepton, are subject to this objection; liable to substitute tricks, deception, fraud and falsehood in the absence of genuine manifestations. If so, we are ready to give in at once to the truth of the doctrine "of total depravity," and should abandon Spiritualism at once and forever, as a system of utter domoralization; I should be done with Spiritualism with this conclusion Again, Bro.Davis says: "The inclination in the medium to deal with . . . the slight-of-hand and the deceptive." May it not with equal propriety, be said: The very nature and object of every avocation in life necessitates the inclination to cheat, deceive and lie, when the end can not be athined by ordinary means. It looks to me that his language leads to this conclusion.— Should we not, then, abandon every pursuit of life, sink again into savageism, lead a rambling nomadic life, and let the etrong cubsist by devouring the weak.

An unprincipled physician when medicine is de-manded or called for by a patient, knowing he has not the proper remedy, may be tempted to "sup-plement" or substitute deleterious drugs by yayof deception. But to assume that all physician can be thus tempted, would be to demoralize the human race, and assume that we are all destitute of moral principle, which is certainly an illogical conclusion. Brother Daris' charge is evidently too broad in representing all mediums, or mediums in general, as being unable to withstand the temptation to deceive or as being subject to such a temptation. Let us charitably conclude that such mediums are few in number. I think that all the deception and dissatisfaction that has been re alized among Spiritualists, in their efforts to ob-tain satisfactory proof of spirit identity, hus grown out of the following false assumptions: 1st. That we are morally bound to patronize all persons claiming to be mediums, without demand ing any credentials. 3d. That we should or may safely assume all mediams to be honest. 3d. That the investigator should prescribe the emditions; but if mediums fix their own couditions, and if they are not such as preclude the pas-sibility of deception, don't patronize them; this will puta stop to all quarreling between investigators and mediume. 4th. Another erroneous assumption is, that some of the manifestations can only be witnessed under circumstances that leave a chance for deception on the part of the medium, so that the investigator is left in doubt as to whether the manifestations are human or spiritual I have witnessed nearly every phase of the manifestations under circumstances which rendered deception impossible; hence I have never been deceived and never will be, for I will not consent to witness any of the manifestations under circum. stances that will admit of the least possibility o their being counterfeited by the medhim; and I call upon all my brother and eister Spiritualists to adopt the same inflexible rule, and fraud and deception will stop forthwith for the want of patronage. There are now a great many mediums in the field, and a great variety of manifestations developed, all of which may be witnessed under such con ditions as to render tricks and deception impossible. For the honor of truth, then, and the ultimate tri umph of our glorious cause, I admonish all Spirit. ualists to never yield to the temptation to sit in a dark circle, or even a daylight circle that is not completely guarded from the possibility of trick and imposture. And Bro. Davis, himself, will soon be convinced that all the manifestations can be witnessed through mediums when it is so utterly impo-sible for them to deceive that they will not be tempted even to try it. Trick and unposture can and will be stopped as soon as we do our duty in al-lowing no opportunity for it. Col. Bundy is right KRESET GRAVES.

in and around Byron, Gaines, Mundy, Grand Blanck and Mungerville, Shiawasse and Genesee Counties, where I have endeavored to sow the seed of Spiritualism in patience and love, there is much interest on the question of Immortality among all classes of thinkers. The harvest is plenteous but laborers few. The multitudes are starving for the bread of life, that only the teachings of the Angelworld can fully satisfy. Byron, Michigan.

The New York Lyceum.

Sunday, June 16th, was a day of unusual interest in the New York Lycoum, in consequence of a promise of three prizes. The first prize was offered by the guardian, Mrs. Newton, for the best recitation. She offered the second prize for that exercise which should most interest the lyceum. Mrs. Phillips offered the third prize for the test behaved scholar.

The lyceum opened at the usual hour, half past two, with a song by the school, which was followed by the Golden Chain recitation, conducted by the guardian. After the second song, the positions were taken for the calisthenics, which ware performed with more than the usual good order and grace. Then followed the literary contestants, the most important part of the programme. Three judges—Mrs N. J. T. Brigham, Mr. A. G. Kipp, conductor of the Brooklyn Lyceum, and Mr. F. L. Union, of the Boston Lyceum, were chosen to decide on the merits of the recitations and congs, and to award the prizes. The contest was opened by a little Miss of five.

The contest was opened by a little Miss of five years, Jessle 'Phillips, reciting with much grace, "In a Cosy Corner" William Shafer next delivered a poem filled with good advice, entitled, "Onward." George Smith, a retiring, but persevering little boy, recited, "My Mother," this being his second attempt to epeak in public. The next in anccession was a song, "Love Launched Her Fancy Eoat," delivered by Amelia Hyde, unassisted by any music. Gracie Merick, one of our most noteworthy readers, recited the "Grey Swan." The recitations, "Caldwell of Springfield," and "Only a Little Brook," by Sidney Piercey and Rose Watermann, and "Little Hugo," by Eddic Robinson, were followed by the laughable piece, "Pat and the Pig," by Della Clark. "Some One Stole My Heart Away," very prottily sung by Mamio Newton, preceded the recitation of the "Dying Soldier," by Miss Carrie Herring, and "Kentucky Sell," by Miss Carrie Herring's song, "Under, the Dalsies," concluded this portion of the day's exercises. After the march the committee heliug called

After the march, the committee being called upon for their decision, Mr. Kipp rose with the statement that from so many very excellent renditions, it was hard to decide which was the best. They wished they had a prize for all, but since they had but two, and were forced to draw a line of distinction, they would award the first prize to Eddie Robinson, considering that the younger members needed the most encouragement; they would accord honorable mention to Miss Mc-Bride and pass the second prize to Della Clark.

Mr. Kipp then invited the New York Lyeeum to join the Brooklyn Lyceum in their picnic at Prospect Park, on Saturday, June 20th, and also to visit the Brooklyn Lyceum at their session Sunday morning, June 20th. Mrs. Newton kindly thanked him in behalf of the school, and invited the Brocklyn Lyceum to visit New York on the afternoon of the same day. Then followed the most difficult task of the day.

Then followed the most difficult task of the day. Who was entitled to the third prize? Mrs. Newton, to whom the decision was referred, thanked the whole school for its most excellent order throughout the lengthy exercises of the day. She reminded them that to him who had the hardest task to perform, and performed it, belonged the greatest reward. While some were always orderly because it was not natural for them to be otherwise, there were others who were just as naturally disorderly and mischlevous. She had particularly noticed that all of the certain few who belonged to the latter class were described for great credit for the latter class were described in a day to conquer themselves, and she found it extremely difficult to decide which one of them should receive the prize. After looking from one to another, she finally called William Shefer to come forward and receive the handsome autograph album, which Mrs. Phillips had dedicated with very appropriate lines. Willie walked up while the hearty appleause of the school showed their thorough appreciation of Mrs. Newton's judgment. Thus was shown.

JULY 13, 1878.

Another Materializing Medium,

A constant reader of your valuble paper, I see a great deal concerning physical manifestations. You certainly have not experienced them as tangible as I have, for it would be impossible to doubt after seeing, feeling and hearing what has transpired in my circle. I am the one who, with Mr. G. M. Jackson, at my house last winter, exposed Huntson and Witheford in their bogus materializations, and I was spoken of as "Capt. Gray." Now I would like, if it is agreeable to you, to give you an account of the wonderful manifestations that have been going on at my house. We commenced about nine months ago by sitting at a table, and got raps and through that source the spirits told me I would make a powerful materializing medium. They instructed me what to do and how to sit. I organized a circle with some friends, and as a result we got splendid clairvoyant tests, and some physical manifestations. We continued to sit regularly twice a week. The spirits formed a strong band around me, consisting of over forty spirits. Before the band was thoroughly formed, some spirits would come and write terrible lies, and try in every way to deceive us, but when fully organized, they told me there would be no more nonsense.

I find everything they tell me to be strictly correct; they told us that on a certain day they would give a general manifestation, and when that time arrived we had a circle of nineteen persons, I sitting in the centre. They floated two guitars in the air, touched all on the heads with them, and they made their presence known to every one in the circle, at the same time patting me on the head and shoulders. There were as many as five or six voices speaking above our heads at once, without any trumpet, and one of the Indian squaws, Wining, took one of the trampets up in the air above our heads, and hallooed through it so londly it could have been heard a square off. The spirits knocked so hard on the doors and

The spirits knocked so hard on the doors and walls, the sound could have been heard across the street. Since that time we have had flowers taken from the mantle-piece, out of a bouquot, and brought to the circle and thrown all over me; and once they brought roses into the circle room and tried to stick them in my mouth, when there was not a flower in the house at the time. They told us to put a slate and pencil in the circle; we did so, and a spirit floated it high in the air, touched everybody with it, and wrote his name on it.

You can observe the different phases of manifestations. We have had independent voices without the trumpet, independent slate-writing, bells rung in the air, musical instruments played on, tamboring floated in the air and played on, and the very best tests in clairvoyance.

The band tell me that they will be able to materialize in a short time. My family are nearly all mediums. You will bear in mind that I am one who is opposed to all frauds in any shape. I wants everything straight; at the same time I want investigators to treat me properly, for I won't put up with any foolishness. My circle is composed of honest and respectable people, and the most of them are old Spiritualists, and some that know you well. If you want any reference I can give it. I am strictly in favor test conditions. I have made a planchesta with mass bells for castors, and think it works much better than others.

St. Louis, Mo. L. E. GRAY.

Mrs. Pickering a Fraud.

Inclosed I send you the latest report from Low-II, Mass. "Poor Hannah Pickeringt" she has ell, Mass. been sadly picked. It is a nice thing to have a "manly bosom" to recline upon when a delicate lady faints; but quite unfortunate that there was lack of space under the vest to conceal the "white tarintan." In view of the very charitable explana-tion of mediumship, as given by my very excel-lent old friend, A. E. Newton, it seems truly sad that so many of the mediums for physical mani-festations, have become co "hearly susceptible" as to be impelled to acts of deception and frand, by the mental action of surrounding persons. If the responsibility of Mrs. Pickering's "moral lapsue" rests upon the "prejudiced investigators" who ex-posed her,—they ought to be cautious and couelderate in the future, and furnish a sack or trank, and not impel the medium to use her husband's bosom for a wardrobe, and her stockings for a male wig depository. Seriously—I can under-stand that it is possible for mediums to be some-times under the influence of a low order of spirits; and that it is possible for mediums to be some-times under the influence of a low order of spirits; and also that human beings are sometimes born with hereditary tendencies to immorality and dis-honesty; but what I claim is, that the expression of those tendencies should be a warning to honest people to withhold that degree of confidence and association that would surely bring mortification and regret, and lead the unsuspecting into the same uncomfortable position. In other words, I do not wish, nor propose, to be impelled, with my eyes open, to associate with such persons, or apologize for immorality and fraud on the plea that the parties can't help it. No human beings are so great liars but what they can and do sometimes tell the truth. I know several such persons, and I take what they say for what it is worth; but I can not spend my time to investigate what they say, with a view of determining the exact items of truth. And if mediums are untruthful, deceptive, or immoral in character, it matters not to me whether "they are of the earth earthy," or influenc-ed by spirits of like character, I would pity and try to improve their condition, but not endorse nor patronize until I see an actual reform. Spiritualists must learn, if they would save the very name from becoming a stench in the nostrils of all intelligent and d cent people, that Spiritualism and mediumship are not exceptions among all other subjects, to a free use of reason and common sense. A spirit out of the form that will at. tempt to mislead and deceive us, is no more wor-thy of consideration than the same class in the form with whom we would not associate or ex-cuse. "By their fruits y^{μ} shall know them." We are commanded to "try the spirits," and we are bound to obey the injunction. The trouble has been in the past, while some mediums have foign-ed a transa for mean investigators have been in ed a trance, too many investigators have been in an inexcusable stupid condition and therefore victims. Let us all wake up. NEWMAR WEDKS.

The mysterics of life in all things here, And wear its beauty and the nameless grace Of the high soul that knows no doubt or fear. Belvidere Seminary, N. J.

Dark Seances.

The advantages and disadvantages of circles held In the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the recult so that it will be of value to those interested.

The question put is as follows: In your opinion what is the effect of dark scances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale of Spiritualism?

ANSWER FROM A. D. NEWTON,

In reply to your inquiry relative to dark scances, I have to say that my experience in them has not been very extensive. Having obtained overwhelming proof of the reality of spirit communion without their instrumentality. I have not thought it accessary to seek them for convictions on that point; and when I have attended them for any purpose, they have rarely afforded much satisfaction.

It seems to me quite possible, and indeed probable, that decaranted spirits may be able to control matter, and effect results in the absence of the disturbing force of light, to an extent that is impossible in the presence of that force. It is not unreasonable, therefore, to suppose that certain questions porsessing some scientific interest relating to the power of spirits over matter under varying conditions, may be profitably investigated in the dark,—provided the investigation is pursued by the parties concerned in a proper scientific opirit, and under suitable safeguards against error and imposture.

This may best be done in a family circle, or by a select company of mutual friends, so well, acquainted with each other, or of such high character, that no suspicion of trick or fraud can enter. Such conditions can seldom, if ever, he found in scances open to the public or to promise ons attend nee at so much per head. Hence I think it rarely happens that a careful and not over-credulous investigator does not go away from such seances with more or less doubt and uncertainty as to the source of what had occurred, even after the most actounding demonstrations. An acute mind, especially if skeptically inclined, will almost always discover or imagine some loophole through which doubts will creep in.

ways discover or imagine some loophole through which doubts will creep in. Such performances, therefore, are of little worth as means of convincing intelligent skeptics of spirit agency and the reality of a inture life. If the unfutelligent and over-credulous become convinced by such means, their conversion is of little use to themselves or the world.

The chief use of dark scances, then, if they have any it seems to me, is for serious scientific and philosophical investigators, after they have become satisfied of epirit existence and intervention, and for this purpose they must be private and rigidly select to be of any scientific value; and the selection should have reference to chemical adaptation of personal apheres, as well as to harmony in other respects.

Lation of personal spheres, as went as to narmony in other respects. The practice of throwing such scances open to the public, and admitting all who pay the entrance fee, whatever their purpose, or their mental, moral or physical condition, is fraught with dangers, and has led undoubtedly to most pernicious consequences. It permits the assembling in close proximity not only of honest inquirers, but of prejudiced and determined skeptics, with minds full of theories of imposture; also of persons actuated by the basest of motives, whose imaginations and whose physical organisms may be full of impurity and corruption. It should be remembered that all persons thus

It should be remembered that all persons thus brought in proximity are affected by each other's mental, moral and physical conditions through the insensible emanations that proceed from each, and are more or less absorbed by all, especially in There is much in the critical state data there is are essential factors in the intant science. There is much in the crude exhibitions which often attend these circles, that, viewed independently, may seem morally objectionable, but, in the scales of progressive philocophy, they find their specific gravity in the order of nature, and deepen the dignity of our moral creed. I do not remember ever to have witnessed anything essentially bad in dark circles, unless it was attempting imposition, and the evil use that the pur-blind bligots make of these experimental conditions simply reveals their own depravity and reacts to their own shame. I have shared some wonderful baptisms in these shadowy sancturates, when the very air blossoms with bliss and breathes the balm of Heaven. One

with bliss and breathes the balm of Heaven. One hour of such presence is worth a life-time struggle and sacrifice, and infuses a moral tonic into every nerve of the soul. If it took thousands of centuries to quench the passions of nature and crown the world with primitive man, can we not afford to labor and sacrifice a few thousand years in the cradle of science for the goal that awaits the faithful? We have struck the mine for which the ages have tolled. The glittering gold and unpolished diamonds are in eight. Infinite wealth awaits the the world. If we wisely use our opportunities we may share the early fruits of this moral and psychic science in this generation. Thus far it is little more than bud and blossom. But the tree of life has boundless proportions, with roots in the soil of time and branches and crown gathering the whispers of Heaven from the airs of Eden and weaving them info mystic melodies to charm us forward in our labor of love.

ANSWER FROM E. D. DABBITT, D. M.

With reference to your very practical question as to the effect of dark scances in their bearing upon the scientific exposition of spirit phenomena, I would-say:

na, I would say: Ist. That in the day time, or with artificial lights in the night, the atmosphere is thrown into comparatively rigid lines of polarization by the luminous forces, which must interfere with all finer odylic and the still finer Spiritual forces. Reichenbach's sensitives could not generally see the odic lights and colors at all, except in darkness; as to myself, I see the Spiritual elements best in darkness and with closed eyes, although some have sufficient practice and clairvoyant power to see with open eyes in broad-daylight.

see with open eyes in broad-daylight. Ind. Light has a wonderful chemical power, which will so interfere with or destroy germination, that most seeds need to be put into the dark ground and covered up in order to grow; photography requires its dark room before the negatives can be properly developed, and plants, like the animals, generally take the negative hours of night for their rest and sleep, and nearly, if not quite, cease to radiate their oxygen into the atmosphere during darkness. Liebig has shown that the carelin fleedes receives oxygen during the night to such an extent that it becomes as acid as sorrel before morning, while in the daylight it loses its oxygen and becomes bitter. Knowing then that the whole vegetable world springs into life before the power of the sun's rays, and that animal life could not exist without it, is it to be wondered at that the exquisite working of Spiritual forces must be more or less interfered with by the great positive force of light? If a spirit band can work with very great power as they do with Dr. Slade, they can overcome these great barriers of light in many cases and produce the most wonderful phenomena, whoever can be made so strong as a medium as to be able to give tests in the mides of bright light, or, while surounded by a noisy or hostile audience, can, of course, accomplish far more good than those who can be successful only in darkness; but as yet there are only a few who can go through such an ordeal. Those mediums, however, who have such strong common sense and self control as not to get excited when subjected to reasonable test conditions, may accomplish great good even in a dark scance while, with a little care on the part of the managers of the scance, all fraudulent or immoral practices may be avolded. There are persons who suppose themselves to be very shrewd, who point Richmond, Ind.

Mrs. Mary C. Gale, State Missionary, writes. Thinking the many readers of your excellent paper might like to hear how the cause of Spiritualism is progressing in Eastern and Central Michigan, I send you a few jottings as indications of the progress and success of our glorious religion and philosophy. The daily strengthening, warming, soothing and soul-inspiring presence, and love and influence of our ascended friends, is glorious to realize, and glorious to enjoy. To give comfort and strength when trials and temptations, press heavily, to give wice and loving counsel and guidance when most needed, to feel human hearts bear with pure love and sympathy, inciting us to cheer-ful and unwearled effort, to spread the blessings of this benign gospel of Spiritualism-I say if this is not a blessed religion, alive with the power and love of the immortal ones from "the shiring shore," I do not know what religion is. The world is odd and diverge the power and the second is cold and dying for the want of sympathy and love. May our brethren and sisters deeply fee this, and cultivate and develop these plants of Paradise in the garden of all their hearts, until "De-cember is as pleasant as May." When will the world learn the great truth taught by our elder brother, "The Kippdom of Heaven is within you;" pot outside, in farms, dividends, show, pride and religious formalisms. These do not furnish religions food. Fed from these fountains the soul grows lean; but on love, truth, wisdom, friendship, sociality, the soul grows stronger. Wherever 1 labor I find the masses anxious to gain some ligh

Indon' I had the unsees anxious to gain some right on Spiritual facts and phenomena. We have just returned from a grove meeting near Maple Rapids, which was well attended, and great interest was manifested by the friends that gathered there, which we feel will add much to the cause in thist direction. They have organized what is to be known as the Spiritualists' and Liberalists' Association, of the counties of Montcain, Gratici, Ionia and Clinton. In the advancement and upbuilding of the cause in this part of the State, much credit must be given to Drs. McPherson and Bliss, Mr. Garners and others, who are faithful laborers in the Spiritual vineyard. Also "The noblest lesson taught in life To every great, heroic soul, Who seeks to conquer in the strife, Is self-control."

Mrs. Wilson explained that while 'Mrs. Newton was hesitating how to decide, a little spirit that was hovering about her (Mrs. Newton) crossed the hall and stood beside this boy; then returned to Mrs. Newton and crossed back to Willie: That when Mrs. Newton expressed her decision, this little spirit was greatly pleased, and immediately went to her with caresses and kisses.

Mrs. Newton expressed herself as doubly gratified to find that she had succeeded in pleasing the spirits out of the form as well as those in.

spirits out of the form as well as those in. By the general request of the school, Mr. Union recited "The Blue and the Groy." June 30th being the fifth Sunday in the month, in accordance with five Sundays, the lycenm will have a festival. A rare treat is anticipated for this day, as it is expected Mr. Hatch, of Boston, will be present. June 30th will be the last session until September, as the lycenm as well as the society takes vacation through July and 'August. The officers of the New York Lyceum this year

The officers of the New York Lyceum this year are: Mrs. M. A. Newton, guardian; Mrs. Phillips, assistant guardian; Mr O. K. Gross, jr., recording secretary; Mr. Henry Dickinson, acting treasur er; Mrs. Hattle Dickinson, corresponding secretary. HATTIE DICKINSON. New York.

J. W. Wood worth writes: Your paper is a welcome visitor, freighted with good tidings which are such a comfort to us in this lonely spot. I admire the spirit you manifest in conducting the JOURNAL with fairness to all who seek and are willing to accept the truth. No good-minded, houset medium could object to the fourteen hints relative to test conditions you publish, which by the way are just as they should be.

Richard B. Ellis writes: I admire the course you are pursuing in denouncing frauds; go on, and lop off these frauds and scamps everywhere, and you will have the good wishes of all true-Spiritualists.

ANNOUNCEMENT.

To Our Pairons, Friends and Well-Wishers.

It is at all times an unplessant duty for the projectors of a public journal to say suspend; espechilly so, when we are daily in receipt of commendations from every quarter, and are given to understand that we are doing a good and needed work in the cause of Truth and Reform. But we are human and cannot resist the inevitable. Mrs. Shindler is absent at her Texas home, pos-

Mrs. Shindler is absent at her Texas home, positively needing release from all mental labor. Mrs. Hawks is very seriously ill, prostrated by a series of maladies, accumulating for years, with no hope or encouragement for permanent relief for severalweeks to come. Our good and stannch friend and co worker, Bro. Samuel Watson, though always in harness, and even now gone forth among our good friends of the Northwest, to do battle for the right, —he, too, is greatly needing physical rest. Under all these circumstances we feel it our duty to say to our patrons and friends that we suspend publication for the period of three months—

Under all these circumstances we feel it our duty to say to our patrons and friends that we suspend publication for the period of three monthscommenting from this number and continuing until first of October next. We assure our friends that nothing stands in the way of our resuming, but the continued ill-bealth of the editors, and we trust our friends will not only bear with us, builjoin us in our, prayers for perfect restoration to health, enabling us to again take up the pen which we now so reluctantly put aside.

In the meantime let none of the patrons and friends of the Voice be idle, but join hands to sccure additional subscribers, to build up clubs for us, and to aid us in all things.

Our suspension will not lessen the term of our subscribers' time, but he added to the new year.--Voice of Truth. Rutland, Vermont,

Depart from the highway and transplant thyself in some enclosed ground, for it is hard for a tree that stands by the wayside to keep her fruit till it be ripe.—*Chrysostom*.

James P. Cumulagham writes: I would sooner go with two meals a day than be without the JOURNAL; am well pleased with it, and the way you handle fraudulent mediums, and show up both sides of truth and error.

The most notorlous swindler hid its sound so many halnes as self love, nor is so much ashumed of his own. She calls herself patriotism, when at the same time she is rejoicing at just as much calamity to her native country as will introduce herself into power and expel her rivals.—Colton

Had a myth not put # curse upon labor, the capitalist would have discoussed conturies ago, common sense spurning his presence as it did other dead weights. Not until the curse-upon-labor idea was generally scouted, were the claims of the capitalist even questioned.—National Socialist.

R. D. Jones writes: We think the Spiritualists of Chicago are right in demanding test conditions of mediums. Were there no frauds, no bogus mediums, the case would be quite different. But when genuine mediums are so unprincipled as to supplement the real with performances of their own, investigators can Lardly be too cautious.

A. J. Davis: —The Medium and Daybreak says: Where can there be found a more perfect organlzation than that which enabled Andrew Jackson Davis to give to the world his library of spiritual philosophy, to which all the committees, conventions and parties, with their artificial efforts, have never been able to add a single idea? That most marked of all organizations in connection with our cause, consisted of the organic structure of A. J. Davis, sided in its functions by the surroundings given off by two or three select friends. No popular vole—no representative gathering could have instituted an organization to produce the work accomplished by A. J. Davis and his spirit appointed friends. The lesson learned is that in organizing we must not permit ourselves to be controlled by men on the world plane, but depend on spiritual finces, which alone can be utilized by those in spirit.life.





Fultman Falace Drawing Room Cars Are run on all through trains of this road. This is the ONLY LINE running these cars between Chicago and St. Paul and Minneapolie, Chicago and Milwaukee, Chi-cago and Winona, or Chicago and Green Bay. New York Office, No. 415 Broadway. Beston Office, No. 5 State street. Omaha Office, 215 Faraham Street. San Fran-cisco Office, 2New Montgomery Street. Chicago Ticket Of-fices: 62 Clark Street, under Sherman House: 75 Canal, corner Madiso nStreet: Kinzle Street Depot corner West Kinzle and Canal Streets; Wells Street Depot, corner Weils and Kinzle Streets.

Streets. For rates or information not attainable from your home thete sgents, apply to MARVIN HUGHITT, W. H. STENNETT, Gen'l Mang'r, Chicago. Gen'l Pass. Ag't, Chicago. 23-19-25-18

THREE PLANS OF SALVATION

3 3 3

Proved by Belections from the Now Testament without Comment, also, Selections from the same work on Several Important Subjects.

A better knowledge of the real teachings of the New Test-ament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures.

Price, 10 cents; postago free. **For sale wholesale and retail by the Publishera: RELIGIO-Philosophical, PUBLISHING HOUSE, Chicago.

CONTENTS. Childhood: Precoclous Shipbuilding: At School in Providence, and School-Reaching: First Voyage Whaling; Second Voyage Whaling: Third Voyage Whaling: Farming: Purchasing the Ship "Masseson," and Getting Ready for Soa: Fourth Whal-ing Voyage, in Ship "Massesoif", Lumbering Business at Gardiner, Me : Learning the Ship-building Trade, and Its Re-saits: Incidents on a Voyage to the Soil Mines of California, and Return, 1649; Shipbuilding at Rackland, Me.: Heating the Sick by Laying-on of Hands, and offen without Contact with the Patienc; At Home on a Vielt: Experiences in New York; Vinit to Cinclinnati; Gas Regulator, What became of it: Visit to St. Louis: Work in Shippard; Driven out of Town by Ad-vance of a Rebei Army; Stay in Paducah, Ky.; Town occupied hy Gen, Forret: Flee to Metropolis Cly; Steamboat-building, etc.; Publishing a Spiritual Newsgaper called the "Voice of Angela," edited and managed by Spirits: How and by whom it was first projected, and why it was gotten up. Works of M. B. Craven.

HIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septiagitut Versions from Adam to Christ: Critical Essay on the Geographical Location of the Gardon of Eden. Paper, 10 cents: postage 2 cents. CRITICHSM ON THE THEOLOGICAL IDEA OF DEITY. Contrasting the Views entertained of a Supreme Being by the Greeken Sages, with those of Moscs and the Hebrew Wylters, Cloth, \$1.00, postage 8 cents. CHRISTIANITY BEFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, chowing the Historic Origin of Christian Worship. Paper, 25 cents; postage 2 cents.

e 2 centr. *.For sale, wholesale and refail, by the RELIGIO-PHILO-SOPHICAL PUBLICHING HOUSE, Chicago

cated for trial. The CLOCK STRUCK THREE contains a very able review of the first book by a mester-mind and a reply to the same by Dr. WATSON. Then follows eleven intensely interesting chap tere, detailing the author's rich and varied experience and giving the resultasehowing that in the author's opinion, there exists a bormony between true Christianity, at he interpret

it, Science and Spiritualism.

Extract from the Introduction.

he honestly believed it to be one of the vilest of humburs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting

history of which he gave to the world in CLOCK STRUCE ONE,

which has already passed through several editions, creating s

decided sensation in the church and causing the author to be

Extract from the Introduction. * * May it not be that the semi-infidel utterances of Spir-imisem hitherto, have been the "foolish things" chosen to confound the "nighty" Materialistic tendency of the nine-teenth century, both in Europe and America. * * Science, proul of her past achievements, has well nigh surrendered to the stabborn facts of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting de-mands of scientific criticism. This will be seen fully when the reader reaches that purt of the book devoted to this subject. * * I also give communications received through a medium in whom I have all the condidence I can have the a yone, hu either world, to show that all of my teachings have been in harmony with theitstanity ins I understand it. Belleving, as I do, that the time is not far distant when Christianity, properly understood, and Spiritualism, discobed of its excession of will be confirmed by sciences, and all sweetly harmonizing in hastening the mileonial glory which is dawning upon the world, when the Now Jerusalem shall descend to earth.

12mo., cloth, 352 pages, tinted paper. Price \$1.50.

Postage Free.

*.*For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE, Chicago.

ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF OR-GANIZATION, BY-LAWS AND BLANKS NOW BEING GENER-ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS.

This Record Book is just what is needed. At every point where Spiritualisis can gather, an organization should be ef-fected even though the number of members be ever so small. Such a society forms a nucleus, which will attract to it with proper management the best minds of every community, and facilities for the investigation of Spiritualism and for obtain-ing jectures, will soon be all that can be desired. The Count-tuiton printed in this book is such that every person searching for train, can subscribe to it, whatever may be his belief. In addition to the printed matter, the book contains two hundred blank pages to be used in keeping the record.

Price, \$1.50, Postage free, *** For sale, wholesale and retail, by the Publishers the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CLICAGO.

EXTRACTS FROM AUTHOR'S PREFACE:

Price \$2.00; postage 10c. *.For sale, wholesale and retail, by the RELIGIO-PHILO OPHICAL PURLISHING HOUSE, Chicago,

WORKS OF J. M. PEEBLES,

WORLAN, OF J. M. PERIMIAES.
THE SEERS OF THE AGES. Sixth Edition. This work treating of ancient Scers and Sages; of Spiritualism in India. Expr. China, Fersia, Syria. Greece and Rome; of the mod-ern manifestations, with the destrince of Spiritualists con-cerning God, Jesus, Inspiration, Faith, Judgment, Heaven, Hell, Evil Spirits, Love, the Resourcetion and Immortality. has become a standard work in this and other countries Price \$2.00, postage 16 cents.
WITCH-POISON: or, The Rev. Dr. Baldwin's Sermon relating to WitChes, Hell, and the Devil, reviewed. This is one of the most savere and canstic things published against the orthodox system of religion. Price Si cents, postage 6 cents.
SPIRITUAL HARP. A the collection of vocal music for the chort, congregation and social circle; is especially adapted for use at Grove Meetings, Pienkes, etc. Edited by J. M. Peobles and J. O. Barrett. E. H. Rulky, Musical Editor, St. Jostage 8 cents.
WARY E. A Difference, etc. Edited by J. M. Peobles and J. O. Barrett. E. H. Rulky, Musical Editor, St. Lostage 8 cents.

Could, 82. Full gat, 85, possage Freens, Autrongen varion, 51; postage 8 ceals. TRAVELS AROUND THE WORLD; or, What I S: w in the South Sez Islands, Australia, China, India, Arabie, Egypt, and other "Heathen" (2) Countries. This volume, while vividly picturing the scenery, manners, laws and customs of the Oriental people, defines the religions of the Brahmina, the Confucians, the Buddhists, and the Parsees, making lib-eral extructs from their sacred Blines. Price \$2, postage 15 conts.

cents. SPIRTUALISM DEFINED AND DEFENDED. Being an In-troluctory Lecture delivered in Temperance Hall, Mei-bourne, Australia. Price 15 cents, postage free. THE SPIRITUAL TEACHER AND SONGSTER, designed for Considerational Studius. Price 15 cents, postage free.

"THE SFIRTUAL TEACHER AND SOMSTER, designed for Congregational Singing "Price is Cents, postage free," DARWINISM VS, SPIRITUALISM; or, The Conflict between Darwinlem and Spiritualism, by J. M. Peebles, A panphilet of nearly forty pages. Treating of The Five Evrees; The Genesis of Man; The Early Appearance of the Fostus; The Unity of the Human Species; Sexual Selection; The Line of Demarcation between Plants and Animals and between An-finals and Men; Have Insects and Animals Immortal Scala? The Growth and Destiny of Man. Price 20 cents, postage free.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent inscrition.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

FT Terms of payment, strictly, cash in advance,

is Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Terms CASH and no deviation from this rule.

Address, F. VOGL Baxter Springs, Cherokes Co., Kanssa,

24-1411

NERVO VITALIZER

A wonderful Instrument. Produces a quilet, passive state of rest of mind and holy. Restores lost vitality, gives life and strength to the weak and nervous, when all other means full. Builds up wasted structure and quickens the nervo-vital fluids; Pain is cured, health restored. Will produce the mediumietic state and develop clairvoyancy. Sent everywhere for \$1.05. Agents wanted. DE. W. A. CANDEE, BEISTOL, CONN.

TESTIMONIALS.

TESTIMONIALS. DR. W. A. CANDER, Sir: - As references are asked of you, in the introduction of your new "Nervo-Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family. I thought it would save you the trouble of reference, and me the trouble of writing a certificate, on each occusion, to write you one for publication. The first trial was with my wite, which had the effect of put-ting her into an easy, sleepy state in the course of half an hour. In subsequent trials it put her fast asleep in fifteen minutes; it has also the effect of quieting her nervices and resting her has also been able to dispense with nervines entirely through its new while before using it she had to resort to some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was far from being cost. It has the same effect on a part with it for many times its cost.

perfected. She would not now part with it for many times its cost. It has the same effect on a young lady boarding with me, having put her into a sound sleep in fifteen or twenty minutes, and she is one of those persons that never get sleep; when sit-ting reading or otherwise occupied. An eldenly lady was at my hove and took it in her hand and was seen in what is called a trance state, and went on to tell who were siling and to prescribe for them. But I take no took in that line of trade, and leave those to profit by it that do. I feel no reluctance, however, in recommending the "VivaLizzar" for all it is advertised to do in the resuscitating and vitelizing line, as stated in your circular. Bristol, February, 1878.

received the Vitalizers all right. Think they possess great power to scotthe and quiet the nerves; had a person hold it wito was thitts sick, troubled with indigestion; it put him to alkep in a few minutes. When he awoke he felt greatly te-h wed, it relieved the pain from the foot of another person, at neveral persons were affected favorably by the electric carrent of the instrument. I have the Market Cop and Horse Shoe Magnet, but think this "Il help me more than anything I have yet seen. Very respectfully. Mas. T. P. Hogangrook, No. 2,316 Fon Street, Wheeling, West Virg. 24:6-19

"THE GENESIS AND ETHICS

CONJUGAL LOVE."

By 3 lilrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free ","For sale, wholesale and retail, by the BELIGIO-PEILO-OFRICAL PUBLISHING HOUSE, Chicago.



CHERCHER OF CONTRIBUTION OF CONTRIBUTICON OF C



214.23

*. For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF

D. C. DENSMORE.

THIS volume is intended to be a truthful auto-

L. Biography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more excep-ional than representative. It is designed to illustrate spiriti-al philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we in-hable material bodies; and that they frequently influence us for goed watch over us in the ups and downs of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of encouragement when inisfortune assetts us.

To the struggling, discouraged men and women of the world, To the struggling, discouraged men and women of the world, to those hend down with sickness and cares, this volume is re-spectfully dedicated; and if the perusal of its pages shall glad-den the heart of some wayfarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

12mo., cloth, 360 pages, Price \$1.50.

**For sale, wholesale and retail, by the RELIGIO-PHILO-apprical Publishing House, Chicago.

a Piece Suit by Mail, Post Paid, \$2,00, 3 Piece Suit by Mail, Post Paid, \$2,50, Orders for 10 or more Suits by Ex-pressand charges prepaid. The accom-panying ILLUSTRATION is a CORREC COPY of the SUITS made from PHOTO-GRAPHS taken EXTRASSLY for the EX-*

LECTURE.

Delivered by Dr. D. W. Fairchild, of New York, at Methodist Church Block, on "Nature's Laws; or, The Prevention of Disease and its Cure by Absorption."

The subject for our consideration to-night is so extensive and varied that to follow it in detail to a conclusion would exhaust more time than I imagine you would consent to give. I am therefore, obliged, so far as possible, to confine myself to my manuscript.

You have not been invited here for the purpose of treating you to an intellectual repast. Neither is it my object to utter an unkind word where it is not deserved, or to traduce character, or to wander into any extravagant statements not susceptible of proof. If I know my own heart I am here to tell you in as plain and simple a manner as I am capable, a series of facts full of wonder and astonishment, and endeavor to make you better acquainted with yourself; also to learn the direct cause of nearly all the diseases man is heir to, and how simple and inexpensive a mode there is for you, not only to prevent, but to cure the same. The question will be treated seriously and fairly, as it deserves. And right here I will take the occasion to say no man living has a higher regard or more thorough veneration

THE CONSCIENTIOUS FAMILY PHYSICIAN than I. He has devoted his early years to the theory of medical science and the remainder to putting into practice all the best knowledge he possesses. Who can feel more keenly than he the fearful responsi-bility when his patron and bosom friend has reached the critical moment, vibrating b tween life and death? He hastens to ex-amine all the best authorities known in his kind of practice. He applies the last resort, and watches with intense interest the result. Such a man is entirely void of selfishness and prejudice. He is a constant student. He keeps pace with every fresh thought advanced; puts into practice most willingly, as auxiliary, anything that proves itself better than he has known. At least he never condemns short of a thorough investigation. Such menare sometimes found. They always enjoy what they so richly de-serve, viz, the confidence, love, and respect of all who know them. Such a man will tell you the best of them are groping about in the dark; that it is one continuous round of experiment. The principle of antidotes has proved unsatisfactory—yea, a failure. A. H. Stevens, M.D., says: "The older physicians grow, the more skeptical they be-come in the virtue of their own medicines." Prof. Willard Parker says: "Of all sciences medicine is the most uncertain." Professor E. H. Davis

"THE VITAL EFFECTS OF MEDICINE Stills understand" J. Mason Good.

are little understood." J. Mason Good, M. D.: "The science of medicine is a barbarous jargon." Dr. Bostwick, author of His-tory of Medicine: "Every dose of medicine is a blind experiment." Professor Evans, M.D.: "The medical practice of the present day is neither philosophy nor common sense." Professor Gregory: "Gentlemen, ninety-nine medical facts are medical lies." Dr. McClintock: "Mercury has made more cripples than all wars combined." And he chould have added, the present abuse of eoda or potassa in its present various forms, isserovu redemption. Sir Astley Cooper: "The science of medicine is founded on conject-Oliver ure and improved by murder." Wendell Holmes said before a medical class in the year 1861: "The disgrace of medicine has been that colossal system of self-deception in obedience to which mines have been emptied of the cankering minerals, the veg etable kingdom robbed of all its growth, the entrals of animals taxed for their impuri ties, the poison bags of reptiles drained of their venom, and all the conceivable abom-inations thus obtained thrust down the inations thus obtained thrust down the throats of human beings, suffering from some fault of organization, nourishment or vital stimulation." This I might enlarge to the extent of volumes, in quoting the long list of physicians' strictures on them-selves, in which they tell you that medical science thus far, is not only not beneficial, but absolutely injurious and killing in its effects. Notwithstanding all this, custom and early education ever holds a wonderful power over us and, it matters not however unreasonus, and it matters not however unreasonable and absurd any teachings and customs or habits may seem to us; also, however de-monstrable it may have been proved to us that they are injurious and fallacious. Yet it it would seem that nothing short of long years of bitter experience, or some sudden mighty power, will ever change the course of most of us from impressions made through early education and example. Yea, we are slaves to habit, custom, and fashion. There is usually a wonderful lack of individuality. For example: we are used to viduality. For example: we are used to our doctor; we see him daily; we rely upon him; take his medicines, poisons and other-wise; pay his bills; gradually grow worse; do no thinking or acting for ourselves; final-ly die, and the friends charge it to a dispen-sation of Providence. Less than thirty-five years ago, millions, up to that period had gone down to their graves begging for even one swallow of cold water. Mothers, sis-ters, brothers, and the fond lover, had, each in their turn, withheld from the dear one this precious and most natural antidote. this precious and most natural antidote. This too, when it was apparent that life could hold on but a few short hours at most Doctors said in those days,

wooden jug, to to the spring back of the barn, fill it with cold water and bring it to me quick." "Oh, Massa, Massa, anything else you ask I'se do; you know what Mis-sus and Doctor said. 'No water, no water." "Abe, you go; if you don't and I live, I will shoot you dead," After deliberating for a moment, he says, "Massa, I go. If you die you sartin won't say nothing, and I shant? It was brought him. He drank his fill, By morning every drop was gone. The fever broke. He fell into a quiet peaceful sleep, soon restored to health. And not until then was any one told what cured him. Such examples as these finally changed the pres ent system of treating fevers. In this specific disease, common sense is at last master of the situation. But how about the entire catalogue of nearly every other disease known? Such as billious disorders, liver complaints, dyspepsia, female weak-ness, pains in the side, stomach, back, shoul-ders and muscles, periodical and life-long sick headaches, constipation, bilious diarrhea, bilious colic, neuralgia, rheumatism, kidney difficulties, paralysis, irregular ac-tion of the heart, nervousness, liver coughs -often taken for consumption-periodical drunkenness-, and more especially the dreaded scourge malaria, such as intermit-tent, remittent, bilious, typhoid and scarlet fevers, fever and ague, ague cake, malarial fever, and the yearly visitation of yellow fever in the South, a still more violent form of malaria.

The above embraces a long list, and the unreflecting mind would naturally be slow in accepting all these as proceeding from the great cause—the stomach and liver.

We ask the question: Do you remember of ever suffering with any of the above named symptoms while you had a sound stomach and liver? Ask your neighbor the same question.

But little change or advancement in the old practice has been shown during the last 200 years in the treatment of all these diseases, which are, with the rarest exceptions the outgrowth of a diseased stomach and torpid liver, the latter being a consequence of the first. Yet they are each treated spe-cially, as if they were distinct diseases, proceeding from some other cause than those l have just named. These are generally treated with some of the following so-called medicines: First, mercury or calomel-a deadly and insidious poison, which has filled the world with human wrecks; once taken into the system, it never ceases to rack and poison the sufferer until death steps in to relieve him. Arsenic-a deadly mineral poison, but often used. Strychnine --one sixth of a grain will kill a dog in half a minute, and one grain WILL INSTANT-LY DESTROY HUMAN LIFE.

Think of administering such a medicine as that for fover and ague and biliousness. It is done daily, however. Bismuth--this corrosive metal poison is becoming a favorite for the treatment of disease. It deposits itself in the bones as lead does, and entails permanent symptoms of poisoning. Quinine--this drug is much relied upon by the profession. But we deny that it has curative power. It excites the vital forces to temporary activity. It helps to resist the shock of disease for the time being. It helps the patient over a bad spot. But it will not eraducate poison.

The curse of quinine is, as you all know, that its continued use establishes an abnormal condition of the liver, kidneys and stomach, tending to congestion, irritation, torpidity, engorgement and final positive impairment. Who that has ever used this drug freely did not find an increased quantity needed for each succeeding day? As a consequence, deafness and want of memory, fastened in the system ; also feelings of horror and wretchedness, but little short of misery personified. Such practice is discred itable to the medical faculty. The theory of poison to cure a poison is fallacious, and cannot be borne out in any illustration in nature. As well might we say benzine is an antidote of fire; or another bite of the dog will cure hydrophobia (not the hair, there is quite a difference between the two); also that green apples are good for the stomachache, etc. Doctors disagree. If we examine further the recorded opinions of physicians, emi-nent in their profession, we will often find one claiming that the very remedies used by others as specifics are the causes of the dis-eases they are employed to cure. Thus Dr. Stahl attributes the frequency of consump-tion to the introduction of Peruvian bark, while Dr. Morton considers the bark an ef-fectual cure for the disease. Dr. Reed as-cribes the frequency of this disease to the use of mercury, while Dr. Brillonet asserts ache, etc. use of mercury, while Dr. Brillonet asserts that it is only curable by mercury. Dr. Rush says consumption is an inflammatory disease, and should be treated by bleeding, purging, cooling medicines and starvation, while Salvador says it is a disease of debility, and should be treated by tonics, stimulating medicines and a generous diet. Galen rec ommends vinegar as the best preventive to consumption. Dissault, and others, assert that this disease is often brought on by a common practice of young people taking vinegar to prevent obesity. Dr. Beddoes recommends fox glove as a specific in con-sumption, while Dr. Pan found fox glove more injurious in the practice than benefi-cial. In the face of such contradictory statements is it not time to think and act for yourself? And this, my hearers, brings us to the vital question: What is it that causes most of the suffering and disease found at this time in the human system? And why is it that most of the medicines given for a cure give anything but satisfaction to the patient? As before stated, most physicians treat every ill or pain specifically, while they are only each a part of the great whole, proceeding from or growing out of a funda-mental cause. First, the stomach; second the liver. REGULATE THESE TWO ORGANS, especially the first, so they perform their functions perfectly, and you will remove at least nine-twentieths of all the ills that man is heir to in this or any other climate. Prove this, you may say. The whole thing is in a nutshell. No mystery about it. The first stomach receives the food, with no other preparation than what mastication has afforded, and if the stomach is healthy, gastric juice, which is both a solvent and antitric juice, which is both a solvent and anti-septic, appears in abundant quantities, mix-ing with the food, and excites the muscular motion of the stomach, propelling the food from left to right, and back again from right to left, until it is thoroughly saturated with and discolved by the juice. with and dissolved by the juice. Or else, in the absence of gastric juice, it must ferment, decompose and rot before it can ever pass into the second stomach, called duodenum. This mass then comes in contact with juices from small glands, and then with the juices of the pancreas, also with the bile of the liver. With the aid of these several and ever-important properties, digestion contin-ues and separation takes place. The digestion of the starch is reduced to a sweetish mass, and the fat to a soapy emulsion, and the bile on the entire mass, preventing fer-mentation with the formation of gas, also separation of these properties into three

parts: the fatty portion, the albuminous and sugary and the indigestible material. From this condition comes the entire making-up of the body and life. The fluids pass into the system by way of ducts, constituting bones, cartilages, ligaments, cysts, muscles, sacs or bags, tubes, glands, nerves, adipose or fatty matter, membranes, etc. This is accomplished by little villous points which project from the nuccus membraneof the small bowl that takes up the aliment, giving up the fatty part of the lacteal (milk substance) vessels, to be by them conveyed to the thoracic which ascends along the spine. It is then emptied into the great horizontal vein on the left side of the neck. It is here the sugary and albuminous parts are surrendered to the veins, to be by them carried to the liver. The liver, kidneys, lungs and skin are all constantly employed in taking from and carrying off the poisonous, dead, effete matter of the human system.

THE HEART SENDS THE BLOOD

out through the arteries into the extreme of the system, and to the surface, where the blood vessels terminate in the smallest pos sible tubes. In this circle it leaves its vitalizing influences, and returns through the veins to the heart for redistribution. This returning venous blood is dark and poisonous, and needs to be cleansed, purified and revivified. The liver should receive a large proportion of this poison, and from it secrete bile, which is nature's cathartic, and an antiseptic and solvent. The kidneys should separate the surplus water, thus preserving a uniform temperature; also remove those poisons having nitrogen in them. The lungs should take from the blood carbon and impart oxygen, through contact with the atmosphere. The remainder of these poisons should pass off through the pores of the skin, and the natural outlets of the dody.

THE SPLEEN.

The spleen is like a sponge, and suscepti contraction ble of great expansion and without injury. Is, indeed, like the air chamber of a fire engine, which serves as a cushion for the water to press against, accommodating itself to the amount of pressure brought against it, and securing a steady, unremitting flow or stream. The blood passes through the spleen. The heart is a double acting force-pump, forcing the blood out through the arteries, into the veins. When the blood is natural, and the mind free from excitement, and the body from disease, this machinery moves smoothly and beautifully, with regular and uni-form pulsations, and without undue pressure upon any of the vessels or organs of cir-culation. But let the mind be suddenly brought under exciting or depressing influences, such as anger, grief, joy or fear, and how quickly the heart responds, either by its almost ceasing to beat, or by jumping, as it were, into increased vitality and strong vigorous throbs, and the blood seeming al most ready to break through some of its restraining barriers, under the great pressure. Right here comes the office of the spleen. It expands easily, readily under this pressure (like the air chamber in the force-pump), and the crisis is past without harm, and gradually comes back to its natural condition as the exciting causes give way.

In fever, the same result follows; the fever being the exciting cause. When mala-rial, the blood is thick with poison, and the heart finds great difficulty in performing its work, especially in the extremities; like the engine forcing water through a small party nozzle instead of open hose. The i sm sels are easily clogged, and offer a e to the blood circulation, and thus hrin ito use and make necessary the office of the spleen. It yields and expands under this pressure, which, being constant or so long continued, the spleen having no opportunity to contract at all, becomes congested, and loses its contracting power; hence ague cake or enlargement of that organ. Now, then, inasmuch as the stomachs are the great reservoirs from which the entire system is sustained, it will be readily seen, if the gastric juice in the first stomach lack a sufficient quantity, then fermentation and decay of the food follows as a necessity and decay of the food follows as a necessity —forming large quantities of gas, lactic acid and other poisonous substances—and it must pass into the second stomach a vile, vitiated poison. Neither the juices of the pancreas, the bile, nor any other known property can ever restore it to the condition nature first intended it; and it is these vile poisons mixed with the noor fluids chamin poisons, mixed with the poor fluids chemi ally changed, that begin their circuit through the system; first attacking the liver, then the heart, thence to the kidneys, and then the lungs, then the skin, and final-ly permeating the entire system. And it is in this manner you can now begin to understand yourself, and see at a glance why it is your liver becomes lifeless and torpid, and fails to secrete bile, why flutterings and and rais to secrete one, why hutterings and palpitations about your heart; why the kid-neys are diseased, also the lungs; why they are sore and irritable, and so liable to colds and pneumonia; why your skin becomes a saffron color; why the nervous centers over your dispective areas are dispected. your digestive organs are diseased, and cause you sick-headaches and neuralgia; and why you should have rheumatism, see ing as you can the carbon crystallized in the blood, and why women suffer such untold inisery and weakness. The ligaments are relaxed; the fluids are weak and insufficient; the whole system is let down. There is want of vitality; a perfect goneness. It was once called laziness. It is now known as a dreadful and hated disease; and why you should have cold extremities, fevers, inflammations and obstructions, spinal disease, and an innumerable amount of pains, ease, and an innumerable amount of pains, and not the least of all these why we have the *periodical drunkard*. None need our sympathy and deserve the broad mantle of charity extended him more than the period-ical drunkard. He will tell you it is not the *love or habit* that prompts him to drink, nei-ther is it that he does not comprehend the terrible consequences growing out of its terrible consequences growing out of its use; but that he is attacked at stated peri-ods by gradual approaches, finally culminat-ing with an indescribable gnawing feeling at the pit of the stomach, and a nervous prostration that pervades the entire system, such as seems to demand without delay a powerful opiate, or, what is more conve-nient, a glass of whisky, which will, for the time being; appease those dreadful sufferings; but once taken, and the system momentarily braced, he repeats the dose over and over for the same reason, until the stomach is finally unloaded of all its contents, including not only the whiskey, but base fermented and decomposed food and dead mucous matter it had previously accumulated. This and this only was the cause of all the mischief that produced the above-described symptoms; and not until this unloading is completed, and the dormant stomach and torpid liver begin their work of secretion, can he be free of this, his periodical, mental and physical disease. Here again, the liver and stomach play a most important part in hife. A healthy stomach only will save the periodical drunkard. It is high time this question was better understood. Further

on I will tell you a sure preventive. My friends and suffering humanity, this is a vital point for you to understand, and remember that the cause of

NEARLY ALL YOUR ILLS

begin at the first stomach. First, obviate the primary cause by avoiding indiscretions. Re-Juce yourself to asystematic mode of living Do not eat too much, and never hurriedly. Never swallow your food until it is thoroughly masticated. If you are a clergyman never eat within an hour before speaking, or within an hour afterwards. Digestion ceas es while the brain is very active. And to my young female friends, let me implore you to give your vitals full scope. Avoid tight lacing. Throw your corsets, unnat-ural instruments, to the four winds, or, what is better, let the women throughout the land join hands in cremating them-all.— Continuous tight lacing is certain suicide. Millions have already paid the penalty of this crime. Millions more are continuing to suffer the keenest terture of mind and body in consequence of their use. And a vast number are hopelessly beyond restoration. Stop before it is too late. Send good blood, healthy fluids, into the system, and you will soon find your liver works well enough; also the heart, kidneys and lungs and the entire system. Again I repeat it, the liver is seldom wrong when the stom-ach is right; and I would add, by way of preface, that no human being ever had a fever, fever and ague, or yellow fever, who had a sound, healthy stomach and liver.-These last two diseases come from decomposed vegetable matter that vaporizes and pervades the atmosphere with its poison, and is taken into the system, but never lodges there while the various organs perform their proper functions. So with any other fevers. So long as there are no obstructions that disease is impossible. But if, on the contrary,-we find ourselves complaining more or less, we rush headlong for a reme dy-some poison as an antidote to kill a poi-son. The disease may be in the form of biliousness, which is a mild type of malaria manufactured in the stomach, or if it is a fever and ague, a more violent type of malaria, we persevere day in and day out, and as I have seen for thirty and forty years, using some of the so-called drugs heretofore mentioned, poisons. The result is, we find ourselves saddled with a complexion as yellow as a saffron bag, and a disease that alternates between constination, diarrhea, and all other troubles before mentioned. In cold weather we long for the fire. In warm weather a feeling of lassitude. The reasons are you have neglected the original cause,— the stomach, and substituted a medicine, a poison, or a villamous cathartic, to treat all these ills specifically. So both poisons are fastened in the system never to leave you, perhaps, until you feel the welcome messen ger, death, unless you seize the opportunity offered you in the principle I am the happy instrument of presenting you, which has proven that it will accomplish what nothing else on earth can. The statements and the charges I have made against the

PRESENT SYSTEM OF ANTIDOTES.

come from one who has felt and known what it is to be a loving father, and have his pets looking beseechingly and pitcously for help, when there was no help under that system. I refer to two of my children—a daughter and a son. The daughter had been a constant invalid for over four years, with bilious and malarial poison in the system, settled into some five diseases (we were moved

the whole list of medical science and hum-bugs. And the poor pad got to come in and be put up as a target for the doctors to shoot at. The first was a case of thirty-four year's standing, notoriously well known. Because the pad did not cure inside of three weeks, the pad did not cure inside of three weeks, the doctors were heralding it all over town. But when he was cured, no one ever heard from them a word of credit or praise given the pad. The next was a case of twenty-five years, he had but one slight chill after wearing the pad. Also George Krenning. In his case, as all in others, plenty of ridicule. In his case I said to him, "No cure, no pay." In five days he acknowledged himself well; in thirty days he gave me his testinomial, and is now at Fort Recovery, Ohio, selling pads for a living. So with John C. Preston --a case of liver and stomach disease-pain side and liver, constipation, diarrhea, head-ache: inside of ten days was well, after be-ing ill for over eighteen years. Dr. Bissell, of Cincinnat, who had suffered a thousand deaths with neuralgia in the stomach for eight years, was permanently cured inside of two weeks. P. A. Moffet, of heart dis-ease of malaria. Colonel Thornton, Assis-tant Postmaster, Cincinnati; S. V. Curtis, banker, of Middleton, a very old chronic case of malaria and biliousness, who had spent a small fortune to be cured--never aided until he used the pad--and thus it was, one after another, that remarkable cures, covering nearly every form of disease. not excluding nearly every kind of blood poison. the doctors were heralding it all over town. covering nearly every form of disease, not excluding nearly every kind of blood poison, also the diseases peculliar to women and children, were being daily reported from every part of the land, until it, this little common ense doctor, has assumed a history of gigantic proportions. Important depots and consultation rooms free of charge are not only to be found in nearly all the important cities of this country, but also in the Canadas and portions of Europe. They have also found their way in smaller quantities to Asia, West Liberia, South America, Mexico, the Bahamas, etc.

JULY 13, 1878.

One of the most remarkable facts connected with this treatment is that it seldom fails to cure where instructions are literally followed, except in such cases where the coat-ings of the stomach are destroyed by the use of powerful mcdicines, or where the short ribs lap over the pit of the stomach, the result of tight lacing. In the language of another, I believe there is no disease that can be kept in subjection, that can be modified by the use of medicine, but can be acted upon in a far more satisfactory manner by he Holman Pad and Plaster and medicated salt-water foot-baths as auxiliaries. I believe there is no disease that medicine will cure but what can be cured more promptly and effectually by this treatment. I do know that times without number diseases universally acknowledged to be beyond the reach of medicine, have melted away under the action of the Holman remedies; and the work was done so quietly, with so little in-convenience to the patient, that in many cases the pain was gone almost ere-he was aware. More than a quarter of a million earnest, intelligent, living witnesses bear testimony to the truth of these statements. The experiences that have come under my own observation of the wonderful cures, and hearing it as I do continually from the ips of the grateful patients, I find it a work that transcends every other consideration. Money could not buy me to help suppress it. Think for one moment what "Holman's Pad" will do for the spleen.

PHYSICIANS ONE AND ALL

COLD WATER IS DEATH!

give them calomel and a spoonful of warm water instead. Those loving friends were made the willing instruments, through early education, to obey literally the doctor's command. Not only was the fever patient denied water, but was drugged, physicked, bled and starved until all reactive power was lost, and he gave up the ghost to the treatment instead of the disease

I doubt not there are numbers here to night who know this statement to be true. But to day the patient gets ice-water in abundance. And why this radical change of antidotes? If fire was once the antidote of fire, why should water now be the antidote of fever fire? Simply for the reason that nature always revolts against any system that lacks a supply of nature's natural wants, or that is cruel to itself. In every neighborhood, more or less, there were found persons of strong will power, that decided that they would not die until they had satisfied that intense thirst, and allayed the fire that was burning them up. Many interesting experiences have been told of what these creatures in torment passed through to get water. My own uncle, for one, lay, as was supposed at the point of death. A trusty old colored man, his watchman, was called to his bed about midnight. Speaking just above a whisper, he said, "Abe. I am going to ask of you one last request. Will you grant it?" "Yee, Massa, anything you ask lize do." "Take the old

to call them), and consequences growing out of a long and continuous suffering and sickof a long and continuous supering and sick-ness. My son had the old-fashioned vomit-ing fever and ague, with the worst case of enlargement of the spleen I ever saw. All the well known remedies had been applied for each of them, especially in my daught-er's case. Instead of a cure she was rapidly drifting away, until all hope had disappear-ed of ever being a well woman again. when ed of ever being a well woman again, when, through the kindness of Dr. Fairchild, my brother, living in New Haven, and an uncle, who had each of them seen some remark able cures effected in their section, she came into possession of "Holman's Fever and Ague and Liver Pad," something she or I had never seen or heard of before. So soon as I had found out its claims I threw it down, declared it the greatest humbug of the age, and said I would not honor the inventor enough to put the thing on. Some thing over a week from that time, she says thing over a week from that time, she says: "Father, I have been using the pad, and there is no denying the fact, the pad is efficacious. All those ugly symptoms I have carried for the last four years have left me." I said, "Nonsense! Wait a little. Those are con-ditions, most likely, which would have oc-curred any hour." My good wife, who seem-ed possessed with better faith and fairness than I then insisted that I should get a pad than I, then insisted that I should get a pad for Charlie. After wearing it about one week, I thought him having a worse time than ever. He, however, had put it on, believing most thoroughly it would cure him. But faith didn't help or cure the chills. At last my wife says, "Charley, where are you wearing it?" He says, "Here," pointing to his side. She then adjusted it, so that the top of the pad touched the breast bone, pit of the stomach, sewed it to his undershirt tied to his body; and that was the last for tied to his body; and that was the last for over a year I heard a whisper of complaint from either of these children. A near neigh-bor of mine, who had been an invalid with ague and biliousness for over fourteen years, was then induced to try it. After a reasonable length of time 'she reported the same results as with my children. This convinced me the pad was good. It brought convinced me the pad was good. It brough peace to my family. I began to look well into the principles claimed for the pad. also hunted up every case I could find who had tried them. At last I decided to see the inventor and owners. I became convinced that the pad was a success beyond a question. I learned by each that where the pad was worn as directed there could be no fail-ure. With this conviction, notwithstanding, I partially comprehended the sacrifice I had to make, absence from my family, opposi-tion from the doctors, and the prejudice, the ridicule and indifference from my fellowmen generally-yet I decided to return to the city of Cincinnati, where I had lived seventeen years of my life, and there BEGIN THE PIONEER WORK.

proclaiming a principle that looked like a humbug on the face of it to a people that never before heard the name of "Holman's Fever and Ague and Liver Pad." If there is any one here who has ever experienced all that it means to make a discovery that, if adopted, would redound to the benefit of man, or has experienced the hope, joy, disappointments, discouragements, contempt, sorrow and labor that fall to the lot of those who attempt to promulgate it, then you are prepared to count the cost of the Holman Liver Pad to date. To those who have not, could with profit read the lives of Galileo, Jenner, Harvey, Fulton and many others who have tried it. Like all new beginners, my commencement was a hard struggle. The first three cases were smong the worst chronic played-out ones I ever had. These were the desperate ones. They had exhausted

will tell you that it is next to impossible to cure a chronic case of enlargement of the spleen—usually called ague cake. By the application of the pad the power to correct the disturbance of this organ will be under-stood and appreciated, when I say to you that it will begin to remove the enlargement or ague cake almost as soon as applied. An ague cake under the pad is like the ice cake before the sun's rays. I have had repeated cases of this trouble or disease of twenty-three years' to a few months' standing. Thus far I have never known a failure to cure within from two to four weeks. This may seem hard for you to believe. Oc-ular demonstration will bear me out in these statements. Permit me to call your atten-to its antidotal and preventive power. As a preventive and cure the pad is worth many times its weight in gold. It is im-possible to compute the value of a discovery which without medicine may be relied on to prevent the most dangerous maladies. "Holman's Pad" will prevent yellow, cha-gres, typhoid, remittent, bilious, congestive, and all kinds of fever. This has been tested and proven in so many cases that we state it positively and without qualification. It will prevent summer complaint by keep-It will prevent summer complaint by keep-ing your bowels regular; it will prevent dyspepsia by absorbing all poisons and aronsing nerve action in the stomach and liver. It will prevent and cure heart dis-ease (other than organic). It is seldom we meet with other than functional sympa-thetic heart disease which proceeded from thetic heart disease which proceeded from stomach derangement.

IT HAS BEEN DEMONSTRATED

beyond the possibility of a doubt that if will prevent chronic internal rheumatism and prevent chronic internal rheunatism and neuralgia. The same may be said of sick-headaches. Also spinal disease and nerv-ous prostration. These are directly traced to a great nerve center that pervades the digestive organs over the pit of the stom-ach. This is the battery that communi-cates quicker than thought to every part of cates quicker than thought to every part of the system any disturbance at the stomach. Disease there, means nerve prostration, inaction, inflammation, obstructions. Hence These horrors and pains indescribable. feelings are of course intensified in proportion to mental strain or undue excitement. Also in proportion to the amount of poisonous substances which are absorbed into the blood, that poisons the brain, nerves, muscles, tissues and organs that cause nervous-ness, dizziness, general debility, gout, neu-ralgia, rheumatism, paralysis, and death. The pad, plasters and our medicated foot baths will do more for you in curing these than all the world's treatments combined. In the name of humanity try them. But you are ready to say-won are asking too you are ready to say you are asking too much for it, to say it will cure and prevent all these. Not so. If it be true that these diseases all come, as I claim, from the same cause, and I will give ample proof that they do, then, if the pad cures or prevents in one, it must of necessity the whole. And this it dees. Oh! would that the doctors, for hu-manity's sake, who hold in their bands the lives of so many millions, understood better the fundamental cause, and acted upon it instead of treating all specifically. You are, no doubt, ready to ask-what is the principle by which the pad acts? "Hol-man's Pad" is made up of a number of harmless vegetable compounds, such as have been found to be an antidote to diseases in the human system. Also just the tonic required, whether it be more or less. Doing its work without any internal medi-cine, it is two-fold (distinct,) in its action. The principle is absorption-Nature's law. A tonic is thrown into the system by way

(Continued on Fifth Fage.)

