Eruth Gears no Mask, Bows at no Fuman Shrine, Seeks neither Place nor Spplause: She only Sohs a Bearing.

VOL. XXIV.

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THE PICKERING SENSATION.

#### A Singular Revelation

(From the Vox Popult, Lowell, Mass.)

On several occasions, during the past year, accounts have appeared in these col-umns (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 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 accepted 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 they ventured abroad, not without earnest inducements for them to do so, from those who had visited them, we can well believe. But away from their own home, their career has been brief and ignominious. The story is easily told.

About two weeks ago, Mr. and Mrs. Pickering 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 appropriate the wealth results as also where 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

After a week or ten days, the interest agging in that vicinity, the Pickerings came to Lowell, and found hospitable encame to Lowell, and found hospitable entertainment at the residence of Francis Goward, No. 89 Summer street. Mr. Grward has for several years been a member of the Board of Assessors, is an intelligent, shrewd business man, and a man whose character is without blemish. He has for years been a firm believer in Spiritualism, but would be the last man to encourage or countenance deception or fraud. Quartered at Mr. Goward's on Monday, the 17th, the Pickerings were ready for a scance on Tuesday evening, which was given in the presence of quite a number of people. Another was given on Thursday 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 scance 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 seances took place in the dining-room. Across the cor-ner of the room, extending five feet, perhaps, 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 curbe drawn aside, or raised, exposing to view 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. This 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 were seated in the

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 of which terminated at a door leading to the parlor; at this end was burning a ker-cene 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 piano, 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 num-ber of these present are well known at Low-

About 8 o'clock the company was invited to be seated. Mrs. Pickering came in passed through the room, and after a general introduction, went behind the screen, which we should add, had previously been carefulwe should add, had previously been carefully examined by a committee appointed for that purpose. A. B. Plimpton, a well-known and much respected citizen, made a few impressive remarks, enioined all to be quiet and orderly and patiently await developments. At this time, or shortly previous, Mr. Rickering left his seat and calling Mr. Goward aside, asked who the men were that were in the front line of seats, near the centre. He was told that one was Abner 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—"Jewett is all right; I know that he would not bring an improper person here," But Pickering insisted that Clark, who sat nearest him, should be given another seat; because 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

and said-"I believe I must claim the right of sitting next my wife; I shall have to ask you to take another seat." "Certainly," 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 movements 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 proceedings, nor had the thought to do so entered him middle.

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 understood 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 first figure to make its appearance was that of a woman, of the height of the me-diam. It did not remain long, and no one recognized it as the shadow of a departed friend. The next was that of a man, but ill-proportioned. The third figure was likewise that of a man, but considerably taller than the one which had preceded it. Mr. Clark says that on its appearance his scepticism, 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 peculiar movement of the arms, bending of the back and timpings about indicating of the back and turnings about, indicating to him that the *substance* beneath the exterior was the same in all the figures. Other forms appeared at intervals, until about 10 o'clock, when convinced that the performance was a fraud, he got up from his chair, went back to where Abram Bachelder (in whose company he came) was sitting, where they conversed in whispers—exchanging views in relation to the proceedings, both agreeing that they were being flumbugged. "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 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 replied—"Don't you dare touch one of them!" having in mind, she says, not the welfare of the spirits, but of the man Kimself, for she had heard Pickering say he would shoot any person who attempted to touch one of

Clark had taken up his old position. The planist 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 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 delighted surprise from a vamber. Up to this time the idea of making a raid on the spirits had not entered Mr. Clark's mind; but be 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 he could not have saved him-self 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 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 class in the window and the cabinet of glass in the window, and the cabinet came down upon the floor. The wildest confusion prevailed, and that some were essentially frightened will readily be conject, ured. 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 Pickering 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. Fannie Allyn, the spiritualist lecturer, de rannie Allyn, the spiritualist lecturer, denounced 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
would kill her.
Mr. Pickering was unable to keep back all
the excited company. Mrs. Nary of New-

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

Mrs. Woods at once communicated to her father; but he had seen enough before this to shake his faith. When he jerked Clark to shake his faith. When he jerked Clark away from the cabinet he saw lying in the chair the dress which the medium wore when she went into the cabinet—while the lady herself was in a heap, groaning heavily, on the floor! Mr. Graves, of the Times, claims that he as well as the ladies, had hold of the woman, at one moment, holding her by one arm, which is probably true.

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 residence; and Mr. Bachelder assured them that he would be forthcoming at any time,

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 example. After a time—some fifteen minutes ample. After a time—some lifteen 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 were seen no more
that night.

The wreck in the dining-room was cleared away. The party gradually dispersed, and at a late hour, all were gone except those belonging in the house. Then an investigation in a new direction was begun, and the result was most convincing. Mr. Go-ward locked all the order doors of his house, proposing to see the end of the expose which Mr. Clark had so daringly begun; and here, it should be added that Mr. Clark had no confederates, assistants, or backers, no had-he previously conferred with any one re-specting the matter. The bold dash at the "apirit form" was on the spur of the mo-ment, after having thoroughly satisfied him-self that the Pickerings were the vileat of

Impostors.

In the corner where the cabinet stood, were found pins, chalk bits of tinsel, &c. other evidences of imposture were discovered. But the greatest revelations came in the morning. Mr. Pickering made his appearance in due time. After the morning salutation, he expressed regret that the scance was interrupted the night before; although appearances were against himself and wife, he said they were aluminately 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, respecting the manner in which they had become his guests, Mr. Pickering was told that as a beginning of the explanation of affairs, himself and wife must submit to a 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 moments later, footsteps were heard going from their room to the bath-room near by and immediately afterward 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 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 the people who have been here to see your infamous awindle, or I will prosecute you to the extent of the law." This the man humbly consented to do. Soon after a carriage was procured at Husteen'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 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 Spirit ualism-of course claiming that they are honest and their manifestations genuine 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." Lare, colored cloth, false hair, pieces of a wig, a mustache, bronzed 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 renpieces, unquestionably with a view of ren-dering 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-

tempt to destroy them by burning them in the chimney. The last discovery in the chimney was made on Tuesday afternoon, when about half a bushel of "materializing" material was taken out.

Mr. Goward is paying back the money which people invested in the show, and tells his callers that it is the first investment in a fraud which has ever paid 100 per cent. on the dollar. There is consolation in this.

The Pickerings are the basest of impostors 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 reputation, 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 representations, thought & only just that they should be given every chance to prove their position. He had seen their manifestations position. He had seen their manifestations under circumstances where cheating seem ed impossible; estute men had in his pres-ence vainly endeavored to solve the myste-ry; deriders of materialization had been battled and convinced against their will. He barned and convinced against their will. He invited the medium to his house to establish the reality of what he considered a sacred and beautiful truth; in the interest of public enlightenment he had opened his home freely to Mr. and Mrs. Pickering and their planist, Miss Mesericat all times refusing compansation, helping them substantially by his influence in attracting audientially by his influence in attracting audientially helping them. tially by his influence in attracting audiences 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 it 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 Wed-

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 a dark marcon cuftain, which parted in the middle perpendicularly. It reached from wall to wall and to the ceiling. The space was very small behind ithardly more than large enough for Mrs. Pickering to sit in a chair against the partition. Between her and the curtain was tacked a large piece of white mesquito netting, exactly parallel with the curtain and securely attached to the floor and walls.— This was done by Frank Woods, representing the Times, of this city. Previous to being 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 sesult of this careful 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 confederate proyed too sdroit 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 ghostly twilight into the room. Miss Meserve sat at the piano, at the left of the spectators,the length of the room distant from the cab-inet. The audience was ranged in three rows in the corner of the room opposite the cabinet. Mr. Pickering sat facing the audi-ence, a few feet from his wife.

At eight o'clock "the circle" got under way. About everybody believed that some excuse would be given for having no forms appear. Having proceeded thus far, Mrs. lickering 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 'tconditions," or as disturbed by the presence of o many unbelievers, or the medium herself might have been seized with serious (?) illness. 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 charac-having a tendency to awaken memories of departed friends, soften harsh infidelity and inspire 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 representative sat to see the hands of a watch, he having arrived just after the exercise commenced and being seated in the back row of chairs—when the curtain was pushed aside, and a female-figure, clad all in white, emerged into the room. Her face was not distinguishable, and she quickly retired. Two others followed quite rapidly, the last stepping up to the piano, selecting a flower from a bouquet and tossing it to the audience. Applause burst forth with a gesto.—Mr. Fietcher whispered to us in a tonk of astonishment—"My God! isn't it wonderful? She's nalled in behind that netting and couldn't possibly get out." Others ejacular menced and being seated in the back row of

ed alouded aloud—"Solendid!" "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 expitation at the triumph of their principles. 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 waving a handkerchief—a face—a foot—always white and ghostlike. Mr. Pickering said of 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 necktié. 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 bands in acquiesence and retired. Mr. Goward anxiously cried after it, "Come out further, Frankie-db!" and the form again appeared, very "strong," as the Spiritualists phrase is—that is, distinct and satisfactory. It was the most successful "materialization" of the evening.

Next came "Bright Hyes"—an Indian girl who has been considered the medium's own 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 intervals by-two appearances of "Stella," whom some lady recognized, though where we sat, even by the aid of strong glusses, the countenance was not plain enough to be identified as anybody's in particular; it might be that of almost any woman, by the help of a little imagination. Next came a large man, with beard and moustache; he was considerably taller than the medium, which afforded the believers most indubitable evidence of genuineness; but, as only the upper portion of the body was visible (the rest remaining behind the dark curtain), the doubters queried whether some substantial pedvals by two appearances of "Stella," whom maining beamd the dark curtain), the doubters queried whether some substantial pedestai, or tiptoe 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 spirif would float in the air, rather than walk on the floor like ordinary mortals. but this hint was received with silent tals; but this hint was received with silent contempt. Next came successively "Mindie" 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 medium'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'; it'" "Well, I know it must be hard." "We won't keep you much longer." "Any time you want to relieve her you may for atc. you want to relieve her you may go," etc. Finally he suggested that a slate be used. By questions and the familiar rapping responses—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 Mr. Pickering, "you mean you could do better 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 better, etc. Again the slate was put under, and the inscription this time was: "You abuse 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 if the result should prove (as it did) painful and disappointing to him in the highest degree. Mrs. Pickering at this time was swaying in her chair, her eyes closed, but occasionally 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 permit Mrs. Pickering's exit. The tacks were lying on the floor, and she was trying to conceal the hole by a vise-like grip on the netting. Mr. Woods took it from her grasp. Some dismay appeared, but ex-cuses 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 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 posishe was led forth from her cramped posi-tion; but, instead of submitting to the in-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.

BY SELDEN J. PINNEY.

1 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 eternal love-all have contributed to my structure and function. Hence toward every point of compass in the infinite domain uny soul sents 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 bore 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 took myself to sleep in these sympathies, dreaming of the orthodox heaven, while all around me were clanking the chains of intellectual and spiritual servitude, 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.

Philosophy is 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 produce 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 phanomenon 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

Suppose the Intelligence which produced if be totally unlike the Intelligence-which would fain explain it.

pose 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, ex-

plain 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 fled, are thus photographed in the sensorium of the soul. It is possible for man to interpret the phenomena of the universe, simply because-

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

2nd. Because every single event of the cosmic chronol ogy 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 pot 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 be." 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 lecture 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 be used his reason, appealing to theirs, to show that they must not trust their reason. Did you ever see a man take himself by the ears and lift himself from the ground ! and yet this is the precise absurdity of every supernat-

uralist. 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 between Philosophy and Theology. Here is the reason, covertly assumed by the supernaturalist to be adequate to substantiste 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 revelatio frem God, 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.)
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A creating and informing spirit which is with us and not of us, is recognized in real and storied life \* \* \* it comes to the lesst of us as a voice that will be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dullest of us all \* \* \* we wonder at ourselves, or rather not at ourselves, but it the divine visitor who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of speech 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 espect; ally genteel callings, is apt to bring anything rather than a Bonanza to the eager individual.—Ez.

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

Mr. Epiron:—An article in a morning paper of 5 une 24th, in the form of an "Address to Spiritualists of Chi-cago and the North-west," reflecting on the course taken 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. 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 her lecture with a most remarkable "protest" against the action of these gentlemen, accusing them of a spirit of persecution akin to that of a hundred years ago which hung negation of different services are some or different services. that of a hundred years are which hung people for dif-ferences 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 persecu

tion is, I contess, far beyond my comprehension.

There was an entire and total absence of all feeling of the kind manifeste. In 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 ut-

terance 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 medumship, and who voted for those resolutions, and was so utterly unjust and baseless, that it is amazing how any honest intelligence could have given it atterance, and one is naturally led to inquire, what could have been the prompt-

ing motive?
Why should this lady thrust herself forward unsolicited 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 dis-cussions on that occasion. Under the circumstances, her protest must be regarded by all right thinking minds as a species of intermeddling wholly unwarrant-

ed 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 these 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 evaded giving candid and straightforward answers to fair questions but 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 gentlemen! 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 apparent. Such gentlemen as the Hon. Sanford B. Perry, Judge Holbrook, Prof. Humiston, Col. Vallette, J. T. Talmage, Esq., 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.
5th. And now comes this singular "Address," sent forth in the name of the First Society of Chicago Spir itualists. 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 dishonest 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 undoubtedly 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 heretofore. Its course concerning this whole business of Spiritualistic 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 ALLEN. for the pure light to shine. . . Chicago, June 27, '78.

COMSTOCK ARRESTED.

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 quarters 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 annoyance. Subsequently Mrs. Chase went before the Grand Jury, and Mr. Comstock 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 Supreme Court Chambers, on Monday, issued an order of 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, Constock, uppustly and unwarrantably caused the arrest of the plaintiff, putting her to great inconvenience and trouble, besides disparaging rantably caused the arrest of the plaintiff, putting her to great inconvenience and trouble, besides disparaging her reputation and destroying her business. In the second 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 therein, overturning the contents of the same, and that this was done willfully, mallclously, wrongfully, and without legal right or authority to do the same, to the great-damage of the plaintiff. Wherefor the plaintiff pra,'s the judgment of the Court against the defendant 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 was escorted to the Sheriff's office, and on receipt of a note from Elbridge 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.—New York Evening Express.

Evening Express.

"Spiritism, and Spiritualistic Communications." From the Dally (Melbourne, Australia) Telegraph. Sir.—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 jus-tice 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 disposi-tion 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 sances are all held in the dark," etc. Now the fact is, that very few of the most approved and re liable media ever have, or do, sit In the dark, and this the voluminous literature of the movement, if care fully studied and candidly reported upon, sufficiently Charles Foster, the physical test medium, who visited these colonies a short time since, holds all his test seances in the light. Two excellent and highly exalting seances 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 company of Private and Private Company. 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 "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 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 produced 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 daughters 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 carear 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 cer-tain scientific experiments. Professors Have and Mapes, gentlemen whose names are held in hohor 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 Dia-lectical 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 nowever 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 cer-tain but is testified to by the denunciations which I

have myself uttered against the practice during severa

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 obect 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 been the disgrace of our civilization during the last eighteen centuries, and which, I fear, will take something 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 Chris-

tians in sitting together for two or three hours in total darkness. Leaving the rest of 'Excelsion' 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 world—wide as spiritism. I beg to offer a similar protest against the dissemination of direct mistatements to your second correspondent, "A Spirit in the Flesh." What he means by his rambling intimations, that "the good old Christian destrine" does not promote "self-indulgence".

ine. A glance at your lively and instructive columns, Sir, especially at the police reports, parliamentary discussions, 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 idlustrations of a belief which finds its representatives in every country, clime and class of the civilized world why they 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 reverend minister of Christian doctrine will allow), would inevitably destroy that spiritual affatus 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 scances have been trained to the imposture from childhood." How many imposters have been trained to their work from childhood I ampuable to say: but from a very extensive accounterpress.

Christian doctrine" does not promote "self-indulgence,"

but spiritism does, I am somewhat at a loss to imag-

unable 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 position 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 exencounter; that obstacle, however, we considently expect 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 "despise 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. and truth, and beauty, and that in various languages which the untrained media have not studied, it is no which the untrained media have not studied, it is no 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 mixels of every country of civilization is measurably duate a system of trained imposture, 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 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 dendince and the people they insult than "Excelsior" or he of the flesh appear to be,—I am.

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 scholars. 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 purposeus according to nature's laws, illustrating by numerous examples in music, architecture, painting, physiology—in fact gleaning 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 indefinitely, so the septave scale of colors is dupli-cated 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 equi-librium 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 external 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 co-hesion 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 mo-tion 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 able, the result of much study and research, plausible, and after the first principles are mastered, easy to accept and difficult to combat. Withal, it is made very interesting, even to the unscientific reader. He applies is 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 Cun-ure 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 the influence of light and color on mind and body, is full of interest. Some of the statements made under the head of Chromo-Mentalism are startling, but there s 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 heories 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.

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.

Oh, would, that for one moment I might clasp.
These tender blossoms to my hungry 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 you 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'ries 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 passession 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,
I 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 commonicated with this world at all they must do so with a holy purpose, with a great work carved out before them of helping mankind to live a purer life here that they may gain a higher life hereafter. Its phenomenal facta were, however, essential to a proper understanding of the question of immortality, and formed its foundation, for in every department men and women were to be found who either openly or covertly doubt the doctrine of a future life, and are materialists at heart. Spiritualism was a science, and led to a reconsideration of all the psychological and metaphysical 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 Medium.

## Our Monng Polks.

DULCISSIMA! DILECTISSIMA!

"Suffer Little Children to Come Unto Me."

(From Macmillin's Magazine, 1

"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 discovered close to the place where the founda-tions 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 ever before seen used for the purpose—which con-tains 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 quantity studded with brass nails like that." "O what funny shoes!" exclaimed one;

"there must have been very bad roads in those days, when even little girls were shoes studded with natis like that."

"On the contrary," said I, "the Romans were the first road makery in the world; but never mind that now, here is the stone tablet which records her history, and a yery interesting one it is"-

> LVC METELLAE FILIOL. DVLCISS. DILECTISS. VIX. 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 sweet, 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 charming 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 stoods 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

"Papa," said she, "this little girl was just

the same age that I 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

l these queer things."
"My darling," said I, "these queer things

as you call them, are Roman things, such as 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

"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 abbit 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

"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 device 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. Buswe 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 laid 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 is 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 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 immedi-

ately," 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 entered the room, "come and tell papa all about

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

my breast, as is sometimes the wont of chil-dren when they have something grave to re-

late, she went on:

"A 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 belief 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 resolved that, great as the sacrifice was, it should 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 she could tell us."

She burst into tears, flung her arms round my neck, and sobbed out:

O dear papa, I know you are so fond of " My darling," I said all the antiquities in

the world are as nothing-nothing compared to my dear tittle girl's peace of mind. "O dear papa," she said, through her tears,

"how can I ever, ever love you enough!"

"My darling," said 1, "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 fam-ily were laid, and had it carefully lined with flat stones like a miniature vault, and there-ip we two—the buzzled gardener looking on -reverently lad the young Roman girl, with all her lijde treasures disposed around

her, filled in the earth, and set up the stone tablet at tile head.

We but scarcely finished our task when a well-known form was seen stalking up the avenue, and Lily, touching my hand in a little temor, whisnered. 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 fel-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 portenious spectacles, was in the mind's eye of the child when she made her appeal on Lucia's behalf. He as, moreover, a man atterly destitute of sentiment, and in fact the last person we should have liked to come upon us in our present employment. I advariced to meet him, intending to explain it to him privately. But as he approached he hallooed out with all the force of his lungs:

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

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 ouried all the relics again." I see," he said, "and when the fit's

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 fried," said I, "when you have a little girl like my Lily—I recommend you take prelimitary 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 lunatico 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

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 ex-perience, 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 conjugation.

his onipien. " 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 bis departure, however, he said

"Just one word more. Let me tell you, my friend, you neverdid 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 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

her own 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 daugh-ter 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, however 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, Ldare 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 heath. 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 1, "doetor, 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 darkness and désolation; for the edict had gone

forth that Lily was to die, and not to live. I had prayed as I had never prayed before, that God would spare methis 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 gained 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 prop-ped 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 doss-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 lit-tle 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 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 toat 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, dearestdearest '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 never smile 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

O Dulcissima! Dilectissima!

Items of Interest-Gems 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 loying eyes Whittier.

Then dry henceforth the bitter tear, Their part and mine inverted see; Thou wert their guardian angel here. They, guardian angels now to thee.

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. - [ Mussey. They dwell with thee—the dead— Pavilioned in auroral tents of light; Their spheres of heavenly influence 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! hes earthly life was brief, But balmed by love's most precious dew Now she has passed beyond all grief, Where life is roseate 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;
I know to night her head is pressed

Upon her angel mother's breast. [Emma Tuttle. FROM the lowest depth' there is a path to

the loftiest beight .- Carlyle. THE grandest of heroic deeds are those which are performed within four walls and in domestic privacy Bichter.

CICERO said: There can be no real friendship which is not founded on virtuous principles; 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 uttered." How few conduct their lives after this manner, and yet we should all strive for such executence. ". bove all things man is distinguished by his pursuit and investigation of truth," says Cicero, quite 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 human beings. These may be roughly divided in Caucasian 560,000 000; Mongel 552 000,000; Ethiopian 100,000,000; Malay 176,000,000; and American Indian 1,000,000. 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 teal; thou shalt not commit adultery; thou shalt not speak untruths; thou shalt not take any intoxicating drink.

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

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The Imagination.

The imagination is a mysterious something 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 gendine 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 scance in Roston, 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 potencies, 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 feel sick. Is the imagination so-fertile in its resources that it can work such wonderful effects in the organic structure, without the assistance of drugs? Does the mind cure disease, cause siekness, 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 stayer; 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 immediately 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 ming mur-dered, 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. When rightly controlled, however, it becomes a source of development, instruction and pleasure; the poet 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 clothing, and until Mr. Clark clasped the Indian spirit at Lowell, all went well.

From the ex parte 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 scance 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 circumvent 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 oft-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 accepted as true the account will now consign it 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 séances for physical nanifestations when continued for a length 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 they use the medium unconsciously to him.

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 modera 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 the manifestations as a business, depending the reon for support.

Every scance stands for and by itself, and the "crucial test" applied at one scance proves nothing with regard to any succeeding séance. The JOURNAL insists on proof conditions for every scance, and declares that a majority of investigators cannot successfully detect fraud, if it is practiced; this may eem a sweeping statement, but this true. How many readers of this paper can detect the tricks of an ordinary juggler, even in broad sunlight? Very few. Let it be acknowledged 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 carefully 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-tans or mountebanks—let all persons clearly proven to be such be scourged from out of the syna-gogue of Spiritualism—but I would counsel the exercise of the broadest charity until evidence conexercise of the broadest charity until evidence con-clusive is arrived at; for we know through experi-ence that there are certain subtle laws governing materializations which as yet are but little under-stood, and in the upderstanding 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 hissa positive frame of mind in this regard, attracts to himself spirits, who caler to his wishes, and lead the unconscious medium into false appearance, directly coinciding with his—the 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," "Vir tue 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," he 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 l'alse 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 nearer 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 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 wishes, and lead the uncon-scious medium into false appearances, directly co-inciding with his—the doubler's—bellef These things often occur.

The above though somewhat vaguely stated, evidently refers to physical phenomena as is further indicated by the context. Is it well known? The editor of the Journal 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 lo 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.

#### Hazard 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 diagolic 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 "millsing" -alas! 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 astronomers; 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 propitious 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 survy, 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 secoud 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 madeknown 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 perpicious teachings, nor an un wholesome system of morals, though the same emanates from trance mediums. The teachings of the spirits should be carefully scrutimized, 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 fostes and encourage them in every way possible, the privilege to criticise, to approve or condemn, must remain with them as an enable privilege, and that any spirit ho wishes to think exclusively for others; should be taught that such a dogmatic course can not be tolerated for a single mo-

We would call the attention of our readers to the instructive lecture of Dr. D. W. Fairchild, that appears on our eighth page. where he visits.

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.

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 serenely upon the downfall of the huge superstructure of fiction which has been rearedby 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, were 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 detail 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 JOURNAL 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 declary he is not a Spiritualist. To offset this class, the RELI-610-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 Spir-

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 yet unborn. Speaking as one having authority 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 be numbered 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, so one can have the hardihood to glaim 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. Poebles a cordial and enthusiastic reception when stopping for a brief time in that city. Qr. J. M. Peebles has accepted an invitation to be present at the Free Thinkers Con-

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.

vention, at Watkins, N. Y.

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 antici-

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 BENIGIO-PHILOSOPHICAL JOURNAL

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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 bilious, 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 naturally 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 garments 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 rub bing 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 spot, and at the same time, neither being an impediment to the other; showing, beyond a question, that the body receives and throws off at the same

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 contact with poison may cost us our life. For this same reason the proper remedies placed upon the surface have power to remove diseases. If we would heal six heas, 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 diffi culties, 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 ir ritable 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 in-flammation, 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, make this bold declaration, that I doubt if there is a case in existence Holman's Pad will not cure. I use pad in the plural sense. Also, with the understanding that it be adjusted and worn according to directions. If you will give the pad and Holman's Plasters, also, medica-ted salt-foot baths, that are frequently used, one-quarter the patience and fairness you give any other treatment, will drop everything else and roly 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 symptom of biliousness, and ten days each malarlel month, as a preventive, you will find one pad keeping you in health a whole year—therefore,

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, being 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

making Holman's Pad the cheapest, the pleas-

antest, most convenient, the surest and most

satisfactory curative, preventive and thorough

CABBAGE WAS GOOD FOR EVERYBODY that had that particular complaint. Soon afterwards an Irishman and Yankee had the same symptoms. He immediately resorted to cab-bage 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 re-specter 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 Continect, south of latitude forty-seven, not one person in five has a sound liver and stomach. 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 let me appeal to you, in the name of humanity, to save your children; for I have drank to the very dregs all that it means to see a house-

bold 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 Philadelphia, 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 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 proved repeatedly by actual experiment. The Pad has been placed upon one member of a family in which all were equally liable to infection, 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 yearly to the little graves in the cemeteries of every village, lown and city in the countrycholers infantum—for the curing of which our 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

You cannot safely give a babe strong medicine of any kind, and cariesaness or igno-rance in this particular is little short of criminal, for the result, though unintentional and leeply regretted, is child-murder. Lay the Pad upon the stomach of a teething infant upon 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 as it can be done with safety and more prompty 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 en 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 paculties of common sense."

Wholesale and retail offices 134 Madison St. or. Clark, rooms 1 and 2, Chicago: Bates & Hanley, Agts. for the Northwest. Consultation

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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 move ment of his arm pressed it flat. Had this op cration failed of detection, some present would not have seen through the sham, 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 sime 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 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 beard, 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 been deceived, were the loudest and bitterest, in their denunciations, and Pickering joined them, saying repeated y—"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 substantially these statements: "I never said could exhibit spirits in my life; I never sold a ticket of admission to my scances 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 y can by sustain-

ing 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 cabi-net, to give her the tarbatan which she attempthed 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, helped conceal her disguises at Mr. Goward's, and in short has had every opportunity to be contiled with her proceedings. Miss. Me familiar with her proceedings. Miss Meserve may, by a stretch of charity, be acquitted

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, hooling and behaveing unseemly, and afterwards invaded the dwelling, but were turned out.

Mrs. Pickering worked in Lowell mill when about fourteen years old; she is how 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." ting 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 was done.

One phase, at least, of Spiritualism, in this section, has received a rude shock by these disclosures, from which it will not recover

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

The funeral services over the remains of The funeral services over the remains of J. Crawford Eaton, the young man who committed suicide on the 4th, took place on Sunday 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. atives and immediate friends showed itself. notwithstanding, in a marked manner. The church edifice was completely filled with people. A little before 10.30 the casket containing 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 platform abounded with baskets and bouquets sent by friends of the deceased. The platform was occupied by Mrs. Cora L. V. Richmond, who conducted the sepvices, which were opened by singing the hymn

Nearer, my God, to Thee,

Nearer to Thee,

E'en though it be a cross

That raiseth me. notwithstanding, in a marked manner. The

Mrs. Richmond then proceeded to speak taking for her text: The Lord is my shep-herd. I shall hot want. He maketh me 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 spiritualistic philosophy, for there is that in this philosophy which teaches that there is no death. In the spirit realm there re 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 future life shadowy and indefinite. To Christians, it should be an hour of trittmph to witness the flight of another spirit to the spirit land. The spirit passes into the new realm ree 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 haid 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 off 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 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 person 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, there could be no retracing of the step. The new life is filled with such changes and beauty that there is some compensation for 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 remem-ber that there is recognition and reconcliation in the other land, and let all those who 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 family had received names, the father being called Silver Ore, the mother Apple Blossoms, one brother Westwind, another Spirit Vision, while the deceased was named Hob-

It was spring-time on the earth
And the Apple-Blossoms came,
The apple blossoms bright and fair;
How sweet their sacred same;
And the meadows lay the earth along With their bright sheen of Silver Ore; Where the starry dewdrops sparkling pour 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 triumphend peace And the dawn 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 crat have heard?

Oh, foolish Boblink, your eyes
Were blinded by a sad 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 grat waves joyously,
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 crest,
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 Westeined breathes a song of joy,
The Spirit Vision without alloy,
Shall see and know and hear again
The note of Ibeliak freed from pain,
The note of Ibeliak freed from pain,

Camp Meeting.

The Spiritualists of Central Iowa will hold a camp meeting in Mill's Grove, one-half intle east of Montour, Tama Co., Ia., con the line of the C. & N. W. R. R.; commending Sept. 14th, and ending Sept. 15th, 157s.

O. H. Godfrey will conduct the meeting, staisted by able speakers from alread. A general invitation is extended to spood mediums and all interested in the promulgation of pure spiritualism. Arrangements will be made for entertaining those coming from a distance at reasonable rates. Bring your tents with you. Hay and wood furnished on the ground.

Speakers and mediums will correspond with O. H. Godfrey, box 115, Montour, Iowa. All other correspondence will be addressed to J. T. McKee, box 115, Montour, Tama Co., Iowa. By cycler of committee of strangements.

By order of committee of arrangements:

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Realms of Truth

BY BELLE BUSH.

We need not wander far in quest of truth She has her habitations, everywhere; The rose revests it, and the heart of youth Receives, whene'er it seeks, her jewels 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 dean teem with life unseen-Undreamed of by the sages of our time; Its subtile powers reach not the gilded 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 deeting shows; And richer grow in soul, were we so minded, To read the lessons nature's works disclose. We walk with faltering feet and down cast eyes

Through God's vast treasure-house of truth and And feel not half the heavenly harmonies

That float around us from the realms 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 dear love that knows no storms or sin.

Like moles or bats men grope their way thro' 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 door Where plenty smiles, nor heed her generous call?

Oh! could our souls but rise above the din Of the world's discord, lose its greed 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 whatsoe'er we need, And feel our souls grow large in liberty,-The liberty that makes us free indeed.

The liberty of love, fraternal, deep-The conqueror of envy, hate and scorn, The love that feels with sorfow's child to weep, And in God's kingdom knows no lowly born. Such love would bring to us the fruits of peace, The golden barvest waited for so long. When wars and rumors of them all shall cease, And justice be our universal song.

Ah! holy love, God speed the blessed day When thou shalt reign o'er all the realms of

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

Then will they speed as angels do, to trace The mysteries 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 subect, 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 result 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. E. 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 overwhelm ing proof of the reality of spirit communion with-out their instrumentality, I have not thought it necessary to seek them for convictions on that point; and when I have; attended them for any purpose, they have rarely afforded much satisfac-

It seems to me quite possible, and indeed proba-ble, that decarnated spirits may be able to control matter, and effect results in the absence of the dis-turbing force of light, to an extent that is impossible in the presence of that force. It is not un-reasonable, therefore, to suppose that certain questions possessing some scientific interest relat-ing to the power of spirits over matter under yarying conditions, may be profitably investigated in the dark,—provided the investigation is pursued by the parties concerned in a proper scientific spirit, and under suitable safeguards against er-

or and imposture.

This may best be done in a family circle, or, by This may best be done in a family circle, or, by a select company of inutual 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, be found in scances open to the public or to promise upon attend nee at so much per head. Hence I think it rarely happens that a careful and not over creductors in the construction of the construction of the second of the construction of the constructio

lous investigator does not go away from such sc-ances with more or less doubt and uncertainty as to the source of what had occurred, even after the most astounding demonstrations. An acute mind, especially if skeptically inclined, will almost al-

was discover or imagine some loophole through which doubts will creep by.

Such performances, therefore, are of little worth as means of convincing intelligent exceptics of spirit agency and the reality of a future life. If the unintelligent and over-credulous become convinced by such means their conversion is of little. vinced by such means, their conversion is of little use to themselves or the world. The chief use of dark seances, then, if they have

any, it seems to me, is for serious scientific and philosophical investigators, after they have become satisfied of spirit existence and intervention, and for this purpose they must be private and rigidly select to be of any scientific value; and the ection should have reference to chemical adaptation of personal spheres, as well as to harmony

selection should have reference to enemical adaptation of personal spheres, as well as to harmony 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 brought in proximity are affected by each other's mental, moral and physical conditions through the insensible emanations has proceed from each, and are more or less absorbed by all, especially in

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 depletion 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 genuine 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 the local control of the learning of the local control of the loca their opinions, are by that very fact rendered pos-itive to the negative and reasceptible mediums; and provided a certain condition of rapport or re-lation happens to be established between one or lation 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 source of the influence. 'All the skeptic's surmisings and conjectures of fraudick, atk, may be influence into the medium's mind, dethe 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 gestions may be fastened upon the mind as may lead to the preparation of conveniences of decep-tion for a future occasion.

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

over into first-class frauds.

It is true that the dangers thus pointed out pertain to some extent to all circles or seances for spirit manifestations through a medium, which are open to promiscuous 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 promiscu-ous gatherings for the purpose of evoking spirit phenomens, and especially those held in the dark, 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; so is light.—
The sensitive agents essential to the most delicate and accorate experiments in the psychic realm, as well as in subtile physics, are often greatly modified, if not depolarized by the positive influence of hed, if not depolarized by the positive influence of a strong light. I have, at times, distinctly felf the presence of a dark body several feet distant, while my vision was scaled. Even colors -essential concomitants of light, bear a tangible influence, expensive of their form of motion. But the scientific data thus far established by dark circles, are exceedingly measured that only altogether wanting. But the principle is not at fault. The motives and methods of investigators have usually been purmethods of investigators have usually been pur-poseless and superficial, so far as relates to the scientific value of these experiments, the chief incentive being idle curiosity, or sensational won-der. Above and behind all this is the Divine motor—celestial love and involuntary aspiration—and these crude beginnings are pregnant with promise and fraught with hidden wisdom, which time is

In the presence of Anule Lord Chamberlain, Mary Andrews and Maude 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 stronges; witness! When a luminous bou-quet suddenly breaks the gloom and rises to the ceiling, with the scintillant hues of varying and exquisite beauty, and then translates itself into human faces, till the phantom flowers smile and vanish, science may take wings of prophecy and revel for a moment in the intoxication of experi-ence in a realm of facts, with infinite realities for endless induction, while the very darkness shines with the intelligent evidence! But these are exwith the intelligent evidence! But these are ex-ceptional experiences. In the great majority of dark circles, there is a routine of phenomena that becomes stale to thinkers. The presiding gen-ius, often seems 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 scientific value hidden in all of this, which a wiser age will utilize, and by which we may profit, even in the ilapings of its infancy. Dark circles often favor the pretentions of impostors and confound the ignorant; but the criticisms, discussions and the ignorant; but the criticisms, discussions and exposures, educate the judgment and discipline the weak; therefore I conclude that dark circles 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 philosophy, 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 cvil use that the pur-blind bigots 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 sanctuaries, when the very air blossoms with bliss and breathes the balm of fleaven. 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 cra-dle 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 dia-monds are in sight. Inflaite wealth awaits the monds are in sight. Inflaite 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 iff the soil of time and branches and crown gathering the whispers of Heaven from the airs of Eden and wearing them into meatle media. weaving them into mystle melodies to charm us forward in our labor of love. \*1.

ANSWER PROM E. D. BABBITT, 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 phenome na, I would say:

1st. That in the day time, or with artificial lights

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.

have sufficient practice and clairvoyant power to see with open eyes in broad-daylight.

2nd. hight 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; photographly 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 islace, and nearly, if not onlice. for their rest and isleep, and nearly, if not onle, cease to radiate their oxygen into the atmosphere during darkness. Liebig has shown that the cacadia ficoides receives oxygen during the night to such ar 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 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 midst 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 or-

to dark seances as an evidence of fraud, exclaiming: "Why don't they show their phenomens 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. Of dark circles, I would say: To some mortals, they are indespensible, and also to the spirits who they are indespensible, and also to the spirits 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. 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 my 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 easily 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 fault-finders of materializing mediums, are shameful, are insulting alike to spirit as mortal, and are productive not of good but of angry feelings and bogus manifestations; the coinage deserved, mind being the factor; such is my opinion, served, mind being the factor; such is my opinion, and it is with reluctance, a seeming necessity, in-

#### A Reply to A. J. Davis.

I have just been reading in the Journal A. J. Davis' article headed "Impossible," by which I am led to conclude that either he or myself misunder stood Brother Bundy'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 Bro. Bundy has "undertaken to accomplish an impossible task, trying to rescue Spiritualism from the hands of impostors and pretenders. Are we to understand from this statement that we should cease our efforts to stop the demoralization of Spiritualism by impostors, and let them occupy the field, degelve, cheat and rob the people, and trifle with their most holy affections, without any hindrance. No Brother Davis certainly cannot trifle with their most holy affections, without any hindrance. No, Brother Davis certainly cannot mean this; and yet the language is open to this construction. I am very far from believing that the task which Bro. Bundy has undertaken is an "impossible" one. I believe that the great body of intelligent Spiritualists, can be rescued from the tricks and cheats of impostors, and the meth-ods by which this can be done is indicated in my

previous article on dark circle scances.

Hro. 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 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 demoralization; I should be done with Spiritualism with this conclusion Again, Bro. Davis says: "The very nature and object of a circle necessitates 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 inject of every avocation in life necessitates the inclination to cheat, deceive and lie, when the end can not be attained 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 savagelsm, lead a rambling nomadic life, and let the strong subsist by devour-

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 "supplement' or substitute deleterious drugs by way of deception. But to assume that all physicians 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 itlogical conclusion. Brother Davis' charge is evidently too broad in representing all mediums, or medi-ums 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 ere few in number. I think that all the deception and dissatisfaction that has been realized among Spiritualists, in their efforts to ob-tain satisfactory proof of spirit identity, has grown out of the following false assumptions:

1st. That we are morally bound to patronize all persons claiming to be mediums, without demanding any credentials.

2d. That we should or may safely assume all mediums to be honest.
Sd. That the investigator should prescribe the tions, and if they are not such as preclude the possibility of deception.don't patronize them this will put a stop to all quarreling between investigators ind mediums.

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 investiga-tor is left in doubt as to whether the manifesta-

tions 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 of their being counterfeited by the medium; and I call upon all my brother and sister 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 conditions 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 acon be convinced that all the manifestations can be witnessed through mediums when it is so utterl impossifie for them to deceive that they will not be tempted even to try it. Trick and imposture can and will be stopped as soon as we do our duty in allowing no opportunity for it. Col. Bundy is right.

KERSET GRAVES.

Richmond, Ind.

Mrs. Mary C. Gale, State Missionary, writes! Thinking the many readers of your excellent pa-per might like to hear how the cause of Spiritual sm is progressing in Eastern and Central Michi-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 when and loving counsel and guidheavily, to give wise and loving counsel and guid-ance when most needed, to feel humas hearts beat ance when stost needed, to feel human hearts beat with pure love and sympathy, inciting us to theerful and unwearied 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 cold and dying for the want of sympathy and love. May our brethren and sisters deeply feel this, and cultivate and develop these plants of Paradles in the garden of all their hearts, until "December is as pleasant as May." When will the cember is as pleasant as May." When will the world learn the great truth taught by our elder brother, "The Kingdom of Heaven is within you;" not outside, in farms, dividends, show, pride and religious formalisms. These do not furnish religious food. Fed from these fountains the soul grows lean; but on love, truth, wisdom, friendship, sociality, the soul grows stronger. Wherever I labor I find the masses anxious to gain some lights on Solutional formal and consenting the soul grows.

ina, whoever can be made so strong as a medium as to be able to give tests in the midst 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. These 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 seance while, with a little care on the part of the managers of the scance, all fraudulent or immoral practices may be avoided. There are persons who suppose themselves to be very shrewd, who point

in and around Byron, Gaines, Mundy, Grand Blanck and Mungerville, Shiawasse and Genesee Countles, where I have endeavored to sow the seed of Spir-itualism in patience and love, there is much interest on the question of immortality among all classes of thinkers. The harvest is plenteous but abovers few. The multitudes are starving for the brand of life, that only the teachings of the Angel world can fully satisfy. Byron, Michigan.

. The New York Lyceum.

Sunday, June 10th, was a day of unusual interest in the New York Lyceum, 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 lycenm.

Mrs. Phillips offered the third prize for the best
behaved scholar.

The lycend 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 were the guardian. After the second song, the posi-tions were taken for the calisthenics, which were performed with more than the usual good order and grace. Then followed the literary contest-ants, 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 songs, and to award the prizes.

to decide on the merits of the recitations and songs, and to award the prizes.

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 speak in public. The next in succession was a song, "Love Launched Her Fancy Boat," delivered by Amella 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 Watercitations, "Caidwell of Springfield," and "Only a Little Brook," by Sidney Piercey and Rose Watermann, and "Little Hugo," by Eddie Robinson, were followed by the laughable piece, "Pat and the Pig," by Della Clark. "Some One Stole My Heart Away," very prettily sung by Mamie Newton, preceded the recitation of the "Dying Solder," by Miss Fay Watermann. "Three Geains of Corn," by Miss Carrie Herring, and "Kentucky Bell," by Miss, Ids McBride. Miss McBride then held the close attention of the audience while she sang "The Three Calls." Miss Carrie Herring's song, "Under the Daisies," concluded this portion of the day's exercises.

After the march, the committee being called upon for their decision, Mr. Kipp rose with the

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

of distinction, they would award the first prize to Eddle 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 Lyceum to join the Brooklyn Lyceum in their picule at Prospect Park, on Saturday, June 29th, and also to visit the Brooklyn Lyceum at their session Sunday morning, June 29th. Mps. Newton kindly thanked him in behalf of the school, and invited the Brooklyn Lyceum to visit New York on the afternoon of lyn Lyceum to visit New York on the afternoon of

the same 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 cother-wise, there were others who were just as naturally disorderly and mischlevous. She had particular-ly noticed that all of the certain few who belong ed to the latter class were deserving of great cred-it for the great efforts they had made this day to it for the great efforts they had made this 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 Shafer to come forward and receive the handsome autograph album, which Mrs. Phillips had dedicated with very appropriate lines. Willie walked up while the hearty applianse of the school showed their thorough appreciation of Mrs. Newton's judgment. Thus was shown,

"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 hovering about her (Mrs. Newton) crossed the half and stood beside this boy; then returned to Mrs. Newton and crossed back to Willie: That when Mrs. Newton expressed her decision, this lit-tle spirit was greatly pleased and immediately went to her with caresses and kisses.

Mrs. Newton expressed herself as doubly grati-fied to find that she had succeeded in pleasing the pirits out of the form as well as those in. By the general request of the school, Mr. Union recited "The Blue and the Grey." June 30th being the fifth Sunday in the month, in accordance wit our usual custom whenever a month occurs with five Sundays, the lyceum will have a festiyal. 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 lyceum as well as the society takes vaca-tion through July and August. The officers of the New York Lyceum this year are: Mrs. M. A. Newton, guardian Mrs. Phillips, assistant Muardian; Mr O. K. Gross, Jr. recording secretary; Mr. Henry Dickinson, acting treasurer; Mrs. Hattle Dickinson, corresponding secretary.

Hattle Dickinson. New York.

J. W. Woodworth writes: Your paper is a welcome visitor, freighted with good tidings which are such a comfort, to us in this lonely spot. I adare 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, honest 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 pursulted in denouncing frauds; go on, and lop off these sauds and scamps everywhere, and you will have the good wishes of all true Spiritualists.

#### ANNOUNCEMENT.

#### To Our Patrons, Friends and Well-Mishers,

It is at all'times an unpleasant duty for the proit is at an times an unpleasant duty for the projectors of a public journal to say suspend; especially so, when we are dislip in receipt of commendations from every quarter, and are given to undesstand 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 horne, positively needing release from all mental tables.

tively needing release from all mental labor. Ira. Hawks is very seriously ill, prostrated by a serious of maladies, accumulating for years, with no hope or encouragement for permanent relief for several weeks to come. Our good and stanneh friend and co-worker, Bro. Samuel Watson, though always in

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.

Usder 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—hammencing from this number and continuing unspired of the continuing and that nothing stands in the way of our resuming, that nothing stands in the way of our resuming, but the continued ill-health of the editors, and we trust our friends will not only bear with us, but trust our friends will not only bear with us, but join 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 secure additional subscalers, to build up clubs for us, and to ald us in all things.

Our suspension will not lessen the term of our subsdribers' time, but be added to the new year.—

#### Another Materializing Medium.

A constant reader of your valuble paper, I see a grest 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 Huntoon 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 com-menced about nime months ago by sitting at a ta-ble, and got raps and tips. One of the family was controlled to write, and through that source the controlled to write, 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. 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

I find everything they tell me to be strictly cor-I and 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 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 trumpets up in the air above our heads, and hallooed through it so loudly it could have been heard a square off.

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 bouquet, 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 liigh in the air, touched everybody with it, and wrote his name on it.
You can observe the different phases of many

You can observe the undered pandent voices festations. We have had independent voices without the trumpet, independent slate-writing, bells rung in the air, musical instruments played on, tamborine floated in the air and played on, and the very best tests in clairvoyance.

The band tell me that they will be able to mate-

rialize 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 want 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 planchette with glass balls for castors, and think it works much better than others.

L. H GRAY. St. Louis, Mo.

#### Mrs. Pickering a Fraud.

Inclosed I send you the latest report from Lowell, Mass. "Poor Hannah Pickering!" she has 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 west to conceal the "white tarlatan." In view of the very charitable explanation 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 manifestations, have become so "keenly susceptible" as to be impelled to acts of deception and fraud, by the mental action of surrounding persons. If the responsibility of Mrs. Pickering's "moral lapsus" rests upon the "prejudiced investigators" who expected her they ought to be cautlous and conposed her, they ought to be cautious and con-siderate in the future, and furnish a sack or trunk, 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 also that human beings are sometimes with hereditary tendencies to immorality and dis-honesty; but what I claim'is, that the expression of those tendencles 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 do not wish, nor propose, to be impelled, with my eyes open, to associate with such persons, or apol-ogize 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 be influenced 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 om-mon sense. A spirit out of the form that will attempt 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- 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 feign-ed a trance, too many investigators have been in an inexcusable stupid condition and therefore victims. Let us all wake up.

Rutland, Vermont.

Rutland, Vermont.

Depart from the highway and transplant thy-sen h 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. Cunningham 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 notorious swindler has not assumed so many names as self love, nor laso much asham-ed 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.—Cotton

Had a myth not put a curse upon labor, the capitalist would have disappeared centuries 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 fo supplement the real with performances of their own, investigators can hardly be too cautious.

A. J. Davis :- The Medlum and Daybreak says: Where can there be found a more perfect of anization 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, condited of the organic structure of A. J. Davis, aided in its functions by the surroundings given off by two or three select friends. No popular votes—no representative gathering could given off by two or three select friends. No popular vote—no representative gathering could have instituted an organization to produce the work accomplished by A. J. Davis and his spirit appointed friends. The leason learned is that in organizing we must not permit ourselves to be controlled by men on the world plane, but depend on spiritual fitness, which alone can be utilized by those in spirit. life.

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

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. question will be treated seriously and fairly, as it deserves. And right herg 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 Who can feel more keenly than he the fearful responsibility 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 self-ishness 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 men are sometimes found. They always enjoy what they so richly deserve, 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 become in the virtue of their own medicines. Prof. Willard Parker says: "Of all sciences medicine is the most uncertain."- Professor

THE VITAL EFFECTS OF MEDICINE are little understood." J. Mason Goed, M. D.: "The science of medicine is a barbar-ous jargon." Dr. Bostwick, author of His-

ous jargon." Dr. Bostwick, author of His-tory of Medicine: "Every dose of medicine is a blind experiment." Professor Evans, "The medical practice of the present day is neither philosophy nor common sense." Professor Gregory: "Gentlemen. sense." Professor Gregory: "Gentlemen, ninety-nine medical facts are medical lies." Dr. McClintock: "Mercury has made more cripples than all wars combined." And he should have added, the present abuse of soda oz petassa in its present various forms is destroying myriads of stomachs beyond redemntion. Sir Astley Cooper: "The redemption. Sir Astley Cooper: "The science of medicine is founded on conjectimproved by murder." Wendell Holmes said before a medical class in the year 1861: "The disgrace of medicine has been that colossal system of self-decep-tion in obedience to which mines have been emptied of the cankering minerals, the vegetable kingdom robbed of all its growth, the entrals of animals taxed for their impuri-ties, the poison bags of reptiles drained of their yenom, and all the conceivable abomthroats 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 themselves, 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 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 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 indiriduality. For example; we are used to our doctor; we see him daily; we rely upon him; take his medicines, poisons and otherwise; pay his bills; gradually grow worse; do no thinking or acting for ourselves; finally die, and the friends charge it to a dispensation of Providence. Less than thirty-five years ago, millions, up to that period had gone down to their grayes begging for even 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 too, when it was apparent that life could hold on but a few short hours at most. Doctors said in those days,

COLD WATER IS DEATH!

give them calomel and a spoonful of warm water instead. Those loving friends were made the willing lastruments, 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 dis-

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 paternal. 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 uncie, 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?" "Yes, Massa, anything you ask I'se do." "Take the old

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 me quick." "Oh, Massa, Massa, anything else you ask I'se do, you know what Missus 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 avery drop was gang. The fever 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-ext system of treating fevers. In this 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 bilious disorders, liver complaints, dyspepsia, female weak-ness, pains in the side, stomach, back, shouland muscles, periodical and life-long sick headaches, constipation, bilious diar-rhea, bilious colic, neuralgia, matism, kidney difficulties, paralysis, ir ular action of the heart, nervousness, liver coughs -often taken for consumption-periodical drunkenness-, and more especially the dreaded scourge malaria, such as intermit-tent, remittent, billous, 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 n 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

But little change or advancement in the old practice has been shown during the last 200 years in the treatment of all these dises, which are, with the rarest exceptions the outgrowth of a diseased stemach and torpid liver, the latter being a consequence of the first. Yet they are each treated specially, as if they were distinct diseases, proceeding from some other cause than those l have just named. These are generally treat with some of the following so-called medicines: First, mercury or calomeldeadly and insidious poison, which has fill-ed the world with human wrecks; once taken into the wystem it never ceases to race 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 fever and ague and biliousness. It is done daily, however. Bismuth—this corrosive metal poison is becoming a favorite for the treatment of disease. It deposit its itself in the bones as lead does, and entails permanent symptoms of poisoning. Quinime—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 eradicate 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 hor ror and wretchedness, but little short of misery personified. Such practice is discreditable to the medical faculty. The theory of poison to cure a poison is fallacious, and cannot be borne out in any j. lustration 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 lite a difference between the twol; 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 effectual cure for the disease. Dr. Reed as-cribes the frequency of this disease to the 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 recommends 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 glave 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,

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 antiseptic, 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 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 diges-tion 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

the liver.

parts: the fatty portion, the albuminous and sugary and the indigestible material. From this condition comes the entire makng-up of the body and life. The fluids pass into the system by way of ducts, constituting bones, cartilages, ligaments, cysts, mus-cles, sacs or bags, tubes, glands, nerves, adi-pose or fatty matter, membranes, etc. This is accomplished by little villous points which project from the mucous membrane of 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 earrying 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 poison ous, 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

THE SPLEEN.

The spleen is like a sponge, and susceptible of great expansion and contraction, without injury. Is, indeed, like the all chamber of a fire engine, which serves as a cushion for the water to press against, ac-commodating itself to the amount of pressure brought against it, and securing a steady, unremitting flow or stream. The blood passes through the spicen. The heart blood is a double-acting force-pump, forcing the blood out through the arteries, into the veins. When the blood is natural, and the free from excitement, and the body from disease, this machinery moves smooth y and beautifully, with regular and uniform 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 almost 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 condi-

tion as the exciting causes give way. In fever, the same result follows; the ver 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 pipe or nozzle instead of open hose. The small vessels are easily clogged, and offer a resistance to the blood circulation, and thus bring into 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 op-portunity to contract at all, becomes con-gested, 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 -forming large quantities of gas, lactic aciand 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 poor fluids chemically changed, that begin their circhit 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 un-derstand yourself, and see at a glance why it is your liver becomes lifeless and torpid and fails to secrete bile, why flutterings and palpitations about your heart; why the kidneys 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 digestive organs are diseased, and cause you sick-headaches and neuralgia and why you should have rheumatism, se ing as you can the carbon crystallized in the blood, and why women suffer such untold misery and weakness. The ligaments are relaxed; the fluids are weak and insuffi-cient; 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 extremitles, fevers inflammations and obstructions, spinal disease, 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 periodical drunkard. He will tell you it is not the love or habit that prompts him to drink, neither is it that he does not comprehend the terrible consequences growing out of its use; but that he is attacked at stated periods by gradual approaches, nally culminating with an indescribable nawing 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 oniate or what is more convenpowerful opiate, or, what is more convenient, 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 yet only the stomach is contents. tents, including not only the whiskey, but base fermented and decomposed food and dead mucous matter it had previously accu-

This and this only was the cause of all the mischlef 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 life. A healthy stomach only wall save the periodical drunkard. It is high time this question was better understood. Further This and this only was the cause of all th

mulated.

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

NE TRLY ALL YOUR ILLS

begin at the first stomach. First, obviate the primaxy cause by avoiding indiscretions. Re-Juce yourself to a systematic mode of living. Do not eat too much, and never hurriedly. Never swallow your food until it is thornever swallow your loop until it is thoroughly masticated. It you are a clergyman, never eat within an hour before speaking, or within an hour afterwayds. Digestion ceases 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, unnatural 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 torture 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 shough; 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 remedy-some poison as an antidote to kill a polson. 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 constipation, diarrhea, and all other troubles before mentioned. In cold weather we long for the fire. In warm weather a feeling of lessitude. 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. No both poisons are
fastened in the system dever to leave you, perhaps, until you feel the welcome messenger, 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

tled into some five diseases (we were moved to call them), and consequences growing out of a long and continuous suffering and sick-ness. My son had the old-fashioned vomiting 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 daughter's case. Instead of a cure she was rapidly drifting away, until all hope had disappeared of ever being a well woman again, when, through the kindness of Dr. Fairchild, my brother, living in New Haven, and an un-cle, who had each of them seen some remarkable cures effected in their section, she came into possession of Holman's Fever and Ague and Liver Rad," something she or I had never seen or heard of before. So soon as I had found out its claims I thraw it down, declared it the greatest humbug of the age, and said I would not honor the inventor enough to put the thing on. Something 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 conditions, most likely, which would have occurred any hour." My good wife, who seemed possessed with better faith and fairness than the project of the second se 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 the stomach, sewed it to his undershirt tled 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 biliousiess 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

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

stant invalid for over four years, with bili-ous and malarial poison in the system, set-

and a son. The daughter had been a

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 lare who has ever experienced all that it means to make a discovery that, if adopted would redound to the benefit of man, or had experienced the hope, joy, disappointing its, discouragements, contempt, sorrow and labor that fall to the lot of those who attempt to promulgate it, then you are preattempt to promulgate it, then you are pre-pared to count the cost of the Holman Liver Pad to date. To those who have not, could with profit read the lives of Galileo, Jes-ner, Harvey, Fulton and many others who have tried it. Like all new beginners, my commencement was a hard struggle. The first three cases were among the worst chron-ic played-out ones I ever had. These were the desperate ones. They had exhausted

same results as with my children. This convinced me the pad was good. It brought peace to my family. I began to look well

peace to my family. I began to look wented the principles claimed for the pad. I 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 fellow-men generally—yet I decided to return to the city of Cincinnati, where I had lived

the whole list of medical science and humbugs. 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 he 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 twentyears, 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 testimonial; 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, headache; inside of ten days was well, after being ill for over eighteen years. Dr. Bissell, of Cincinnati, 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 disease and malaria. Colonel Thornton, Assistant Postmaster, Cincinnati; S. V. Curtis, banker, of Middleton, a very old chronic case of malaria and billousness, who had spent a small fortune to be cured-never alded 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, also the diseases peculliar to women and children, were being daily reported from every part of the land, until it; this little common sense 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 ci-ties 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. 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 coatings of the stomach are destroyed by the use of powerful medicines, 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 modifled by the use of medicine, but can be acted upon in a far more satisfactory manner by the Holman Pad and Plaster and medicated salt-water foot-baths as auxiliaries. I be-lieve 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 bures, and hearing it as I do continually from the lips 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

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 re-peated cases of this trouble or disease of twenty-three years' to a few months' stand-ing. 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 attento 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 makelies. "Holman's Pad" will prevent yellow, cha-gres, typhoid, remittent, bilious, congestive, and all kinds of fever. This has been test-ed and proven in so many cases that we state it positively and without qualification. It will prevent summer complaint by keeping your bowels regular; it will prevent dyspepsia by absorbing all poisons and arousing nerve action in the stomach and liver. It will prevent and cure heart hisease (other than organic). It is seldom we meet with other than functional sympa-thetic heart disease which proceeded from stomach derangement.

IT HAS BEEN DEMONSTRATED,

beyond the possibility of a doubt that it will prevent chronic internal rheumatism and neuralgia. The same may be said of sickheadaches. Also spinal disease and nerv-bus prostration. These are directly traced to a great nerve center that pervades the digestive organs over the pit of the stomach. This is the battery that communicates quicker than thought to every part of the system any disturbance at the stomach. Disease there, means nerve prostration, inaction, inflammation, obstructions. Hence-horrors and pains indescribable. These 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 nervousness, 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—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 does. Ohl would that the doctors, for humanity's sake, who hold in their bands the 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? "Helman's Pad" is made up of a number of harmless versable 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-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 Page.)