Ernth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Saks a Hearing.

VOL.XXIV.

JNO. C. BUNDY, EDITOR.

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Biographical Sketch of Wm. E. Coleman.

BY HUDSON TUTTLE.

The subject of this sketch was born June 19th, 1845, at Shadwell, Albemarle county, Virginia,—the birthplace of Thomas Jeffer: con. His father, of whom he has no recoffection, left his body on the arid plains of Mexico in 1847. The sterling qualities of his mother secured her the esteem of all who knew her; her industry, perseverance and energy were indomitable, while her stern integrity, sincerity and singleness of purpose were universally acknowledged and appreciated. In 1849 she moved to Charlottesville, the seat of the University of Virginia, established by Jefferson. Here her son first attended school, and there astonished all with his remarkable proficiency in study. At a very early age he learned the alphabet by picking up pieces of newspapers and asking the names of the differept letters; and in the same manner, through persistent inquiries, soon began to understand how to put letters together and form words, thus learning to read. Thus he has from infancy been ever possessed with an absorbing love of knowledge, such being inwoven deeply into and forming an integral part of his mental constitution. He soon surpassed every boy in the school, which included all ages up to fifteen and sixteen; and his teacher was so delighted with him that, in 1950, when he was but seven (7) years old, he often placed him in his seat as enomers.

In Richmond, where his mother moved in 1851, while at school, the same proficiency in study attended him as in Charlottesville. In 1854, when eleven, he left school to assume the duties of assistant librarian in the Richmond public library, his teacher advisher son, as he could teach him no more. He remained several years at the library, and, in fact, was the virtual librarian, the genblind, and also superannuated from excessive age (over 80). In 1855 he assisted largely in the preparation of the Analytical Catalogue of the Library (some 5,000 volumes).

In 1855, when 12 years old, his first literary effusions were published. During the intense "Know-Nothing excitement of that year, he became an enthusiastic disciple of that party, and wrote almost weekly brief articles in its advocacy for the Boston Know-Nothing and American Crusader, the organ of the party. The folly of this movement and the unjustness of its principles have, however, been long evident to his

In 1858, the Library was broken up and the books scattered, and to this day it has never been re-established.

In 1859, at sixteen, came the turning point of his life-his contact with and acceptance of the Philosophy of Spiritualism. He was reared in strict orthodoxy; his mother, sister, aunts, uncles, cousins, etc., being communicants, mostly of the Methodist Church. From the age of six he was a regular atproficient in biblical knowledge, as taught by the orthodox. He had blindly accepted Christianity as a part of his education; anything antagonistic thereto had never reached him. Meeting with a gentleman from Delaware, an ardent Spiritualist, thoroughly conversant with its entire scope-phenomenal and philosophical-familiar with all its literature and a radical reformer upon all subjects, heat first began to argue with him upon Spiritualism, of which he then knew nothing, save the floating paragraph of the public press, usually in ridicule or in abuse thereof. No sooner, however, were the principles upon which the Spiritual philosophy is based, and the various phenomena in attestation of its truth, presented to his mind than he at once intuitively and rationally perceived their reality, grandeur and truth. He saw the puerility and futility of the arguments he was advancing against it, and in a short time became a confirmed spiritualist. He renounced forever all the erroneous principles held by him, religious, political, social; and then and there became a radical anti-Christian Spiritualist, from which he has never sweryed, but from year to year, consequent upon more extended knowledge and deeper research, become more and more deeply convinced of the absolute truth of the fundamental principles so near and dear to his



WILLIAM EMMETTE COLEMAN.

Reared in the midst of African slavery, he had looked upon it in the same light as did those surrounding him, but now he perceived the enormity of this "sum of all vilpreceptor to hear the lessons of the other | lainies," and became at once in full sympathy vith Garrison and other noble reformers to purge the land of this vile abomination. He attached himself to the Republican or Anti-Slavery party and ever since has devoted his best efforts to its success.

Heat the same time became an advocate of universal suffrage, male and female, black ing his mother to accept the position for and white, in fact every reform looking to the advancement of the human race, or the improvement of humanity, has had since 1859 a firm friend and staunch supporter in tleman holding that office being nearly | W. E. Coleman. Labor reform, prison reform, woman's rights, dress reform, dietetic reform, medical and hygienic reform, peace and temperance reforms, abolition of capital and retaliatory punishments, rights of children, social and domestic reform, marriage and divorce reform, co-operative and communistic reforms, separation of church and state, etc., etc., all are precious in his sight, and their success in wisdom earnestly prayed for.

Since ten years of age he has had an abiding interest in the drama. In 1862 he se cured a position in the Richmond theatre as a copyist of parts, and in 1863, made his debut as an actor, at the same time assuming the position of prompter or assistant stage manager, he was at once, through circumstances, cast into the line of "Old Men" characters (though but twenty years old), which role he has ever since sustained, occasionally, however, playing various other kinds of parts. In 1864 he was stage manager of the Willmington (North Carolina) Opera House, in which theatre he remained two years, 1863-65. In 1865 he returned to tendant upon Sunday-school, and was quite | Richmond, playing engagements in that city, Washington, Norfolk and Petersburg, that and the following year. In 1807 he was at the Newark (N. J.) Opera House, under management of the eminent tragic artists. Mr. and Mrs. Waller, both Spiritualists.

While in Newark he made the acquaintance of Andrew Jackson and Mary F. Davis, whom he has ever since been proud to number among his best and truest friends. The many happy hours spent in their Orange home, four miles from Newark, will always be cherished as among his sweetest and holiest recollections. A Children's Progressive Lyceum being inaugurated in Newark during his stay, by Mr. and Mrs. Davis, it was suggested by the former and the officers of the lyceum that Mr. Coleman take charge of a group therein, but he declined. At the suggestion of Bro. Davis he here wrote his first article for the spiritual press, a brief communication to the Banner of Light, urging the establishment of Children's Lyceum's throughout the country, and indicating some of the advantages thereby secured.

Some years previous he had dramatized several novels for the stage, notably in 1865, "East Lynne," which, being produced in New York in 1887, was declared by the press agood adaptation of that famous work.

When congress, in 1867, passed the Reconstruction Acts, establishing universal

suffrage in the Southern states, and author izing the registration of all votors, white and colored, and the election thereby of delegates to state conventious to frame new state constitutions. Mr. Coleman was ap- dissatisfied with the feeble manner in which pointed by General Schoffeld as President of the Board of Registration for Bland county, in Virginia, in which capacity he served five months. Although known to be a Republican, which term at that time was regarded in the South as almost synonymous with scoundrel or villain, and al-

though known to be an active worker for

the interests of that party, he secured the

good will and esteem of all.

Returning to Richmond, he obtained the position of reconstruction clerk at the headquarters of General Schoffeld, where he remained for nearly three years, under Generals Schofield, Stoneman, Webb and Canby By General Canby he was appointed assistant chief clerk in 1869, and when in 1870 the military department was dissolved, owing to Virginia's re-admission to the Union, he was the chief Clerk at Canby's headquarters. He continued to work zealously for the Republican party, and in three successive state conventions represented Bland county-1868, 1869, 1870; and in 1869 was appointed by the state convention a member of the Republican State Central Committee of Virginia. In 1870 he was active in the promotion of the "Woman's Rights" cause in Richmond, and was a prominent member of the first woman's rights convention ever held in Virginia; at which convention the "Virginia State Woman's Rights Association" was founded, of which association he was elected a vice president. About this time the editorship of a projected woman's rights paper in Richmond was proposed to

Upon the dissolution of the military de partment in Virginia, in 1870, he returned to the stage, remaining connected therewith four years, accepting engagements in Troy Rochester and Albany, New York, the last being as stage manager in Albany. In 1874 he entered upon the duties of a clerkship in the Quartermaster's Department of the U. S. army, which has been retained till the present time, doing duty in Detroit, Buffalo, Philadelphia and Fort Leavenworth, Kan.

him; its publication, however, was never

undertaken.

With reference to his dramatic career, the following extract from a letter by an educated gentleman and dramatic critic, is pertinent:

"I have ever considered you as a mode actor, not so much for the talent that have seen, but more especially from the extreme consistency of conduct that I have ever witnessed in you. I cannot point to single instance where I have remembered you to have given way to the vices which characterize mostly all the profession Strict attendance to business, and a confi dence in your filling the parts assigned you by your managers, always made you a de sirable acquisition to any company. Study and close application, combined with tact and a ready perception of characters, which you possess, if I am a judge, will make you proficient in your profession. I have great hopes, Coleman, that you will be one of those who will give the lie to those defamers of the profession, who delight in casting con turnely upon the whole class of actors. A gentleman will be received anywhere, and

an educated gentleman is sure of respect and consideration in any circle. I except some methodistical, puritanical, hell-heav-en circles, to keep out of which is more to be desired than to get into."

His most successful dramatic impersonations have been Polonius, in Hamlet: Laird Small, in King of the Commons; Don Jose L Santaram, in Don Casar de Bazan; Robert Audley, in Lady Audley's Secret; Dill, in Mrs. Chanfrau's Expiation [Miss Multen]; Potter, in Still-Waters Run Deep.

He was married July 27, 4861, to Wilmot Bouton, of New York, a lady of education and refinement, sensitive, mediumistic, and beloved by all who knew her,-a thorough Spiritualist and radical reformer.

In 1878, he delivered a lecture before the First Society of Spiritualists of Albany, N. Y., upon the subject of the "Law of Immortality vs. Re-incarnation, which lecture was shortly afterward published in the Banner of Light. For this lecture, severely critical of the dogma of Re-incarnation, he received warm thanks and high commendation from many Spiritualists, both from those of note and those unknown to fame.

During a scance with Kate B. Robinson, in Philadelphia, in July, 1875, she gave him the date September 12th, as an important epoch in his then near future. Going two months after, Sunday, September 5th, for the first time, to Jayne Hall, Philadelphia, he listened to the debates by the Progressive Lyceum upon the question, "Does Nature Disprove the God of the Bible?" He was the affirmative was unheld and determined that he would submit the following Sunday some of the more weighty proofs of the non-existence of Bible Deity. Heaccordingly prepared the subject-matter of his tract, Bible God Disproved by Nature,"-Truthseeker Tract. No. 55-and delivered it on the next Sunday, September 12th, it being received with much applause. He had no thought of the date given by Mrs. Robinson while preparing the lecture, but on the evening of Saturday, the 11th, her prediction flashed across his mind with the afterthought that the next day was the date given by her. He then knew to what the prophecy referred, and most truly was it fulfilled. That day was an epoch in his life; for from that day his general literary career may be said to have commenced; on that day was delivered his first production that has been issued in book form.

Shortly after his arrival in Leavenworth, he attended a pretended expose of Spiritualism given by S. S. Baldwin. The tricks done by Baldwin and attributed by him to Foster, Slade, the Eddys, Holmeses, etc., etc., bearing no resemblance to the phenomena occurring in their presence, he published lengthy replies to Baldwin's mendacious slanders and disgusting braggadocia in the two leading newspapers of the city. He was glad to find in Leavenworth a flourishing society of Liberals of all shades of belief, with Rev. E. R. Sanborn, a Free Religionist and Semi-Spiritualist, as its minister. A Sunday-school being in process of organization upon his arrival, he was solicited to take charge of a class of larger boys, to which he consented; and upon several occasions, in the absence of Mr. Sanborn, conducted the exercises of the school.

A short time after his arrival in Kausas. he wrote a small tract upon "The Relationship of Jesus, Jehovah, and the Virgin Mary," which appears as No. 79 of the Truthseeker Tracts.

He also prepared "One Hundred and One Reasons Why I am not a Christian Spiritualist," an elaborate examination of the two systems of thought, Christianity as viewed by Christian Spiritualists, and Rational Spiritualism. He regards this as his Chief d œuvre, and it will be given to the world in due time.

Visiting Philadelphia in July 1876, he was a representative of Kansas in the Centennial Congress of Liberals, thus becoming a charter-member of the National Liberal League, the aims of which, the complete secularization of the States, are near and dear to his soul.

He has contributed voluminous articles to nearly all the Spiritual and Liberal magazines, the latest and most elaborate of which is, "Darwinism vs. Spiritualism," in the RE-LIGIO-PHILOSOPHICAL JOURNAL. He was a believer in what is popularly termed Darwinism before he ever heard of Darwin, and handled his subject in a masterly man- to pursue this manly course.

ner, which has drawn encomiums from many able thinkers.

Mr. Coleman has some slight manifestations of physical mediumship, but owing to the great activity of his mind they have never been noticeable. What ever assistance he has in his writings is given through inspiration, and he is conscious of the presence of his spirit friends by their rapping on the desk at which he sets.

He is devoted practically to the reforms he advocates, and is temperate even to eschewing of tea and coffee, and tobacco in any of its forms, and after a life of strange vicissitudes which has brought him in contact with all classes of people, it can conscientiously be said that the purity of his character is unsullied.

Mr. Coleman is still a young man, who only recently has been brought to the notice of the Spiritual public. His mind is teeming with literary projects, which, when completed, will place him high in the list of Liberal writers.

#### Fraudulent Trance Mediums.

FORT COLLINS, Colorado, ) June 30, 1979.

Mr. Editor.—I am glad to see the attention of the readers of Spiritual journals turned to the subject of the authenticity of trance discourses, which are from time to time published in them. That many of them were never given by the intelligent spirits whose names are attuched to them must be evident to most intelligent and crifmust be evident to most intelligent and critical persons; but it does not therefore follow that the trance speakers were dishonest

Sensitive persons can, as I have shown in "The Soul of Things," by coming in contact" with a portion of an extinct animal not larger than the head of a pin, perceive the animals peculiarities, feel as it felt, be caused to move as it moved, be permeated by its spirit, and to a certain extent live its life. this I have known to be done frequently, though the animal whose influence was felt could have had no living existence upon the planet for more than a million of years.

Man's influence is as much stronger than that of such animals as his position is higher; and the masters of thought have left an impress on the world that nothing but the last fire can burn out.

"I believe that sensitives thinking of Shakespear, Byron, Burns, Parker, Channing, Owen and others, or at times without thinking of them, come within the range of their influence, feel their spirit, imitate their style and talk in their name, the individual spirit knowing nothing more about it than an iguanodon does of the psychometer who may be influenced by its bone. Many, if not all, trance speakers are at the time when their addresses are delivered in an abnormal or mesmeric condition; some self-magnetized and others probably by attendant spirits, and are thus rendered much more ensitive to influences than they could be in their normal condition. A large class of trance speakers are how-

ever, I think, the victims of mere delusion: their sensitive and passive condition rendering them easy subjects to suggestions of versons on this side, of dishonest spirits on the other side, and to the inspiration of their own vanity. It is only necessary to say to the good mesmerized subject, "You are a baby," when he at once becomes wimp as when he at once becomes "limp as a rag" and more silly than a fool; say "you are Franklin;" the baby look vanishes and that of the sage takes its place; words of wisdom superior to those usually uttered in the normal condition, fall from his lips; but unless the subject is a very superior person, they will not be equal to their professed source, though the speaker thinks he is the veritable printer philosopher.

What the whisper of the mesmeric operator does, the unspoken thought of living persons may do, the whisper of some untruthful spirit may accomplish, or the suggestions of the medium's vanity may per-

Ask the editor of a Spiritual journal why the name of Robert Dale Owen is attached to a communication unworthy of him, his answer is, "I received it from the reporter." Ask the reporter the same question and he replies, "It was so announced by the speaker." Ask the speaker, "Oh, I know nothing about it, I am quite unconscious when in the trance state." Who does know then? Who does know then? No one; and we can only judge by the matter and style, which indicates in almost every case, their authors to be the speakers themselves, though in such a condition that they honestly think themselves the mouthpieces of the illustrious departed

# WILLIAM DENTON.

It may not be generally known that the largest religious newspaper in the world, the Christian World, of London, with a circulation of over one hundred and fifty thousand copies weekly, has opened its columns freely and impartially to a discussion upon Spiritualism. It is to be put down as among the favorable signs of the times that Mr. Clarke, the editor and proprietor of the Christian World, has had the moral courage

Christian Liberality in England.

#### THE GREAT SPIRITUAL MOVEMENT.

HY SELDEN J. FINHEY.

[CONTINUED. ]

With the revival of science in the sixteenth century becan the contest between so called Philosophy and Theology. It was not a contest so much between Philosophy and Theology as between philosophers and theologians. The conviction is still entertained by many that Philosophy is intrinsically opposed to divine life and living; that spiritual things, divine things, or, as they are called by the Church, "religion," is not a subject or object for Philosophy. That the dealings of God with the soul is of such a noture as to escape the methods of Science and the contemplations of Philosophy. The effect has been to direct the attention away from the spiritual nature and capacities of the race and concentrate them outside of sensuous things. This tendency corrupted the efforts of thinkers who aspired to be philosophers, and made both Philosophy and Theology sensualistic. Theologians got to believe only in past inspirations, and thinkers in no divine inspirations at all. The vice of Theology became the dogms of so called Philosophy, and both ignored, therefore, the study of the soul and its laws, until a blank Atheism pervaded society and froze up the channels of the spiritual

But when modern Spiritualism made its appearance, cad began, by appeals to the senses, to arouse the attention of men to the contemplation of the question of the existence of the soul hereafter, and of the nearness and power of the spiritual world, this sensualistic tendency began to be arrested. Now another unfortunate fact arises, viz., an excessive credulity. And it is to be noticed that this unreasoning credence in so-called spiritual manifestations cocurs in the case of those very persons who were so autispiritual prior to the advent of those manifestations-in most cases. They swung from the extreme of negation to the extreme of spiritual authoritarianism. Of all faustleisms, deliver me from an acute attack of spiritual credulity. There is a class-a small one, however-of this fort of Spiritualists, who will not eat a potato or perform the most trifling personal service without first consulting "the spirits." Philosophy asks: "Are the immortals to become our lackeys and foot-pads?" Is spiritual intercourse to be degraded to the level of the littlenesses of mundane whims? I have seen a man of some note who thinks he can eat demors with a meal of half-cooked beans—a sort of Christian Spiritualist is he who imports hio superstitions from the Middle Ages. It does not be-

What is the trouble with such people? They have abandoned Philosophy for simple, fanatical Spiritualism. But I said that Philosophy was the explanation of all facts and essentially spiritual. No man is satisfied with the external life. There is a larger life within. Look over your career; count your years and hours; name the events of external history; number the suits of clothes worn out, the houses and towns lived in and abandoned, with all other such things, and then say if these exhaust your liferesord. These are not life; they are only shadows.

Philosophy is an effort by intelligence in man to explain the operations of similar intelligence out of man. It is the reason of humanity recognizing the reason of the world. But the precise logical conclusions from this arenot so clearly seen. What follows? That all this outside of up is already in us. You call this law that guides the stors, gravitation. What is it in here? In here it is conseious love; out there it holds suns and systems in their places; in here it regulates the emotions of the soul. You see the geometry of the midnight sky only because the same intelligence that geometrized there also laid the foundations of your intelligence in a geometry of living sunbeams. The geometry of the heavens has risen into consciousness in man; that is why he essays their interpretation by his head. I do not mean that these things are within man, save as they are in the internal and essen tial capacities of his mind-in the fiber, the woof, the laws and forces by which he is made, as well as the laws of the evolution of those forces by reflection, commonly called Philosophy. "Reason is the exponent of the world," in its original and primordial essence, as well as in its representative functions in conscious coherence. There is thus open before man an infinite philosophical career.

He not only will learn the chemistry of the objective world, but he will discover that there is a chemistry upon which that chemistry is dependent, viz., the chemistry of boundless Intelligence, the chemistry of ideas, the chemistry of these everlasting principles that form and reform and transform the universe.

Consider the primal act of human intelligence. What do you do first? You first discover that you are. By that first act of consciousness you separate yourself from the external world, and in this limitation you are conscious of the me and the not me. Afterwards, through the unfolding of the consciousness, you come to the idea of the finite and the infinite.

Now mark the expansion of this internal intelligence; if it were not composed of the identical material that exists in the world without, no attraction could take place between the two, because there would be no analogy or likeness. But this inner point of light, finding light strevn through immensity, taxes it into its possession; the point enlarges and expands until it blazes through every avenue of the external man, until at last, by its golden currents, it has washed out the darkness and the opacity.

But then the function of Philosophy is to discover the laws of the world and the laws of the spiritual life in man. Unless it be thus regarded, it has no function. It is not confined to this earth in its discoveries; it is not confined to any other earth, to any person or empire. Aiming at the immortal life, it must of course find ampler fields than those beneath the sun. It must of course have an ideal or spiritual republic, in which, grown to the stature of the gods, men shall find themselves exalted beyond their present ideas of arch-angelic perfection. Man is myriadstringed, and every chord is so strung up as to repeat the echo of the harmony of the world, and so myriad-sided as to comprehend in his being every point of this boundless universe. And he must of course have a career commensurate with these endowments, and hence one that reaches on and upward forever.

If I were going to make an argument for immortality, I should put it simply on the ground of man's capacity for Philosophy. The fact that he can ask philosophical questions is proof of his immortality. George Curtis said: "An atheist is a man blind in a world of beauty, and deaf in a world of music." So the man who knows not Philosophy is blind in a world of beauty and deaf in a world of music.

But the highest problem of Philosophy is man himself. Here is the culmination of all questions. They all converge and focalize here; for as he is the product of the universe, he is the photography of its cycles of career; he is the sensorium on which every event in the cons of past eternity is photographed. The difference between the fool and the philosopher is just this: Both know that they are, but only the philosopher knows what he is. Said an immortal to Brother Davis: "I have had my being unrolled as the sun unrolls the flower." Philosophy is the education into daily life of the divine harmonies of the spirit.

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

#### SPRAKIAG MEDIUMS.

Me. III.

BY C. O. POOLE.

From the Banner of Light, July 8th, 1875.] The objectionable feature of Mrs. Cora L. V. Richmond's address on "the Harmonial Philosophy and its Relation to Spiritualism," is its paipable hostility to consistency and truth.

It is, in fact, an open attack, made in her usual mystical and equivocal language and volubility of expression which "run the ring and trace the mazy round" bewilderingly through all her discourses. Pride and ambition are the "controlling spirits," and the inculcation of a fantastic Oriental doctrine the impelling motive of this last lamentable movement.

It is palpably antagonistic, one part with the other; in some instances, prima facie untrue, and tinctured with shadowy streaks of her own inconsequential conceptions of religion and philosophy.

A few perplexingly long and involved sentences, when epitomized, assert "that the foundation of the Harmonial Philosophy is in the facts, phenomena and physical life of Nature." Assuming to teach spiritual doctrine. Mrs. R. ought to know that her allegations are without foundation in fact.

Emerson and other clear-seeing men say that there are two classes of "thinkers," one of which "speaks from without," from appearances and phenomena; the other "from within," or from experience, as parties and possessors of the fact.

The first great teacher who speaks from within is Pythagoras, who, twenty-four hundred years ago, taught a central principle of the Harmonial Philosophy in saying: "The universe is a divine harp. It was made in imitation of the lyre. The celestial spheres are musical in their motions; they emit melodious sounds as they roll through the abyss"-thus announcing to mankind " The Divinity of Harmony."

Plato's great soul, throbbing with these melodious sounds, responded from within to Greece and the world in volumes of wisdom, and gave this philosophy the eternal law that "all things came from spiritual fount-

ains of self-conscious causation." Ever since those spring days of inspiration many are the illustrious thinkers who, from time to time, have spoken from within, and are immortalized in the history of this philosophy-The Pantheon of Progress." And now, through the revealments of our modern seer, A. J. Davis, it is assuming an enduring and harmonious structure for the elevation use and joy of all mankind.

His perfected and remarkable power of independent clairvoyance enables him to actually see and comprehend "from within" the causes of all effects, phenomena and appearance, and become "by experience a possessor of facts" and of truth.

Of our gifted brother it is truly said by the Concord

"The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. In ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the centre of the world, where, as in the closet of God, we see causes and unticipate the universe, which is but a slow effect.

The Harmonial Philosophy is as invulnerable to all assaults as is the scientific belio-centric system, because t is equally centered in truth and protected by reason. It is true, however, that Elder Jasper is preaching in Richmond, Virginia, the geo-centric Bible doctrine, against facts, in as absurd a manner Mrs. R. has arrayed herself against facts in Chicago; and yet his success among the sinners is greater than hers, or even

Moody's. In the one case everybody is laughing, and the educated and ignorant orthodox people all join in saying, 'All right, Brother Jasper-go ahead and save sinners in your own way." We, too, say all right in the line of precedent of "pious fraud" as established by that great Christian luminary, Origen, in renovating the "Word

of God," nearly sixteen hundred years ago. Now the evidence and authorities herein cited clearly demonstrate who can enter the sacred Harmonial Temple, and also that "pious fraud" cannot behold the

principles even of its imperishable architecture. What is the meaning and significance of the term Harmonial Philosophy? The definition quoted is from the chapter on "Individual Cultivation," in vol. 2 of

Great Harmonia. In this chapter the nature and structure of the human spirit is so completely unfolded that it must soon become the guide to all synthetical scholars and investigators in the domain of mental phenomena. Mr.

"By this philosophy, I mean a process of reasoning which may be more properly denominated an attological investigation, or an investigation into the consecutive causes of anything, which investigation leads the investigator deep into the spiritual origin of all things, or of the thing which he is moved to investigate. It is a philosophy which depends upon immutable princiles, upon intuition, upon wisdom, and outwardly upon Nature, for its confirmation to the senses. Appearance and external observation are inferior sources of in-

The following elequent definition is from Selden J. Finney's life and writings:

formation." . . .

"Harmonial Philosophy is the announcement of the unity and harmony of 'ideas.' It analyzes all the great efforts of the divided religions of the globe, and with careful, reverent hand, selects the permanent and universal elements from the temporary and local, and uniting them in one grand statement, bids the world cease its warfare. . . . Nor can you doubt, especially if you have done any interior thinking, that the timbers of this immortal mind of ours, the laws of this Eternal Reason which announces itself in us, the constituents of these undying visions which refuse to be limited by the darkness of the graves, or by the boundaries of the materialistic horizon—you cannot doubt that these are the revelations of a universal life. Hence it is that the first great statement of a universal religion is made by the Harmonial Philosophy. It does not ask you to take any book as master; it does not as you take this teacher as master. It gathers with tender care, into its vast temple, all the religious and moral truth that the world's sects have evolved and polished in the friction of the centuries. It looks over the whole past religious history of man, connects the present therewith, and sees but one God—the Universal Love; recognizes but one Church—the whole human brotherhood; and tolerates but one religion—Universal Justice. It is the only religion in Christendom that fulfilled the injunction of Jesus, who, rebuking his disciples for their man-worship of himself, said, 'Call no man master.' It accepts all helps it can command. Nothing human or divine is foreign to its spirit or beneath its attention. It uses all the Bibles of the Jewish, Indian, Christian and Pagan worlds. Its great teachers are the real Seers and Prophets of all time, amid whose askes the prolific germs of progress lie and bloom. This spiritual party takes all things for help, nothing but God for master.

This philosophy, as taught by all great thinkers from within, and now demonstrated in the published books of Mr. Davis, unfolds the universe on a grander scale than Mrs. R. comprehends; else she would not talk and illustrate in this manner. Just listen to her:

"The limited solar system, however, which was known before the telescope of Herschel was built, the limited astronomy which was known before by telescope was invented, but suspected in the time of Galilean to perhaps a clear illustration of the Harmonial Phronochy. It is a recognition of the principles of life without he aid of the strongest spiritual this scope that all the ide. It is the recognition of the elements of life within this side and from the intermediate stages of spiritual life, instead of from the centre. If the centre of human life, instead of from the centre. be not the physical man, and if the telescopic vision of the spirit has discovered that the centre is the spiritual and not the physical, then much of this system must be unlearned after it is taught."

Now in contrast to the above childish effusion, and for truth's sake, let us read with bated breath and our understanding and imagination expanded to the utmost, Mr. Davis's report of the spiritual centre, or the "Throne

"The great original, ever-existing, omniscient, omnipotent, and omnipresent productive power- the Soul of all existences—is throned in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal and stellar systems revolve in silent, majestic sublimit, and harmony. This Power is what mankind call Deity, whose attributes are Love and Wisdom, corresponding with the princi-

ples of male and female, positive and negative, sustaining and creative." [See Stellar Key.]
"This Great Centre of worlds, this Great Power of Intelligence, this Great Germ of all existences [in the beginning] was one world! corresponding to a globe visible; for it was but one, containing the materials and power to produce all others. It had wisdom equal to matter, to plan them and direct their infinite movements. It had goodness equal to the extent of its substance, to give perfect harmony and distributive usefulness to all parts of this infinitude. It had justice, but only to be manifested in proportion to developments of suitable mediums upon these subordinate spheres or forms of the Great Sphere. It had mercy, lenity, and forbearance, to be developed as corresponding with like developments in sensitive and intelligent beings. It contained truth eternalized, like its own nature. So the whole of these principles were joined into one vast Vortex of Pure Intelligence." [See Divine

And says Mr. Davis in the Stellar Key:

"Our philosophy is that the universe is a two-fold unity-two eternal manifestations of two substances. which, at heart, are one, but eternally twain in the realms of cause and effect. In the absence of better words, these two substances we term matter and mind. interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces. . Observe this universal and unerring law of the Supernal Administration: The central positive power repels the physical, and at the same moment attracts the spiritual; therefore the circulation of matter is from the centre outward, whilst spirit travels from the cutside toward the centre."

In his lately published work, "Views of Our Heavenly Home," it can be found that " the key-note to the spiritual universe is the interior Central Sun of love and wisdom, and the key-note of the material universe is the exterior Central Sun, which surrounds and clothes the potential centre." . . . That "mathematics are at the bottom of all system and order in music; and music, in its perfect and full expression, is a retelation of the whole system of Nature."

The fourth volume of Great Harmonia is the only real scientific work extant concerning marriage, and from it I quote:

"There is but one principle of life in the universe. Life issues from a Deific fountain. It sends forth countless streams, and each organization drinks according to its capacity. This capacity is the measure of power and the regulator of position. . . . We come now to the practical conclusion, viz: that human souls will accumulate spiritual substance, obtain the real elements of mental nutrition, in strict harmony with their individual aspirations. Those who aspire to love will grow spiritually wealthy in love; those who aspire after knowledge will grow rich in the memory of facts and things; those who aspire unto wisdom will increase in the perception and enjoyment of principles and generalizations. . . . The term 'Love' is the divine word for life—that principle of universal vitality which 'lives through all life, extends through all extent'—the foundational element of the human soul."

I especially commend the attention of the reader to the following comprehensive and precious summing up

"You must study, or at least you ought to study, think and reason until you come to perceive and comprehend these grand progressive truths, namely: That the solid world was once fluid; that fluid was once vapor; that vapor was once ether; that ether was once essence; that essence is the highest material connecting link for the operation of positive spiritual laws; that these natural inherent laws constitute a negative medium for the manifestations of invisible celestial positive force; that this force is the negative side of a yet more positive expression called power; that this last potential demonstration is an mated by interior intelligence and more positive energies termed principles; that these immutable principles of the universe are external methods of positive and still more interior ideas; that ideas are the self-thinking, inter-intelligent, purely-spiritual attrib-utes and properties of the Divine Positive Mind.

·And you should study and contemplate these grand truths until you perceive, as by the awakening and opening of your interior senses, that, from the innumerable multitude of stars down 'to the lalled lake and mountain coast, all is concentered in a life of inter-laced affinities and reciprocated relationships, where not a beam, nor air, nor leaf is lost, but hath a part of Yes, you should think upon these inexhaustible glories until deep thoughts make you silent, until you grow 'breathless' with the immensity of high and holy feeling; yea, until in your open soul 'all heaven and earth are still,' while the life of your spirit blends its everlasting destiny with the eternally rolling splendors and indestructible unities of truth.' [Stellar Key.]

In view of the foregoing how ridiculous is the assertion of Mrs. R., " that this system of philosophy makes the organic functions of man necessarily the real producers of spirit."

However, in the Law of Immortality, in that profound work the fifth volume of the "Great Harmonia." it is positively stated that "the germ of the immortal nature is spiritual, and is detached from the Deifle ocean of spirit when the human feetus is within twelve

weeks of birth." Have I not made it plain,

A little mediumship is a dangerous thing? Taste not, or drink deeply of the spiritual spring." And in conclusion, dear reader, have I not clearly

given good and substantial reasons for the "pith and marrow" of my first article on Speaking Mediums? And do you not see why Mrs. Richmond, from her Pythian ambuscade, lets fly poisoned arrows of "Thus saith the spirits," from her quiver of "glittering gener-

alities," against the "centre and foundation" of the Harmonial Philosophy? If understood, my answer is before you. Recapitulated it is: because from beginning to end, from foundation to lofty turret, from vestibule to innermost recess, this philosophy antagonizes with and stands in the way of the inculcation and adoption of some of her favorite but erroneous and pernicious doctrines.

Mrs. R. will soon find that superstitions, originating in and congenial to the dreamy, indolent atmosphere of the land of the lotus and the some plant, can not be transformed into the "center" of a religion for the people of a continent coast-girted by two oceans, and vivified with clear, bracing air and life-giving sunshine, And she will also learn that:

"The song is to the singer, and comes back most to

The teaching is to the teacher, and comes back most

The gift is to the giver, and comes back most to him -it cannot fail; The oration is to the orator, the acting is to the actor and actresse, not to the audience.

The Murderer's Home.

And no man understands any greatness or goodness. but his own, or the indication of his own."

On Friday, June 21st, George Sherry and Jeremiah Connelly, who brutally murdered Hugh McConville on the 19th of January, explated their crime—so far as this world is concerned. this world is concerned—on the gallows.

The lifeless bodies were put into collins and each sent to his relatives to be buried. But it will interest us more to know what became of their souls. Even before the bodies had been taken down from the gallows their spirits had separated from their physical bodies and been borne to the Spirit world by those who have made such duties their own. By the power of higher spirits they were kept perfectly unconscious in a seminary shift home and after five days—June in a femporary spirit home, and after five days-June 26th—they were removed to a place that will now be their permanent home, but still retained in that unconscious state.

It had been promised us by the spirit, Thalla, that on the fifth day after their arrival in their permanent home, an opportunity would be granted to Miss May Shaw for an interview with them, upon which occasion they would be allowed to become conscious, and to be confronted with their victim, Hugh McConville. The appointed hour having arrived, May sought Thalla, and both repaired to the prison home of the murderers. Standing, as it were—that is, in an upright position, such as they were in when hanging-were the two men, still unconscious, enveloped in a dense black cloud. Slowly Thalla brought them to a conscious condition.

Connelly first opened his eyes, and glancing over towards his companion exclaimed: "Why, how long we have slept! when re we to be hung?" They did not yet realize that they had left the earth, but believed themselves still in the County Jail, for Connelly seeing May, asked: "What are you in jail for?" May explained to them that they were no longer upon the earth; and gradually, as consciousness became more fully restored, the truth dawned upon them.

Connelly, glancing around with fear and timidity, now beheld an apparition that startled him and brought a look of consternation to his countenance—thinking,

Surely, now our time for punishment has come."
It was the spirit of an old man, his victim, Hugh Mc-Conville—with the gaping wound in his body that had been inflicted by the murderer's hand and caused his death. But compassion and benevolence illuminated his features, and in his hand he carried flowers, which he had brought as a token of his peaceful, merciful mission and of his good will towards his murderer. Connelly seeing that McConville had no intention of punishing him, asked with surprise: "What, are you not going to shoot me?"

"Oh, no," answered the old man, "I bear you no ill will, on the contrary, I intend, with the permission and aid of the angel world, to assist you all I can, to elevate you that you may become purer and improve your condition." Hereupon he offered his flowers to Connelly, but the moment the murderer had received them, they turned black. With surprise Connelly asked: "What does this mean?" May explained that since his own condition was one of darkness, all his surroundings, all objects he might receive-though bright and pure at first—would in his possession immediately become black to correspond with his own dark condition. "Ah! yes," he said, looking at himself, "I am dark, my heart is black, and my hand has got the blood stain upon it." Then turning to Sherry he said? "I am blacker than you, and your hand has not got the blood.

stain upon it."
Sherry all this time kept quiet, permitting Conne to act as spokesman; now and then a leer would show itself in the corner of his mouth.

At the first opportunity offered, Connelly looked around to see what kind of a place they were in and then began to complain about their situation, saying, Why, this place is much worse than fail, it is dreadful, can't we get out of this; why are we here? I expected to get into a much better place than this and am very much disappointed."

Their situation was indeed dreadful; a deep, impenetrable blackness surrounding them, not even a stick or stone, absolutely nothing but themselves upon which they could rest their eyes; the gloom made more awful by the intense silence reigning there when not broken by the voices of their visitors or their own sighs and groans.

"What reason had you to expect to get to a better place?" May asked, "Because," answered Connelly, I was promised that I should go straight to heaven and

instead I am in hell. I have been deceived" Then, with a forced humor hesaid: "Well, I suppose I am all ready now for a brimstone stew, only waiting

to be touched off." Thalla, who all this time was invisible to these men, now spoke-her solemn voice seeming to be wafted upon the air from the distance—causing a look of surprise upon the countenance of her listeners, for it was to them the "Voice of Judgment;" "You will now be left for a long time in this place in the full consciousness of your condition and of the deed you have committed, until by your own exertions and the help of the angel world you car progress and purify yourselves that you may be fit to occupy a better place."

The visiting party now withdrew from their sight, when these miserable men set up a howling and groaning which made their gloomy place still more hideous and appalling—a perfect pandemonium. May could no longer bear to be a witness to such a

scene and left, experiencing a sense of great relief when she had again reached the earth.

DR. WOLDRICH.

A Curious Fact.

Chicago, Ili.

From comparatively old times has descended the curious superstition that the object last visible to the dying eye is imperishably photographed upon the dead retina. Most readers will recall to mind tales of retributive justice based upon the identification and the conviction of a murderer through the agency of his photograph in a dead man's eye; and at least once within the last ten years the plot of an acting drama, not to mention half a dozen sensation novels founded upon the same thesis, has been made to turn upon the terrible witness of such a rogues' gallery. The fact-for it is a fact that such testimony is possible—has been authoritatively denied, over and over again, by physiologists of established reputation; sneered at as a relic of metaphysical speculation reinforced by morbid fancy, and finally scoffed down as among the utter impossibilities. But it turns out, as has often been the case before, that this grim conception of poetic justice was founded in fact, and that under certain circumstances the development of such images, latent though they are, as identifiable photographs, is a very simple and practical process.

This question has been carefully tested recently with eyes of horses and dogs in the dissecting-room of one of our colleges, with the result of finding, as maintained by German physiologists, that such optograms can be readily taken within one hour after the death of the animal, and developed by rapidly dissecting out the retina and immediately immersing it in a few ner dept tina and immediately immersing it in a ten per cent, solution of common salt. It is, therefore, one of the undeniable verities of science that, under favorable circumstances, it would be a matter of no serious difficulties. culty to identify a murderer by this process, the fact furnishing only another illustration of the proverb that the strangest dreams of romance are often verified by reality. No doubt a coroner's jury would treat the revelations of a dead retina with a little pardonable disrespect to begin with, but a single demonstration would suffice to convince even the most skeptical of professional jurymen.—Ex,

# Our Honng Polks.

Story of The Evening Star.

BY HUDSON TUTTLE.

When we were children-while we clung to our mother's knee—she told us many an interesting tale, which we still remember, and shall until we go through the grave to the Spirit-land. How sweet her voice sounds across the dim years since our childhood, and how saintly she appears through the long vista of events!

One evening we sat by the door; the Western sky glowed in mellow gold through the forest branches, and slowly faded into ashen blue; a pale star glimmered out, and brightened, and our mother said it was Venus, the Evening Star. How beautiful it appeared just above the tops of the tall oaks of the primoval forest! The shores of the lake were then a wilderness; the red Indian had just left his ancient domain far "beyond the Mississippi;" a deer or wolf still lingered, last to yield to the remorseless hand of the white man. Over this forest glimmered the star, so calm, so beautiful and intelligent, that little Jessie, clapping her hands, cried out in cestacy, "Mamma, oh, mamma, are the stars folks, and do they know what we think?"

Our mother smiled, a sweet, sad smile, and caressing the ringlets on Jessie's sunburned forchead, answered: "I do not suppose they can, but they awaken very sweet thoughts in our souls: the stars are believed to be spirits by some people, and their calm gaze and splendor almost tempt us to regard them as such. I know a sad story about the Evening Star."

"A story about the star? Oh, tell it, mamma:" we all exclaimed.

"I'd rather not have the sad in," said Jessie, "for I feel sad already, it is so still in these great woods, and so dark; please leave out the sad!"

"If I relate the story I can not comply with your request; but we can draw from The saddest story, as from the saddest experience of life, something pleasing and use-

"When I was a little girl I had two playmates, nearly my own age. They were cousins, and cousins of mine. We used to play just as you do, and have as many cares and troubles. The name of one was Mettie, and of the other Orland. The latter was the self-constituted protector of us all. We reamed the woodland after flowers constantly wondering at their succession. We were the first to find the elatonias, first to cull the pale forget-me-not from the moss; we gathered nuts in autumn; and made fantastic bouquets of leaves, painted by the frosts. Happy our three lives, running on for years together; but as we grew older, I began to feel that Mettie and Orland were united by other ties than those which bound me to them. Somehow I came to think that they were destined for each other, and this truth slowly dawned on them. I can not tell you if they ever spoke of it to each other, for third persons are not admitted when such things are spoken, but they loved each other well and truly, and we all loved with purest affection.

"We were eighteen summers when the blast came over us. Affever withered the heart of Mettie. The blood which once painted her cheek with the flush of a seashell, burned through her veins, and blistered her brain. Day after day she lay bereft of reason, her naturally strong physical powers battling with her terrible disease.-She grew weaker, and the fever having done its work, having sapped the foundations of her young life, subsided, and in the sultry afternoon she seemed to slumber; it was a dull dead sleep, which we felt presaged the close of life. We sat by her bedside, and fanned her brow, or bathed her parched lips. The sun, like a great globe of fire, settled down slowly, folding the fringed clouds as a monarch folds his robes about him, and with dignity lies down to repose. Then the darkness came on, and the cool evening breeze came in at the window, fanning the brow of the sick girl, bearing on its wings the breath of the roses blooming beneath. Then she moved, and opened wide her eyes, and smiled on us in her old, sweet, incomparable way. She grasped the hand of Orland with her right, mine with her left, and half rising she gazed out into the growing twilight. Her eyes rested on the evening star, The breath of the roses is sweet,' said she, 'but sweeter the vision of yonder star. I have had a terrible dream. It is so pleasant to be awake again. I thought I was dead! I am awake now, and a beautiful angel is with me. I am going away, Orland-away -away! You must not be sad. I am going to visit that star. The angels will bear me. When you die you will join me. It will not be long-not long-I am going-not-longand she sank back and we stood tearless, knowing that the spirit had escaped through its mortal bars.

"We buried her in the old church-yard, where three generations of our ancestors repose; far away, Jessie, in the old Bay State, and transplanted the rose from the window to her head, and some of her favorite flowers to the mound.

"Orland shed no tears. If he did, they were not visible; they must have fell on his heart and withered it. He became a wanderer, smitten with a mania for the evening, star. He would sit for hours watching it as it sank down the Western sky, and when it disappeared he would strike his forehead with his hand, and mutter inaudibly, Oh that I were there!' It grew on him, and he traveled westward, buried himself for years

in the interminable forests between the Alleghanies and the Mississippi, became as one of the red men, and with them he hunted buffalo on the vast plains which skirt the Rocky Mountains, then never tredden by the foot of white man. Out of the forest he came to seek rest on the restless ocean. He visited the paradise of the Pacific world, where the sky of azure rests over a tranguil ocean, and the palm throws its feathered leaves to the zephyr, loaded with the meat and wine of life, and orange and spice await the plucking hand.

"He tarried not long even in the most enchanting spot. Eden would have soon pailed his insatiable thirst. Thousands of miles he tossed on the heaving billows, joyous when the tempest raved wildest, and the elements were resistless in their power. Then we lost trace of him altogether; we gave him up for lost, as either cast away on some sunken coral reef, or overwhelmed by some tornado in the Indian seas.

"Twenty years went by, and one morning the sexton, entering the graveyard, saw a person lying on one of the graves. He found, on examination, that he was dead. He, of course, related the fact, and soon half the village were gathered around. The dead was clad in a sailor's suit. His complexion was very dark from exposure to the weather, his hair was grey, and his countenance had a foreign appearance. None recognized him; his mother did not; nor should I, but I saw that he lay on the grave of Mettie. It was Orland—weary, worn, using the last remaining portion of his life's strength to reach her grave, as a goal, and there die!

We buried his body reverently by her. side, and the same rose bush now sheds its perfume over both. We buried his body, but his spirit we know had joined bers, if not in the evening star, in an equally beautiful place." Our mother paused. We saw by the dim light tears trembling in her eyes, and she bent down and kissed us all, for we were very, very sad.

#### BOOK REVIEWS.

JOSIAH ALLEN'S WIFE AS A P. A. AND P. I. Samentha or the Centennial, Designed as a Bright and Shining Light to Pierce the Fogs of Error and Injustice that surround Society and Josiah, and to bring more clearly to view the path that leads straight on to virtue and happiness. By Josiah Allen's Wife. Pp. 880. Hartford, Conn., American Publishing Company. 1878.

This book is somewhat outside of the class of literature which finds its way to our table, yet it is so singularly full of good sense and exquisite humor, and deeply interesting that we cannot pass it by without a notice. The author, Miss Mariette Holly, of Pierport Manor, New York, wrote the preceding volume, "My Opinions and Betsy Babbit's," under great discouragement, and at first vainly sought for a publisher, in the end to to acheive a success which has been accorded to no other female humorist in America. The English critics pronounce it the best specimen of humorous writing yet produced by an American author, and we concur in

Josiah Allen's wife is a plain, straightforward, old-fashioned, common sense person, and her homespun speech goes right to the mark and often to the heart. She records her experiences in real common life in a vivid manner, and a vein of deep philosophy pervades her most exquisite blunders in sneech.

Her visit to the Centennial, what she saw. the great men she interviewed, her continuous trouble with Josiah, are all inimitably

We cannot make selections, as the whole is woven together so closely that it would be unjust to give less than a chapter, and for that we have not space. As a specimen of the graphic manner in which her characters are sketched, we introduce that of Deacon Coffin, an exceeding plous man: "His face was from half to three-quarters of a yard in length. (I may not get the exact number of inches, never havin' laid a yard-stick to him, but I made a careless estimate in my mind, and have probably got it pretty near right.) He seemed lengthy every way. His nose was long, and his chin was long, and his mouth was drawn lengthwise dreadful long, and his vest was long, and his coat tails was long, and as black as a coal his clothes was, every mite of em; his vest was buttoned up tight to his chin, and he had a black stock on that came up to his ears. His head was well lifted up, partly by the stock, and partly by dignity—about half-and-half—I should judge; or, come to think it over, there was probably more dignity than there was stock. He was awful dignified, and oh, how cold he looked! Why, when he came round the corner of the house and faced the West with his cold disapprovin' eyes, I'll be hanged if I didn't think that he would freeze all the

beauty and goodness out of the sky! How true and keen is this analysis of the

deacon's character: "He don't seem to want to do any good, but just give his mind to bein' wretched himself, and condemnin' other folkes' sins, and making them wretched. He seems to think if he can only do that, and keep himself from bein amused in any way he is travelin' the strait road to heaven.

We recommend the book for the weary hour and to the tourist, and especially for home reading. Its views of life and living are always pure and exalting, and no one can read it, however cursorily without nobler aspirations.

THE YEAR BOOK OF EDUCATION FOR 1878. Ed.ted by Henry Kiddle, Superintendent of Public Schools, New York City, and Alexander J. Schem Assist, Superintendent of Public Schools, New York City. New York; E. Steiger, London: Sampson, Low & Co. 1878.

This a splendidly gotten work of 420 royal octavo, double column pages, containing such an amount of valuable information as will render it almost indispensable to teachers and pupils. It is not strange that in a work of such magnitude, some defects might appear. Those we notice may be an intentional oversight on the part of its editors, not desiring to introduce what they may deem heresies; but it will not do, with the increase of liberalism, for men to foist upon general history, or upon a Year-book of facts, any narrow or bigoted ideas, or to ignore facts which bear upon the general princi-ples upon which they treat, else their prejudices will become prominent, and their one-sidedness too apparent. In the work before us, while devoting a large space to the American Sunday School Union, and Sunday Schools of various denominations, not one word can we find about the Sunday

Progressive Lyceums of the Spiritualists; that that large denomination of believers have been even named in the work. In speaking of medical education, also, the authors confine all their remarks to the allopathic schools. It seems to us a little too late in the era of civilization, to cater to the relicts of ignorance in religion and medi-cine, even though class legislation to-day is

designed to give them exclusive control over public morals and public health. Great credit is due Mr. Stelger, for the ex-cellent manner in which he has brought out the work, and but for the defects which we have mentioned, it seems to be complete. There is so much interest centres around the subject of education, that anything calculated to elevate the standard, by imparting the largest amount of information, is intrinsically valuable. Such is the work before us, and we would recommend its perusal-to all connected with the educational interests of the country.

ANTHONY COMSTOCK, HIS CAREER OF CRU-ELTY AND CRIME. By D. M. Bennett, New York. Pamphlet, pp. 110, 12 mo. Price 25 Cents.

This is a chapter taken from "The Champions of the Church," and those who desire to learn the character of "St. Anthony" have it here in cheap form. The revolution it makes of despicable meanness, rascality, bigoty, intolerant cruelty and selfishness, is unparalleled in the literature of the present century.

CHRONICLES OF SIMON CHRISTIANUS and his Manifold and Wondrogs Adventures in the Land of Cosmos; from an Antique Manuscript, (evidently in Spanish), discovered by I. N. Fidel in conjunction with A. Hock. E.q. From Revised London Edition; revised by Seventy Seriles, Pamphlet pp. 103, 12 mo. New York: D. M. Benuett. 1878.

#### Magazines not before Mentioned.

Popular Science Monthly Supplement for July, 1878. (D. Appleton & Co., New York.) Contents: The Past, Present and Future, of Turkey, by His Highness Midhat Pasha; The Great Tropical Fallacy, by J. Arbuth-not Wilson; Impressions of America, by R. W. Dale. III Popular Education; On Keeping Silence from Good Words, by R. E. B. The Political Destiny of Canada, by Sir Francis Hincks; Animals and their Environments, by Andrew Wilson: The Cossacks, by Captain Cyprian A. G. Bridge; The Social origin of Nihilism and Pessimism in Germany, by Charles Waldstein; Freemasonry: Its History and Aims, by Edward F. Willoughby: The Nervous System and the Intellect, by George Pouchet; Johnson's Lives, by Matthew Arnold; Professor Clif-ford refers to Dr. Elam; A Letter.

The Western, July-August. (H. H. Morgan, St. Louis, Mo.) Contents: Money; A Practical view of High Art; Solitude: Latin Pronunciation: Henry the Sixth; Homes for the People; Killed by a Telegraph Wire; Rufus Choate; Shakespeariana in the Pub-lic School Library; Book Reviews; Current Notes; Noticeable Articles in the magazines and reviews.

Psychische Studien. This able monthly, oublished in Leipzig, Germany, by Alexander Aksakow, has for June a valuable table of contents. Ernest Steiger, 22 and 24 Frankfort street, New York, is the American publisher.

Revista Espiritista, published published by Renaud Heynaud, at Montevideo, coniains matter of interest.

The Monthly Reader. (John L. Shorey, Boston, Mass.) A magazine for the youngest readers at school and home.

# Music.

STINE'S DIME SERIES OF POPULAR MUSIC. Publi-hed and for sale at 123 and 124 State street Chicago.

We have received ten pieces of this excellent sheet music, each of which embraces all that is usually sold at 40 cents, by publishers of sheet music, and is complete in itself. The pieces are as follows: There's a Letter in the Candle—song and chorus; My Pretty Jane—song; Within a Mile of Edin-burg Town—Scotch ballad; Her bright Smile Haunts Me Still—song; Dear Little Sham-rock; In the Starlight-duet; Murmuring Sea—duet: There's a Sigh in the Heart—duet: Gypsey Countess—duet: When Night Comes o'er the Plains—duet.

# Items of Interest—Gems of Wit and Wisdom

SPIRITS are also clothed. Probably no one who believes in the existence of spirits doubts this. What is clothed, unless it be a form of substance; and if such a form, can it be internally a vacuum? Is it not probable that this external form conceals organs that are necessary to the existence of the being. If the spirit in the next life bears the human form, why not possess all the human organs? A miracle will have to be supposed in case the one is retained and the others not: and as no possible necessity, so far as we know, can exist why the for a should be perpetuated, and not the organs, the necessity for a miracle is a pure assumption, and the possibility of the miracle equally so.— Crowell.

THE weak moan and reply, Why do I repine at fate! All that I have is mine; can I ask for more? If I have not, who has robbed me? Contentment is the true wealth. Diogenes in his tub was more wealthy than Alexander with the world. A golden spoon does not add to the flavor of the food. Hunger will relish the plainest soup from a wooden trencher.—Tuttle.

APHORISMS FROM ROCHAFACAULT. The faults of a great man weigh not heavier than the good actions of a wretch,

All moral qualities only tend to preserve as well the cheerfulness in nature, as the nature in cheerfulness.

The ear of man is often a draught hole always full of bad air. Who despises the world judges incorrect-

ly, but thinks correctly. Death should not be considered an evil when we long for it in the exess of our misfortune or our joy.

It may be someti es agrecable to a man, when his wife is jealous, because he hears her often talk of the person he loves. The benefit which a noble man bestows he puts under his feet, but the benefit he re-

ceives he lays on his heart.
Rude jealousy is distrust towards the beloved person; timid jealousy is distrust towards one's self.

If a dunce is short of some faults, he only did not know how to acquire them. To be in love, is nothing else but to love no more what we loved before we were in

Vices flow into palaces as the rivers into the sea. Many women have a lover, not because he is amiable, but to show that they are amia-

ble themselves.

A young woman delights much more in making others love her, than she would in

loving others. A true philosopher has so much forbearance with others, as though he were sinning every day, and avoids sinning as conscientionsly as if nobody had forbearance with him. As long as blushing comes instinctively, it is the flower of chastity, which fades when it is a virtue.

Many women spend the days to have pleasant nights, and the nights to have unpleasant days.

Every one wishes to appear above his rank; hence the upstart becomes insolent,

and a great man very civil. Insolent dunces have an advantage over modest, intelligent men, because the latter despise the former and are not on their guard

against them. It is often useful to appear not to know what we know, to gain the reputation of knowing what we do not know.

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Spiritualist's Camp Meetings.

The growing custom among the Spiritualists of holding camp meetings in convenient groves suggests some ideas for consideration. There seems to be something so natural in the associations, that it renders it attractive through its appropriateness and nearness to the Spiritual philosophy. It brings us face to face with the inspiration of Nature in her own temple, where her Æolian music breathes through her native lyre, and the soul readily becomes responsive to the harmony and melody of the

spheres. There is a grandeur in these temples of the wildwood beyond all the cathedrals of the world. Their floors are the ancient pavilions of the gods, their walls stretch through illimitable space, their dome the jewell-decked and star bespangled firmament, and their speakers and auditors the denizens of the mundane and super mun-Leretta onab

It is fitting then that they who assemble in this grand temple should come together with an object worthy the occasion. A secred purpose should unite them.

In the history of Methodism, when their church edifices were few, they met in groves on pleasant days; and finally held extended camp meetings for the propagation of their faith and doctrines. They held to their creeds; they worked to upbuild them, to convert others to their faith in them. They wrought earnestly, faithfully, and with singleness of purpose. Their doctrines, which at first met scoffs and ridicule from their earnestness and unity of purpose, came to command a respectful hearing, and finally they have grown from the despised few to be a leading denomination in the land.

There is much in the history of this church from which Spiritualists can learn valuable lessons if they will improve the opportunity. Their whole cry, their single prayer, their united efforts were for "the salvation of sinners—their conversion to God." Had they been diverted from the issue, divided in sentiment, scattering about discussing different subjects what headway could they have made against the tide of public opinion they were breasting, which in the early days of Methodism was in many instances sweeping with as rélentless force against them, as that which is now and has been heretofore bearing down upon Spirit

ualism. Their zeal held them steadfast to the point, which insured success. All over the world, in all their class-meetings, loveieasis, communions, prayers, exhortations and hallelujahs, there was a oneness of spirit. Their whole magnetic fervor was formed into a singleflame. All other issues were laid aside; all opposition that could not be prayed down, or exhorted down, was at once restrained by legal measures, for no interference, division of sentiment, or side issnes were allowed, and they went on prospering and to prosper.

What does a Spiritualist camp meeting signify? Plainly that it is a gathering of Spiritualists in the interests of Spiritualism. It says unmistakingly, if it is true to its purposes, "We are working with and for the Spirit World to assist them in elevating humanity and to elevate ourselves through harmony and unity of desire and effort to get en rapport with the angels of light, and drink in the flood-tide of Inspiration which flows from the fountains of Life, in the realms of perpetual day."

Such a gathering should be true to its purposes. It should be held sacredly in the interests of Spiritualism. The most competent, instructive and entertaining speakers should be engaged, whose whole energies are in the work, and whose zeal is tempered by a competent knowledge of the phenomena, facts and philosophy of Spiritualism. Mingling with this spirit, uniting in the grand object of benefiting and being benefited, allowing no ulterior issue to be presented to disturb the harmony of the occasion these grove assemblies can be made

in spreading the knowledge of the truth and teaching thousands, who otherwise would not hear the lesson, that life and immortality are brought to light through Spiritualism.

If other issues are to be introduced; if Social Freedom, Greenbacks, Materialism, Woman's Rights, or Temperance are to be discussed, let the call be sent forth in that form; not have it published as a Spiritualist grove or camp meeting to be afterwards turned into a confused jargon of discordant ideas which can work no benefit to any cause, when Spiritualism teaches the subjection of the animal propensities to the control of the higher Spiritual nature, the laying aside of the temporal affairs of this life while investigating the eternal things of the spirit, and brings us the positive knowledge of continued existence through communion with our loved ones who have gone before. What have Spiritualists, at Spiritual camp meetings to do with all these side issues?

There are no people in the world who should be so well posted in these matters as Spiritualists, who are supposed to possess more knowledge of the psychic laws than others. What think you would be the effect upon an audience waiting and expecting to hear the truths of Spiritualism, after being harmonized and prepared with spiritual songs and music, to have opened upon them one of these "vials of wrath" in a flood of sensualism and impurity, a harangue upon greenbacks, or to be washed out to sea and landed upon the dreary shoals of blank annihilation.

If Materialists and the advocates of the various social and monetary reforms want camp meetings, let them hold them in their own interests, but let them have courtesy enough not to attempt to crowd their opinions upon meetings devoted to soul-culture and spiritual growth.-And let Spiritualists understand that every dollar diverted from the competent, worthy and needy mediums and inspirational speakers into such channels, is inflicting a wrong upon those worthy laborers for the cause which can only result in the spiritual death of those who divertit, and work injury, and only injury to the cause.

#### Dr. Buchanan's Test Conditions.

In a late Journal we published an article from this distinguished gentleman. The importance of the subject at this time induces us to republish it, with some comment. He says:

"To satisfy all parties, scances should be con-ducted in such a way that the character or hon-esty of the medium should not be any part of the evidence, and precautions against fraud chould be made unnecessary. For example, in materializa-tion scances if the medium can be in full view of the spectators at the same time as the materialized spirits, or if the materialized spirits shall dissolve into air in full view of the company, no other tests would be necessary. If this cannot be done, some one of the spectators should be allowed to see or feel the medium in the cabinet, while the materialized spirits are coming into view.

If none of these methods are adopted, another method will be equally estisfactory to spectators and ought to be to the medium. Let the cabine be divided by a reliable partition, either of board or of open wire grating, all arranged in a firm and secure manner, and let the medium occupy one compartment, while the other is appropriated to the materializing spirits. It cannot be maintained that such a partition would prevent the material-ization, and if properly constructed, such a cabinet ought to be equally satisfactory to mediums and

to investigators I hope no medium will object to such a test, for the amount of deception which has been practiced justifies the demand for such conditions as I have mentioned.

In the first paragraph, the writer, it seems to us, covers the entire range of tests which can afford absolute evidence that the exact facts have been accurately observed. Prof. Buchanan, of course, presupposes due precaution in guarding the scance room against the entrance of confederates. When, however, the doctor says, "Or if the spirits shall dissolve into air in full view of the company," we regret that he did not minutely describe the conditions under which this should be done, as dematerialization is a most prolific source of error in the minds of many observers. Materialization can be so perfectly simulated, even under a full head of gas light; as to deceive the sense of sight in nine-tenths of the audience. Again, James Nolan, a spirit loved for his amiable character, and respected for his candor and good sense by all who have had the pleasant fortune to form his acquaintance at Mrs. Hollis-Billing's séances, claims that often in scances for form materialization (genuine), when the dematerialization appears to the audience to occur, it is really only in appearance. We quote from the JOURNAL of Oct. 27th, 1877, the question put to Nolan and the answer it elicited:

QUESTION:—In reference to the dematerial zation of the spirit form,—apparently sinking into the floor and then reforming again—what is your explanation?

Answer:-There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a hody is materialized, the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the ements they were in before, and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have aced around it a darkened atmosphere to shu it from the view of those present.

Thus we see the difficulties which must be overcome by the accurate observer. He must have such conditions as shall render it certain that the apparition is not flesh and blood, for if it is true, as is asserted by many spirits, and investigators who are Spiritualists, that spirits use the mediums' form unknown to him, could they not hide it in the manner Nolan speaks of even better, it may be, than they could the materialized form. owing to the actual presence of the medium at the exact point of operation. Observed under the conditions mentioned in the paragraph for witnessing materialized apirifproductive of the greatest good to the cause | forms the dematerialization would be satis-

factory as making up a part of the same exhibition, but when offered as evidence of materialization, it must itself be subject to all the tests of materialization, and in addition thereto other tests specially applicable to this phase of the phenomenon.

Dr. Buchanan says: "If this cannot be done, some one of the spectators should be allowed to see or feel the medium." \* Of course this is on the assumption that the light is sufficient to enable the observer to distinctly and without any doubt recognize the medium, and this is practically impossible, as seances are now lighted, therefore, we would prefer to say, see and feel rather than "see or feel." As this will be objected to by many as interfering with the spirit conditions, we shall have some suggestions to offer on the point at a future time.

In the second paragraph the writer suggests a compartment cabinet. Such a cabinet one would suppose ought not to have any terrors for an honest medium, yet when Mr. David Jones, publisher of the Olive Branch, constructed such a one for Wm. Eddy, who had frequently proclaimed his readiness to submit to test conditions, the medium declined; if any other medium has used that cabinet, the account has escaped our notice. We could name other instances where such cabinets have been avoided, when owned by persons having perfect faith in the medium solicited. Manifestations occurring where a compartment cabinet was used, might be satisfactory to the sitters as an evidence of spirit power, yet would the observers be justified in considering such manifestations evidence conclusive, of full form materializations, in view of the seemingly well authenticated phenomenon of the medium being carried through solid walls and landed in the midst of a company; and other familiar phenomena governed by the same law?

Parity of Character-The Necessity There for.

Be purity of life the test, Leeve to the heart, to heaven, the rest! It is said the Hon will turn and fice From a maiden in the pride of her purity.

There is going on at the present time in the ranks of Spiritualism a purifying process, which has been long needed. Impostors, partially developed unscrupulous mediums, and tricksters have flooded its ranks. and by their nefarious practices, have east a stain upon the cause of Spiritualism, that has repelled from its ranks large numbers of the best minds of the age. The higher order of spirits, surveying the earth and its condition from their supernal homes, have invariably urged upon Spiritualists the necessity of living pure lives, claiming that purity is the only foundation upon which society can build a permanent superstruc-

ture. Take, for example, the "Juke family" of New York: "Margaret, the mother of criminals," stood at its head. Heartless in disposition, vindictive as the wildest savage, and her imagination fetid with impure thoughts, it is not strange that she should be regarded as the fountain-head from which should emanate all manner of uncleanness. The descendants of this woman were traced through five generations, and a register made of 540 persons, nearly all of whom were criminals or paupers, and the statistics in reference to them are certainly of a startling character, illustrating in a marked degree the source from which our criminal classes spring. Even if "Margaret, the mother of criminals" had possessed a husband, an angel in purity and in aspirations, she being left to give full sway to all her passions, her progeny would have possessed her characteristics, would undoubtedly have been vile like herself, and have handed down to their descendants the same legacy of criminal instincts and immoral proclivities.

As an immortal germ, pure in its incipient stages of growth and free from the dominant passions of the mother, becomes sometimes tainted with corruption in its transmission through the feetus, so it often happens that the instruction of the higher order of spirits, in being transmitted to earth's children through a brain that nourishes immoral thoughts, that harbors deception, that is asame with unhallowed passions, or entertains malice of any kind, is perverted, so changed that the angels themselves can scarcely recognize a fragment of the truth they wish to convey. As the impure mother will give birth to a child, the very embodiment of her vile passions and desires, so an impure medium, even if inspired by a high order of spirits, is liable to so pervert the truth intended to be conveyed, that in the transmission it often becomes a positive falsehood. Under these circumstances how necessary that mediums, who speak under inspiration, or who are the mouthpiece for angels, should keep themselves unspotted before all the world-should maintain the channel pure through which thoughts are transmitted from the higher spheres to the children of earth.

A spirit has well said:

"There is a beautiful land, there is a spiritual ife; there are your loved ones dwelling in their homes that conditions while in earth-life here made for them. They built them with the desire of their spirits; they adorned thom with their own acts, and no one can rob you of these possessions in the world beyond. If you would stand in spirit-life as a tencher and have a fine mansion with flowers so rare and pure, then see that every act of your spirit, goes to make it pure, as the flower in its color speaks to you. It you knew how important it is for you to live a pure life, you would enter on it to-morrow, and get a beautiful mansion for the indwelling of your spirit."

Especially do we claim that our public are deeply appreciated. Our efforts have

teachers should be paragons of 'purity; it should shine in their eyes; it should sound forth in their voice; it should sparkle in every word or sentiment they utter; it should scintillate on their features, and encircle them as the aroma does the flowers, and thereby closely ally them to the angel world, and make them a suitable channel for the transmission of the thoughts of those who are the embodiment of purity itself.

#### The Editor Apologizes and Asks a few Questions.

One of our cultured and amiable friends down at the Hub, takes us to task in a nearly half column article, for calling the irrepressible Hazard, senile. We suspect, from a psychometric reading of the article, that our friend wrote it at the solicitation of the editor of our good natured contemporary, and intended it to act on him as a sort of scothing syrup or cooling balm, so much needed by some temperaments in hot weather. We regret having been led into the error of calling a buoyant youth, "upwards of eighty," senile. But it is all the fault of the editor of the Banner of Light, who misled us. Last summer, the Banner, in speaking of the Blissful breeze at the Quaker City, intimated grave doubts as to the integrity of those raising it, and implied that when Gen. J. M. Roberts could be heard from, the truth would be known; shortly after the *Banner* spoke of Mr. Roberts as its "kind correspondent," etc. In this way the Banner led us to believe that the Jersey man was on such intimate terms at the office as to render him good authority when speaking of it; so that when we received a modest little letter from the gentle Roberts, sweetly chiding us and speaking of our contemporary as the SENILE Banner of Light, we did not even question the expression. In thinking of the Siamese twins, we always get starboard Eng mixed up with larboard Chang, and so with the American twins, it seems (Roberts being authority) we got the senile on the wrong one. And we apologize all the more heartily in view of the fact, that our amiable Boston critic finds no fault with our arraign ment of young Hazard's position, thereby tacitly admitting that our indictment is good. If our contemporary says Roberts isn't authority, we will apologize again, for we are bound to have harmony, even if we have to fight for it.

We have great respect for "A Boston Spiritualist," and believe him to be a gentleman who loves justice; we therefore desire to ask him a few questions, and hope he will give us straightforward answers. According to Webster's Unabridged Dictionary, senile means old; pertaining to old age; proceeding from age.

In the Banner of Light of even date with the Journal containing the objectionable "epithet," appears a column article from Mr. Hazard, which, by clear and direct implication, charges a large number of honorable, reputable, honest and zealous Spiritualists, with being in the service of the Romish Church, and under the immediate control of the Jesuits. Now does "A Boston Spiritualist," deem such a vile and baseless charge, such perfidious slander, compatible with the character he gives Mr. Hazard of "lifelong" truthfulness? Does such dodging of the issues advocated by those he thus maligns, indicate that "he can face a fact that makes against his theories, with all the candor that he can one in their favor?" Does the fact that he declined to go to Lowell and investigate the charges made against Mrs. Pickering, although specially invited so to do before he should hold seances with Mrs. Pickering, indicate "courage," and a desire to be equally conversant with both sides of the case? Does "A Boston Spiritualist" dare risk his reputation by publishing over his own proper name the assertion, "I know of no one in our ranks whose opinions (on the subject of Spiritualism) are entitled to more respect?" Do the conditions under which Mr. Hazard observes phenomena, qualify him to decide that a person has genuine medial power, after said person is charged, upon the evidence of more than a score of reputable people, of the grossest fraud and deception, and the necessary paraphernalia found upon the body and in possession of said person, as in the Pickering case?

#### The Religio-Philosophical Journal in the East.

Although published in the great commer cial centre of the West, the Journal has never been a sectional paper, but its aim has been to make itself as cosmopolitan as the great movement it represents. Spiritualism is the same, whether taught to the ancultured backwoodsman in the wilds of Northern Michigan, the gilded salons of European nobility, or on the banks of the Ganges, and a journal truly advocating its philosophy and science, will be welcomed in the farthest isle of the sea by those who have received the new light.

As indicative of the fullness with which the Journal reaches this ideal, we are happy to find that our subscription list is not local, but extends around the world. Of course, the majority of our subscribers are west of the 'lleghenies, but a fair proportion are in the East, and at present we are receiving more new subscribers from the East than from the West. Letters of commendation and encouragement are constantly coming to us from the Golden Gate to farthest Maine. The number of these forbid a reply by letter, and we take this occasion to thank all such sympathizing friends. and to assure them that their well wishes

been directed solely to make the JOURNAL a fearless representative of Spiritualism in all its fullness, as a record of its facts and exponent of its philosophy.

#### The Pickering Pickle.

The late Pickering exposure as in all those preceding, has given rise to much animated discussion among Spiritualists. A small class either affect to seriously doubt the fact of there having been any exposure, or when admitting it, throw the blame entirely upon the audience, and wind up every sentence with positive affirmations of genuine medial power for the principal actor Another class and much larger believe from the evidence that Mrs. Pickering is a medium for form materializations and that at times there are spirit manifestations in her presence, but that these are not of daily occurrence, and cannot be produced at will; and they further believe from the evidence of more than a score of highly reputable people that Mrs. Pickering has simulated the phenomenon and been guilty of flagrant outrage and that her husband, John R., was accessory thereto and a confederate.

If human testimony has any value whatever in investigating this phenomenon, then the evidence that the medium committed fraud, is a thousand-fold stronger than the evidence that she ever had genuine manifestations. Those good souls down East, who have lived about the allotted space for man on this earth, and have spent their time literally traveling in a "circle" befogged by the hazy murkiness of "thus saith the spirits," should remember that when they attempt to undermine the testimony of Mrs. Pickering's accusers, in any manner, they are undermining their own stronghold by creating doubt as to the value of any testimony, however strong. As each seance oz manifestation must stand alone and independent of all others, would it not be better for all parties and for the cause to frankly admit the deceptions in the Lowell and Westford scances, and that the same were premeditated and prepared for by the Pickerings. Having approached one step nearer a common ground, let the different parties unitedly, honestly and earnestly endeavor to coolly investigate to the end that they may discover the rationale of the whole subject.

#### Prove It!

I have little or no doubt but there was a conspiracy of outsiders in the case of the Blisses, as well as in the case of the Rolmeses, prowing out of the Katy King transaction, which, in all probability, will ever remain a profound mystery.—Gen. Edwards in Banner of Light.

The above opinion is probably founded. upon the statements of the Holmeses and Blisses, and their immediate partizans. Jonathan M. Roberts and Thos. R. Hazard. The characters of the medial quartet are well known, and the public would probably not believe either of them. As to Messrs. Hazard and Roberts, they are both men of abundant resources and intense partizan feeling; if they had sufficient grounds for making the charge of conspiracy they would be able to command the means to ferret out the truth. That they have failed to bring a single individual before the courts, proves the idleness of their assertions. The wild vagaries uttered by Roberts put him beyond criticism.

We challenge Thomas R. Hazard, J. M. Roberts, or any man making the charge, to prove in any court in the United States, that the Young Men's Christian Association, or any local organization thereof, or any member of such organization acting therefor, or any Roman Catholic acting for himself or others, ever conspired to persecute or wrong any individual because of his or her medial gifts. They cannot do it. They know they cannot, and only make this talk for buncombe. We fail to see any real good that can ever come to Spiritualism by giving currency to apocryphal stories, calculated to arouse sectarian feeling. Spiritualists, as such, must stand upon their own

Take this latest case of Mrs. Pickering. On the Religio-Philosophical Journal's plan she would have been the first to have had a diploma.

That is a "phantomatic" error, Uncle John Please read up on the JOURNAL's policy before you attempt to state it.

The Voice of Truth has suspended. This announcement we regret exceedingly to make. However, Mrs. Shindler writes to us that it is expected to revive it again in about three months. We hope there will be no obstacle to prevent. Mrs. Shindler and Mrs. Hawkes have struggled nobly to sustain the paper, and with the return of cool weather and easier times, may the improved health of these ladies enable them to renew their work with fresh vigor.

OUR SIXTH PAGE is growing constantly in interest and value to our readers, and we hope our subscribers will all feel, when they have something to say which they think will advance the general knowledge regarding Spiritualism, that it is their duty to write it out clearly; concisely and briefly, and send it to as. We shall use as occasion demands, and thus we will help one another

The Chicago Inter-Ocean asked Col. Bundy, editor of the Religio-Philosophical Journal, whether he had ever been at a fraud-proof scance for form manifestations. He was obliged to say, "No," which shows how much time has been wasted over inconclusive seances of this class in his district, and how favorable the conditions have been there for the performance of sham manifestations by persons not mediums.-London Spiritualist.

#### Laborers in the Spiritualistic Vineyard and other Items of Interest.

Prof. Denton's letter on the first page is worthy of the most careful study.

Bishop A. Beals speaks at Charlotte Center, July 21st; at Hamlet, N. Y., the 28th. Rev. A. J. Fishback, leetured at Mantua,

O., on the 11th inst. James Burns, of London, Eng., announces the publication of the first volume of Higgin's Anacatypsis. It is a unique work, and calculated to do a great work in enlighten-

ing the people. Mrs. Mitchell, formerly Mrs. Maud E. Lord, who so mysteriously disappeared, and as mysteriously reappeared, will sail for Europe in a few days. Mrs. Mitchell is a fine medium and has given satisfaction to thou-

sands of investigators. J. Tyerman, the Australian lecturer, has safely reached our shores, and, as announced a short time since will answer calls to lecture. He can be addressed in care of Herman Snow, box 117, San Francisco, Cal. He comes recommended by Mrs. Emma Hardinge Britten as a thorough gentleman and

an able lecturer.

Prof. De Lille is giving exhibitions of the 'pretended spiritual manifestations" in Obio. He asserts that all manifestations are merely "tricks." "Prof." A. A. Cecil is at the same business in Maine. As twothirds of the patrons of these tramping exposers are Spiritualists, the best way is for such to keep away entirely, and les those who desire to hear the stale twaddle pay the

Dr. G. C. Castleman, lecturer, is now located at Olathe, Kansas, where he is healing the sick with great success, by the apostolic method of laying on of hands. Those visiting the doctor from a distance and wishing it, will be referred to those in the place cured by him after all other meanshad failed. He will take orders for the RELIGIO-PHILOSOPHICAL JOURNAL and sell books and publications.

Mr. Zac. Van Ornam, of Cleveland, Oregon, whose life had been threatened by Pat Murphy, lately shot the latter through the fingers of both hands to cripple him, while he was in the act of drawing a revolver from his pocket, after using violent and insulting language. Mr. Van Ornam is bound over to await the action of the grand jury. Bail was readily furnished, and he was released from custody after a preliminary examination. Murphy is said to be a very quarrel-

H. L. Green desires to say, in answer to the many inquiries with regard to accommodations to be had by those attending the Free-thinkers' Convention, to be held at Watkins, New York, August 22d, 23rd, 24th and 25th, that the "Glen Park Hotel," at Watkins, will entertain those who attend the convention, for \$2 per day; and the Cottage Home, kept by Mrs. H. Gaston, for SI per day. Other hotels will also reduce their rates.

It would appear from the Evening Star of Dunedin, New Zealand, that the Spiritualists of that county are now engaged in the theological discussions which absorbed the Spiritualists of this, some twenty years ago. and from which they are rapidly gaining the higher ground of a true cosmopolitan philosophy. Thus we learn that Mr. Bright is creating quite a sensation by his lecture on the "Atonement," and the New Zealand priests "let him alone."

Mrs. Margaret Fox-Kane is at the Hague, Holland, and the manifestations in her presence consisting of rappings in all parts of the room, loud as blows of a hammer, ringing of bells placed under the table, touchings with spirit-hands, pulling of dresses, beautiful spirit-lights floating around the room, etc., were of a most satisfactory and convincing character. It would seem that the manifestations in the presence of this lady are so perfect, they carry with them conviction, aside from the test-conditions which are imposed.

Capt. H. H. Brown and M. C. Vandercook left Denison, Texas, July 16th, for Bushnell, Ill., where they were to give four lectures, continuing over the 21st, are to be at Galesburg over the 28th, six lectures; then are to go to Michigan, where they are to remain until Aug. 15th, when they start for Lake Pleasant camp meeting, where the Captain speaks the 24th and 31st, and where Mr. Vandercook sings his original songs. They will be at Onset. Bay camp meeting. Permanent address Allegan, Mich. Friends in the East can address them care of the Secretary of Lake Pleasant Camp Meeting Association. They desire one or two more engagements between Detroit and Albany.

Captain Brown closed, July 12th, a four night's discussion at Denison, Texas, upon the "Divinity of the Bible," with Rev. L. W. Scott. President of Wahtapahka Institate, Indian Ter.

# A Request.

Wishing, for the purpose of comparison, specimens of the heads of the cultivated grains, wheat, rye, oats, barlev. of the various varieties, and from many localities. I ask the friends in the widely removed localities, where the Journal circulates, to lend of his age. me their assistance by sending me a few specimen heads by mail, of the varieties cultivated in their localities, with name of variety attached. The favor will be thankfully received, and, should opportunity occur. reciprocated. HUDSON TUTTLE. Berlin Heights, Ohio.

#### The Hoose Tunnel.

Excepting only the Mount Cenis Tunnel, the Hoosac Tunnel is the largest in the world, and is the largest one in the United States. The Mount Cenis Tunnel, which was constructed jointly by the governments of France and Italy, is seven and one-half miles in length, while the Hoosac Tunnel is four and three-quarters of a mile in length,

or 25,081 feet. The work of constructing the Hoosac Tunnel was originally begun in the year 1851. The final completion and opening of the tunnel occurred in the year 1875. It was not, however, until the autumn of the year 1876 that through passenger trains were run regularly through the tunnel. Since that time the passenger traffic has been constantly and rapidly increasing, despite the hard times. "The Hoosac Tunnel Route" is becoming the favorite all rail route from the West to Boston and New England. The fresh impetus given it this summer under the able management of Col. L. B. Church, the General Western Passenger Agent, is attracting attention. There is one serious drawback, which when remedied will leave nothing to be asked for. There should be a first-class dining hall at Troy and another at Fitchburg, where meals can be had equal to those at Cleveland and other points on the old reliable Michigan Southern. The editor of the JOURNAL recollects the beautiful scenery. the pleasant conductors and elegant cars with pleasure, but he cannot forget the fact that he traveled from Buffalo to Boston without even the ghost of a "square meal."

Mrs. Jennie Butler Brown, of No. 73 Wooster street, New Haven, Ct., would like to make engagements for lectures this fall, between New York and Chicago. She has the reputation in the East of being a firstclass lecturer, and we hope our Western friends will arrange to give her a hearing.

Dr. S. B. Brittan's "Oration on Leadership and Organization," has been extensively noticed in Europe and is having a large sale there. It is for sale at this office. Price

Who was Jesus Christ? by Wm. E. Coleman, Fort Leavenworth, Kansas. Tract, eight pages. A fine collection of the biblical contradictions in the life of Jesus.

Spiritualism, Christianity and Rationalism, by Wm. E. Coleman. Tract, four pages octavo. A fine companion of these issues. The July number of the Spiritual Scient-

ist has been received. Among its contents will be found "The History of Onset Bay Grove;" How to Live the True Life;" "Speaking mediums;" "Spiritual Phenomena Two Hundred Years Ago: "The value of a Spirite Opinion:" "Shall Spiritualists Proselyte?" "Inferior Spirit Circles;" "Prophecies of Nestradamus;" "Editor's Notes and Comments," etc. For sale at this office. Price 15 cents.

# Take Notice!

Ole C. Oleson sends order for books to be sent to St. Lucas, Fayette county, Iowa. Our P. M. says no such office in Iowa. Will O. C. Oleson exp ain?

# Fraudulent Medium.

It becomes my duty as a true Spiritualist to withdraw my endorsement of Mrs. John R. Pickering, of Rochester, N. H., and to denounce her as a fraud fully proven; first, at the house of Francis Goward, Esq., of Lowell, Mass., on Saturday night, June 22d, and again at my house in Westford, Mass., on Wednesday night, June 26th. I have always upheld the JOURNAL in its efforts to weed out the fraudulent from the true mediums. and did not endorse Mrs. P. until she was out under absolutely fraud proof conditions. after that I, in company with many others in this vicinity, who had seen her under similar test conditions, cordially and fully endorsed her. Let Spiritualists exact absolute test conditions from all mediums, or refuse to

sit with them. Westford, Mass. M. H. FLETCHER.

Quarterly Meeting.

The next Quarterly meeting of the Spiritualists of Western New York will be held at Lockport, on Saturday and Sunday, Ang. Srd and 4th; Mrs. Watson, Lyman C. Howe and others are expected to be present. As so our enstan we extend a cordial invitation to all to come and help the cause along.

J. W. SEAVER,

GEO. W. TA YLOR.

GEO. W. TA YLOR.

MES. P. GREGORY.

# Spiritual Meeting.

There will be a Basket meeting in the groyeat Ottokee, Fulton county, Oido, Sunday, August 1th, 1878; also speaking in the M. E. Church, at Ottokee, the preceding evening; Hudson Tuttle and wife, principal speakers. Other speakers expeated. All volunteer speakers and friends from abroad are cordially invited.

ALLEN SHADLE.

# Grove Meeting.

The Liberals and Spiritualists of Kalamazoe and adjoining counties, will hold a one day grove meeting in Judge Dyckman's beautiful Island Grove, at Schoolcraft, Mich., the last Sunday in August. The most eminent speakers in the field of reform will address the meeting. All railroads centering at this point will run for half fare from South Rend, Ind., Battle Greek, Grand Rapids and Sturgis, Mich.

ALBERT BURSON.

# Yearly Meeting at Mantua.

The Spiritualists of Portage county, Onio, will hold their Yearly meeting in the grove at Mantus Station, on the first Scaday in August (Aug. 4, 78). Rev. A. J. Fishback and our homes peakers will be inspired for the occasion, Good music to harmonize and cheer the weary. Basket picuicat moon. A good and profitable time is expected. All reckers of truth are cordially invited. Those conding from a distance will find welcome homes.

# Lassed to Spirit-Life.

Passed to spirit life, on July 3rd 1818, Brother A. J. Coffin. of Fowler, Mich. He was a devout believer in the Spiritual Philosophy for

Translated, at North Almond, N. Y., April 20th, 1878, our noble brother and co-laborer, John Wilcox, in the 52nd year

If his age.

He was an excellent healer and for night years a devoted, unselfash worker for the cause he loved. Cancer on the lip ate his life away. It supposed to have been communicated by institution to self-protection: after treating a cancer patient, a warning to all healers to immediately wash in several pure waters after magnetizing the sick. He was an active granger, and his funeral was largely attended by nembers of the Order who conducted the Grange ceremony at the grave. Knowledge of the bearaches of the unseen buoys the between family and softens the sting of the death. He was the pillar of Spiritualism in that place and prime mover in the first great grove meeting held in that locality five years age. The writer of this spoke at the funeral.

#### Business Kotices.

Dr. Purce's Special Flavoring Extracts are the most natural flavors made, and in strength, quali. ty and quantity are unequalled.

J. V. MANSFIELD, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 5 cent stamps, Register your letters. \$4-15-25-14

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 12 and three 3. cent postage stamps. Money refunded if not an-

Dr. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Solle and Washington Sts., examines disease Clairvoyantly; adjusts Flastic Trusses for the cure of Hernia, and furnishes them to order. See his advortisement in another column.

Aux lady or gentleman who will give Dr. Price's Unique Persumes a trial, will find that no perfumes in this or any other country can compare with them. They are exquisite.

SPENCE'S Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 21 lff. SAPOMIVIDE, see advertisement on another page

81.75 Worth of the Latest and Choicest Music Given Awax.—Read the great offer made by the Turner Manufacturing Company, the agents of the wonderful Mason's chart. This invention has received the warmest praise from the highest musical authority. It teaches plane and organ playing in one day. A child can understand it. In order to increase their sales at once they make this bona fide offer to our and scribers. The music is worth \$1.75 alone.—Editor Congregationalist

Ir you desire your food to be palatable, enjoyable and digestible, use Dr. Price's Cream Baking Powder. It is not adulterated.

Dr. G. E. Rosens, practical, scientific, vitapathic, electrician and vital magnetic physician, is meeting with great success, and has no peer in the treatment of catarrh, throat, lung and chest the treatment of catarrh, throat, lung and enest afflictions, dyspepsia, scrofula, rheumatism, paralysis, mental and nervous prostration, general debility,—cancers,—tumors. Cancers and tumors eured without using the knife or caustic, and without drawing blood, with very little or no pain. Turkish, electro-thermal, magnetic, sulphur and fruit baths, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all ague rein relieved instantiv.

all acute pain relieved instantly.

Traveling in Ohio at present. Address in care of the Religio-Philosophical Journal Office.

Consumption Curry.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy; for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it this recipe, with full directions for preparing and using in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherer, 149 Powers' Block, Rochester, N. Y.

Du J. A. Claux, Electropathics, 197 South Clark treet, Chicago, has had twenty years' practice, and refers to many of the first families in this cits, whose names will be furnished on applica-tion. 24-6-24.

A Topacco Antidore, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

Mrs. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty 24-12tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23.10.25 9.

THE WONDERFUL HEALER AND CLAIRVOYANT, MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United

States and Canadas. Circular containing testimonials and system of practice, sent free on application.

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OPIUM AND MORPHINE HABIT cared in from 0 to 20 days. Palaless and hormless. No see required unless a curo is perfected. Address J. L. STEPHENS, M. D.

11 Lincoln Ave , Chicago Office hours, 12 to 2 P. M., 6 to 8 F. M.

This book needs no Endorsement. - Dr. Palues. This book needs no Endorsement.—De. Painer.

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DR. MARCHES DAVIN

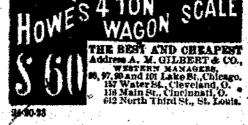
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In this new volume the Popular Author of Night Scenes
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cloquence the events of Secred Truth, and addistrest testimony
to the beauty, pathos and sublimity of the Stories of the Bible.

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THIS IS THE HIGHEST GRADE AND FINEST QUALITY OF STARCH MANUFACTURED.

THE MOST WONDERFUL INVENTION OF ANY AGE IS MASON'S CHART. Would you not like to glay upon the Prace or the Green! This most elegant o learned in one day. This is no humbur, the highest Musical week the highest Musical week the highest with all the case and expections of shoots of shoots. Nature is circular, it is a Machine which the case and expections of shoots of shoots. Nature is circular, it is a Machine which the over the keys, changing its position for things of the shoots of shoots, and the shoots of shoots are condensed by the shoot of place you hands. It is as shoots as the alphabet—as easy to understand as a child's story had condensed in the testiment of some or organization of Organic or of the organization of the organiza

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HOW TO GET LEAN



# WITHOUT STARVATION

A moderate amount of fat is a sign of good health, but in excess, this substance becomes not only burdensome and misiphity, but a real and serious exit. "Carpulence is not only a disease itself, but the harbinger of others," wrote Hippacrates two thousand years ago. It has been considered in all ages and by nearly all people, even among savages, as a great misfortune.

The Consequences of obesity are often more serious than is generally supposed. The deposition of fat in the subcutaneous cellular dissue is often so excessive that the sim becomes thickened and distended and the circumference of the body is coormone.

Esches the thick accumulations of fat in the subcutaneous thesic, and in the interstices of the muscles, the MEDIASTINIM, the PERICABRICM (the sac inclusing the heart, the MESIATERY (the membrane which supports the intestines), and the OMENTIM, become the seats of immense depositions of fat, which mechanically oppriess the adjacent organs, thereby producing dyspaces seburitiess of breathy, and disturbances in the circulation, characterized by polynitation of the heart, fainting, determination of blood to the brain, derangements of the stomach, liver, kidneys, uterne, etc. Unless vigorous and persistent measures be employed to prevent this eneronchment on the functions of the various internal and important organs. The mast necessarily be abridged by the development of fatal diseases.

In consequence of the congestion of the stomach, the patient becomes dyspeptic, and is tornented with flatulency, activity of the cranium is the only part of the body that escapes an adpose deposition, and this exemption exposes the brain to great danger. The impediments to a free circulation of the blood, and the increased pressure of the masses of fat throughout the system on the blood towessels, produces a determination of the men-tal and physical functions, and not infrequently, apositive, and the producent of the part and provent the producent of the blood, and the increased pressure of the masses of fat throughout

blexy.

Obesity is undoubtedly a not infrequent cause of fatty degeneration of the heart and liver. Speaking of the heart, a late author says: "Some of the instances of sudden death of fat people may be reasonably ascribed to a rapture of the organ in this weakened state." Obese persons have a small, seeble, and easily compressible take.

Obese persons have a small, feeble, and easily compressible pairse.

The Trentment of obesity has hitherto rested on no sure hasis. Looking back over the list of agents reconnected we find bleeding; leedles; prolonged bistering; vegetable diet with vinegar; acids, except nitrie and phosphoric; hot baths; sait water baths; occasional starvation; scarifications; salvations; the induction of grief and anxiety; purgatives; issues; pricking the fiesh with needles; walking with naked feet; and removal of expherant fatty flesse with the scalpel. In the light of modern schence, this catalogue is siraply reduciones. How to reduce flesh is a subject which, from time immemorial, has engaged the attention of physicians and savants.

Through the study of physiological chemistry, a specific has at length been discovered, which, from the study of physiological chemistry. ANTI-FAT.

In placing this remedy become the matter of the discoverer, has been called ALLAN'S ANTI-FAT.

In placing this remedy become the matter of the discoverer, has been called acids.



the name of the discoverer, has been called Allan's Anti-Fat, the heen called Allan's Anti-Fat, the profile as a Positive cure for classiv, we do so knowing its ability to oute, as attested by hundreds of testimonials, of which the following from a kidy in Colombias, Ohio, is a sample: "Gentlemen:—Your Anti-Fat was daly received. I took it according to directions and it reduced me five pounds. I was so elated over the result that I immediately sent to ACKERMAN's drug-store for the second bottle." Another, a physician, writing for a particular to 192 pounds, and there is a general improvement in health." A gentleman writing from Hoston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter nounds." The well-known Wholesale Drug-gists, SMTH, Doulfritz & Smith, of Boston, Mass., write, under date of May 7th, 1878, as follows: "Allan's Anti-Fat reduced a kidy in our city seven pointeds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced a kidy in our city seven pointeds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced a kidy in our city seven pointeds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat is reduced a kidy in our city seven pointeds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat is reduced a kidy in our city seven pointeds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat is reduced in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat is come and the late of the creeks of Allan's anti-Fat in the Anti-Fat paid the desired effect, reducing the fat from two to five pointeds a week until I had lost twenty-five pounds. I inope nove to regain what I have lost."

A Physician writing of the effects of Anti-Fat is the Anti-Fat but in the ordinary diet. I have allowed my particulate in the ordinary diet. I have allowed my particulate in the ordinary diet. I have allowed my particulate in the men'ed and alcoholic drinks, and advisin

exercise freely." He continues: "The greatest disiculty that I have experienced in treating patients with
it has arisen from their indisposition to continue its
it has arisen from their indisposition to continue its
it has arisen from their indisposition to continue its
it has arisen from their indisposition to continue its
it has an adipose its me to test its merits. They seem to
lidink that adipose its me, which they have been accumulating for years, ought to be removed in a few days or
weeks, and although in a few cases the Anti-Fat seems
to take effect at once, yet, in the majority of cases
that I have treated, three or four indities were employed before I could notice any distinution of weight;
then, all at once, the reduction commenced and continued at the rate of from two to four pounds a yeek,
until in one case twenty-five pounds, and in another as
many as thirty-five pounds, were lost." He father
says, "I think you should advise your patients that
they are likely to see very little effect from the first one
or two bottles, and that even four or live may be taken
before the fat will begin to melt away." The some gentieman says, "After using the Anti-Fat some time, the
patient feels lighter and more active, the stomach acts
with more rapidity, and the apposite improves. Fullness and weight in the region of the stomach for low
head or face while digestion is going on." Another
physician who was furnished with a supply of AntiFat, to test its virtues, reports that, "It is not until
after two or three weeks use that we begin to see tunch
effect from it in reducing flesh. Then careful observation discloses the fact that the system is undergoing a
slight change. Its offects now become more and more
manifest. I advise those to whom I recommend it to
be patient and persevere in its use. It has never yet
fatled or disoppointed the faithful." Speaking of the
effect from it in reducing desh. Then careful observation discloses the fact that the system is undergoing a
slight change. Its offers now

I noticed ecorcely any change, but at the end of ore month 1 had lost three pounds, and in another week two pounds more, at which time I discontinued its use, not teeling any inconvenience from my slight corpulency. We might go on and ghote hundreds of similar expressions from those who have used this positive remedy for corpulency and bear testimony of its wonderful power over this condition of the system.

This specific remedy is composed of purely vegetable ingredients, to Penerscrit. Hankiless, and will occussion no discomfort. It greatly alos digestion and is a most excellent remedy to dyspepsia.

Since writing our first little drentar treatise upon the subject of Coopulency, many hundreds of cacas have come under our personal observation, and in all good results have followed the use of the Anti-Fat. In ho case has any unpleasant or laturious effect been produced. Insicad of regarding obesity as an amornual condition, many people have erroneously considered it as an evidence of health, and any agent that reduces in the theorems at once suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, and any agent that reduces in the theorems at once suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, it is not surprisely that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulancy would prove injurious to the health. Reasoning, however, from the cational basis, that an undue deposition of fat, constituting obesity, is not a healthy but a morable candition, it is quite is natural for us to arrive a morable candition, it is quite is natural for us to arrive a the opposite conclusion, which is sustained by experience and observation, t.c., that the reduction of a fat, a consisting of the fat is removed will the skin not he write and of the fat is removed will the skin not he will be presented by those who desire to know if the Anti-Fat is

BOTANIC MEDICINE CO., PROPER. Buddo, N. Y.

24-20

# Poices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### How Shull We Be Like Jesus?

Go out into all the country, Comfort the sick and the sad, Visit the widow and orphan, With some gift to make them glad.

Ga to the secret asylums, Of sorrow, sin and distress. In faith make your humble offring, And He will be there to bless.

To the darkest dangeons hasten, Your sympathies there employ: The guilty are not so hardened, But charity gives them joy.

Upliff the wretched and failen, The weary, wounded and sore, Blad up the heart that is broken, With the sweetest balm from your store.

Go to the poverty-stricken, With the bread and waters of life, And there the Christ owngel. Bo with you to still each stelfo.

As ye would be sided by others, So do yo even the some, Reach down to the erring and outcast, And Jones' teaching maintain.

Go into the highways and hedges, With tidings of truth and love, Call beek the poor prodigal wanderers, To their own birth-right above.

To the home of the happy and boly, Abode of the just and the pure, . Es flaviors like desus the lowly And God's approbation incure.

-Julia H. Johnson.

#### Berk Scances.

The edvantages 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 subjeet, we have addressed lefters 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 prict the answers, and finally classify the reouit 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 seances (1) in so far as they beer upon the scientific expesition of spirit phonomene; (2) in so far as they effect the morale

AN WER BY DR. J. M. P EDLES.

Your inquiry relative to my opinion of dark seances and their veneral effect upon Spiritualism, is on inquiry of someontous import. I approach the answer with some considerable hesitancy, because both the mental and physical sciences, if not in embryo, are at best but wearing their swaddling

It is goverally considered that light is positive, and darkness negative. It is ertain that as a po-tential force, it promotes or retards chemical ac-Wherever there is light, there is a vibratory motion of stome; and molecules. It strangely affects some medicines—intensifies the special activities of animalcules, and influences all fine float. ing particles of substance. Accordingly, since light is such a potent agent, it is advisable, speak-ing in general terms, that scances be held in a modified or standard light. This will tend to promote possivity and receptivity. They should also be held with regularity, and he so far poised upon a religious basis as to have spiritual readings and an invocation or prayer at the commence ment of the sitting.

Totally dark circles for the advancement of science, and for the purpose of showing the marvelous power that spirits can exercise over material things, are justifiable; and at these circles the me-dium should be no traveling money catcher, but should be known to be honest and upright, and every way honorable, and the sitters themselves should be solid, substantial, clear-headed men and women. This was the character of Wm. Crooke's

scances in London.

Meny diabolical things have heavenly labels, and much that passes for spiritual circles, is as far from the spiritual as the hells are from the heav-Considering the present status of the major ity of professional mediums who figure in pitchdark circles, and the excitable curiosity-hunters who frequent them, I am of the opinion that dark seances have been terribly damaging and detrimental to the diffusion of genuine Spiritualism. I go further; if there is anything that partakes of pandemonium, it is your average dark circles where twenty or thirty persons, some healthy and some diseased, stow themselves into a small, badly ventilated room, and then joining sweaty hands, "strike up," "John Brown's body lies mouldering

It is such promiseuous gatherings—such unspir-itual performances, with their attending gossip and gabble-that have driven thousands of good thoughtful, religious-minded people away from

Volumes might be filled with abuses connected with the circle-room. I attended a spiritual se-ance in London, where the scance was sandwiched between a costly dinner of meats, gravies and con-diments, and a hearty supper, besides the liquors, elgars and wines—the dinner was at 7 o'cleck and supper at 11 o'clock at night. Such séances had better be termed bachanalian feasts. They disgust me. They attract demoniac spirits. They are immoral! And they incline me to say what I have said before, that our Spiritualism needs cul-turing and spiritualizing. There has been too much indifferent physical phenomena, and too little practical philosophy—too much gaping after wonders—too much see sing for tests. If tests are really needed they will come through the trance and clairvoyance—come unexpected, uncalled for and such tests are far the most valuable. But there is something superior to tests-superior to any and all physical phenomena: Personal spiritual of growth growth up into that spiritual condition-up into that heavenly state of thought, word and deed that enables one to consciously sense the presence of the angels, and walk in the nowness of the resurrection life. Permit me to close in the words of the gifted A. J. Davis. This seer, after saying that Spiritualism has evolved nothing new in ethics or morals, exclusively its

"Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidences of personal immortality. As soon as you receive such essential evidence, that the doc trine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative eviden ces to the neglect of important work in other di-

It is infinitely better to feed poor, ghostly stary ing children—better to educate the ignorant—re-form the erring—rescue the inchriste—encourage the desponding and brush away the weeper's tears —than to sit in darkness breathing foul air, and gaze and watch for the appearances of physical phenomens. I write thus plainly because I am a Spiritualist, because I have and will defend all genuine mediums, and because I desire in my very heart of hearts the diffusion and prosperity of a true, rational and religious Spiritualism, Hammonton, N. J.

and I have been confirmed in the truth of the Spiritual philosophy nearly the whole of that time.—
My experiences are, that the effect of dark circles depends upon the common sense of the investigator. I are disposed to rises dark stances as of an inferior grade of Spiritual manifestations, but not necessarily immoral.

ANSWER PROM DR. J. E. BAILEY.

Seventeen years of investigation through numer-ous sources, and in nearly all phases, both with pro-fessional and home mediums, in hundreds of households of the twenty states traversed in the work, has matured the conviction that dark circles are productive of more harm than good, to either the scientific exposition or the morale of Spiritualism. That there are phases of spirit phenomena which can be more fully culminated in the dark than in the light, I concede; but the few exceptions are only useful to a super-scientific investigation of the occult forces of nature and the power of mind to control and direct them. And satisfactory— much less scientific, results in such investigations, can obtain only when two or three individuals shall be involved, with all other conditions of a nature to preclude mistake by the then active, ob-

serving and recording senses.

If the forgoing conclusions are correct, it logically follows: That a satisfactory scientific expension of spirit phenomena can little obtain in through and by dark scances, for they are of such configurations and the forgoing and the senses. extraordinary nature as to prevent acceptance, only by reason of positive convictions of reality, as the result of complete satisfaction of the consciousness, by demonstration that leaves no point of doubt.

doubt.
It would seem apparent, that such results can not obtain in dark scances, of general attendance, where faith must largely supply the necessary lack of certainty. Whatever rests on faith, in the smallest degree, can not bear the fruit of scientific certainty. It will, therefore, be readily perceived that dark scances can be of no practical use, if, indeed they are not a positive harm to the scientific deed, they are not a positive harm to the scientific cad, hence, real exposition of spirit phenomena. A phenomenon satisfactorily cognized in the full light, settles, for all time, the issues legitmately involved in it, with every rational and logically the well-till mind, while consisted members tiling.

thoughtful mind; while repeated manifestations, involving faith, even "as a grain of mustard seed." subjects the observer to relapse of skepticism. Hence so many back-sliding and lukewarm Spirit

The effect of dark scances upon the morale of Spiritualism, may be largely deduced from the foregoing consideration of the subject. But let us add: That the dark scance opens the door to the play of the dark department or the lower pas-sions of human nature, permitting through the magnetic vibrations between individuals a more active contact, and thus enabling, to an extent not possible in the light, the gross andpositive, to gradually—sometimes quickly immerse the negaive, in the desire and will of whatever ruling pas-

sion and purpose may be dominant.

And the opponents of Spiritualism are, by the dark scance, furnished with ammunition of offensive warfare upon the animus of the work, there-by weakening public interest and confidence, and thus injuring the moral force of its glorious, an-

These considerations, of seeming obvious import, might be enlarged and illustrated, as, perhaps, their importance demands, but your limited space admonishes the closing of this already lengthy response. Let us hope that the consideration of this important subject, induced by your timely circular, may incite healthy thought, kind discussion and life giving fruit, to the cause you so ably and nobly represent.

#### Southern Notes.

BY CAPT. H. H. DROWN.

From Hempstead to Benham, Texas, we pass through the garden of the State, I am told. It is eald that the county produces the largest amount of cotton of any in the State. The lands are well cultivated and crops all looked finely. Benham is a fewn of 3,000, very pleasantly located and very prosperous. The Spiritualists are few, but earnest and active. They have a fine circulating library that is productive of much good, and by it are teaching other communities how to work for the cause in a simple but effective way. is formed of all the Liberals and Spiritualists that will unite with it from a large section of surrounding country. The library is kept in the store of Mr. S. F. Norton, one of the most enterprising of Benham's merchants, and an earnest worker in the cause. Here I found all our standard literature, showing marks of good and constant use, and all the later publications from the Religio-Perlo-SOPHICAL PUBLISHING HOUSE and the Benner of

We had the Opera House for Saturday evening and Sunday, and considering the threatening aspect of the weather good houses. We have very pleasant memories of this beautiful city.

Houston, the second city of importance in the State, gave us a grand reception. here are no weak kneed set, but firm, positive and aggressive, and, knowing their rights, dare main-tain them, and with such assistance there could only be success. It is a thriving city of 25,000, and progress enough to sustain a good Liberal speak-er, if a combined effort could be made. I think I never was in a place where I would so like to see settled some free-thinking man, over a society, for from this point as a center would radiate free thought over the conservative portion of the State: that is, the Southeastern, it being strongly Catholic. An effort in this direction would prove

We gave five lectures in Guinswald Hall, which were well attended, despite many counter attractions. To Mr. Charles Duyer, Secretary of the State Association, Judge J. L. McDonaid, and others, who sustained them, our success is due. Mrs. McDonald is a healer of great power and

has been meeting for years with good success, both at home and abroad, and is devoting her time entirely to the cause. We met her at Hempstead, where her success was excellent.

By invitation of Mr. Edward Bremond, superin-

tendent, we had a fine ride over his father's new narrow gauge railroad, now completed for about tifty miles, but ultimately to connect Houston with Marshall and thus become a direct route from the North to this part of the State. It passes through a fertile section, with as yet, scarcely o

From Houston to Galveston, the country is most one continuous prairie, where we saw for the first time the Texas herds. Here was feeding that delicious beef, such as we have feasted ou since we entered the State and we never before had its equal.

Galveston was to us a cool resting place after the heat of the interior, and the invigorating sea breezes "laden with the odor of brine from the marshes," renewed our strength and litted us for a campaign with the hard elements that pervade the city. We never before met such hard condithe city. We never before met, such hard condi-tions. The city is extremely Catholic, and this is had enough, but with this goes a grasping money spirit and an indifference to mental and spiritual growth. Monopoly, fostered by the church, is the tendency of everything. Only one dally paper in this city of 30,000; this is the Galveston Daily News. Others have started but have been crushed out by the above powerful firm. The controlling influence in this paper is Catholic, so that the Liberal element gets no show. The only notice our lectures received were the advertisements, which were well paid for. Amidst this element, and with many discouragements that would long ago have broken up other secieties, has flourished the "Galveston Spiritual Society." They have a convenient little hall, comfortably seated and tastefully decorated. Mrs. S. A. Talbot speaks for them every Sunday, and Thursday evenings a conference is held.— Much credit is due all concerned for maintaining this, the one green spot, alive in the city. To Mr. H. A. Moore, Judge Talbot and Mrs T. A. Lang, mainiv our success is due. Commencing under discouragements, we at last won recognition, and carry with us happy anticipations of a return by

While we were in Galveston, Mrs. Talhot made s three week's visit to Shreveport, La., and spoke

with good satisfaction for the society there. Our route to New Orleans was across the gulf in the fine Morgan steamer, St. Mary. The weather was fine, sea calm and the trip delightful, and well rested we arrived ready for our work in the metropolis of the South. The Journal readers have had reports often from here, so I'll say little.

There will soon be a legal charter and, with the present feeling, a determined effort in the fall to put Spiritualism upon a firmer public foundation in that city than ever before. Conference meetings are to be held every Sunday morning during the warm weather and early in the fall our prominant Leathers will be collected to minister to nent lecturers will be collected to minister to them. As Mr. Vandercook and myself intend to pass late fall and winter in the South, we anticipate a pleasant sojourn among them for a time.

During our trip in the South we have uniformly met with a kind and courteous treatment, from all To the railroad companies, and especially the Texas Pacific, and Texas Central and to the Morgan and Rad River Steamer Lines, we are judebted for favors shown in special rates. The press has been

generous in its notices. We now turn our steps Northward, proud of our success, prouder of our country, and prouder still of the liberal spirit we have found everywhere on the trip. Our hopes of the future are brighter than ever before, because we have measured the hearts of the people in this region and we know them to be

Shroveport, La.

#### "Mediumship and Morality."

EDITOR JOURNAL:-I police in your paper of June 20th a criticism by a correspondent upon some observations of mine under the above headsome observations of mine thater the notive heading, published in the Bunner of Light. I regret to see that your edgrespondent found it necessary to his purpose to misstate my positions and grossly misconstrue my meaning. Had my article referred to, appeared in your Jounnal, it would have been quite unnecessary that I should take any notice of these misrepresentations. Controversy with a person capable of such unfairness is useless. But I would like to say briefly, if you will kindly allow me the space, to such of your readers as may feel an interest in the matter, but have not read the

articles in question:
1st. That I did not attempt "an exhaustive discussion of the subject," but expressly said the con-

trary.
2d. I did not as alleged, assume any "premises as the utmost boundary of our knowledge of me-diumship —nothing of the kind. Ed. I did not "proceed to reason from" the stand-point indicated, or any other, "in extenuation of the rascally frauds perpetrated by dishonest and immoral mediums," etc., but only in favor of trac-

ing such frauds to their re Isources.

4th. I said nothing whatever against the application of "scientific tests;" on the contrary, am, and always have been, in favor of such tests, but would have them truly scientific, not the invention of ignorance and conceit.

5th. I did not apply the term "positive scents" (in the production of fraud) to "persons who would use all their senses and power of mind to arrive at the exact truth;" but said that "pretended but prejudiced investigators" are liable to become such agents by the action of psychical force.

6th. I did not "plead for charity for fraudulent practices," nor "in extenuation of fraud," but for charity, caution and justice in determining who are the really responsible parties.

7th. I disavow each and all of the other unseem-ly things which this correspondent has laid to my charge, and submit that my endeavor was to make a just and conscientious presentation of the case, solely in the interests of truth and justice. If it be true that "every fraud in the land will

If it be true that "every fraud in the land will thank me," it is only for the same reason that every rogue may be thankful to an upright judge who adheres to the principle that no one should be condemned until proven guilty.

Permit me to add that possibly this correspondent may have supposed I was writing with special reference to the controversy which has recently sprang up in Chicago, in which he appears to have taken an active part; hence he may have been led to put upon my language an interpretation not intended by me. If so, he was laboring tion not intended by me. If so, he was laboring under a mistake. The articles referred to were written before that controversy had become developed, so far as I was aware. In fact, the main positions assumed by me were put in writing several years since, as the result of a careful study of the matter discussed. I have since seen no reason

to change them, but much in corroboration. In conclusion, Mr. Editor, would it not be well Editionalists, who may non important matters, or suppose they do (for differonces are often more in appearance than in reality), to avoid copying the coarse manners of sectari-cu bigots and political partizans? Misrepresentations, false imputations, offensive personalities, etc., do not seem the best means of advancing the truth. A resort to them, in behalf of any cause, seems a betrayal of conscious weakness. Courtesy, with scrupulous fairness in representing all opponents, are more likely to win, and to promote unity of opinion and of purpose.

A. E. NEWYON,

# Civilization and the Charch.

Hudson Tuttle's "Career of Religious Ideas," recently republished by Mr. Bennett, is a mine of wisdom, knowledge and truth. We may not always give entire assent to his opinion; he may sometimes express himself, to our minds, a little too strongly, but the facts of the book are true, and truth is what we seek. Here is one sentence

which is emphatically true:
"It is interesting to trace the progress of ideas, and the slow yielding of the interpretation of the Bible. From the dawn of science to the present a constant battle has been waged. Every new truth is fought to the death, and when the church finds t cannot withstand it, it turns and claims it for

its own."

How true are these last words! The church is now creeping on towards the truths of Spiritualism. Every now and then comes bravely forth some earnest man, who, like the Rev. Mr. Thomas says honestly what he thinks about spirit communion and other kindred subjects, and after a while the church will claim that she always believed and taught it, just as she now claims to be the founder and conservator of modern civilization, when the truth is that she has "fought to the death" every new fundamental advance in science, and has striven to strangle the new truth in its

birth. Mr. Tuttle says:
"Christianity has the effrontery to raise its voice and claim itself the cause of civilization The method it has pursued in advancing knowledge is unique. It was by substituting a blind faith in the place of reason, creeds and dogmas in the place of knowledge, miracle in the place of law. It was by silencing Kepler, burning Giordino Bruno, imprisoning Galileo, opposing its flat earth to the schemes of Columbus, excommunicat-ing the sciences and throwing them out of the schools it carefully controlled. Outside the church, despite its influence, with social ostracism and death suspended over them, daring students explored the secrets of nature; in seclusion others pursued philosophy; others in the arena of politics studied national polity. By the concentration of all the nations were forced onward, dragging this dead weight of creeds and dogmas which now claim to be the cause of the civilization attained. As well might it be claimed for a millstone suspended to the neck of a strong swimmer, because he sustained himself despite the weight, that it sustained

and preserved his life." These words, dear brother editor, may be familiar to those of your readers who have studied the works of Hudson Tuttle, but there may be others who need to be told the truth about the monstrous assumptions of modern Christianity, and thus placed upon their guard. I have the weekly reading of the New York Churchman, the principal Episcopal journal of this country, and I am sometimes amused at the contradictions found in its pages. And even that conservative sheet some times gives a little squint towards the truths of Spiritualism, as the following extract shows. It is from an article signed Delta," and runs thus:

"Your correspondent, 'B. T. U. M.,' thinks Bishop Doane has 'mide a lapsus peans' in saying that the risen body of our Lord'passed through the clos-ed doors, as through the unmoved stone,' on the morning of the resurrection. He evidently takes it for granted that the stone was rolled away when our Lord rose; but this is by no means nec-essary. The two events were doubtless separated in point of time by several hours, the resurrection occurring first. The removal of the stone was in consequence of the resurrection, not vice series. Certainly the stone was not rolled away to give our Lord's body egress from the tomb. His risen Answer from john w. medonald,

I have been investigating Spiritualism for micro than twenty-five years, with good opportunities,

Society while I was there made its organization body was no longer a natural, but a piritual body more perfect. Several members of the Board, not (our italies), and having the powers and proper in full sympathy with it, dropped out, and others, ites of a spirit, the stone could have persed through progressive and harmonious, supplied their place.

miles of solid rock as readily as through the air."

If this is not a squinting towards Spiritualism, what is it?

MARY D. SHINDLER. Nacogdoches, Texas.

#### Materialism.

#### The Pagan Creed of Death.

There is nothing new under the sun. The philosophy of the present-day rationalists and skepties was entirely anticipated by the old Roman, Lucretius; and Froude, in reproducing it, declares that it was also the creed of Cicero, Julius Cosar, and Tacitus. We copy it as a historical curiosity, to show that, with all their ingenuity, modern materialists have not succeeded in giving us anything better or radically different:

Death is nothing, for where death is we are not. Before we we were begotten, Empires were con-vulsed; provinces were wasted with fire and sword; nations were sunk in wretchedness. We know nothing of these calamities. They touched us not. We could suffer nothing, for we were not. As it was before we began to live, so it will be again when we have ceased to live. Storms may roll over the earth, land may be mixed with sea and sea with sky. We shall know nothing of it. The substance of our bodies will be in other forms, with other couls attached to them. New beings will be recommended to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country into existence to live and was sufficient to the country of the country o will have come into existence, to live and pass away as we did. But those beings will not be us. The continuity once broken is broken forever. We shudder when we look upon a corpse. We imagine that when our bodies are corrupting we shall be in some way present and conscious of our own decay. It is not so. Our bodies will decay, but we shall not be present. We shall not be any more. We shall not be any more. We shall not be any more says, "must I leave my wife and children and my pleasant home? Must all be taken from me?" They will not be taken from you, for you will have no being. You will not miss them. You will know no recrets or vain longings for what is gone. Your friends will lament for you. You will not lament for them. You will be in peace. "Why, then, unhappy mortals," says Lucretius to the vain complainers; "why do you grieve? Why cry out death? Has your life been happy, the banquet is over; you have taken your fill; depart and be thankful. Have you been unfortunate, has life brought you serrow and pale why wish for more brought you sorrow and paln, why wish for more of it? Life and sorrow end together. Would you live forever? The terms of human existence do not alter. Had you a thousand lives they could bring you nothing new. You would but tread again the same circle. As it has been with you, so it would be, though you could repeat the process to eternity. This is nature's sentence, and who shall gainsay her? Dry your tears. Peace with your idle whines. Use your time wisely while it is yours. A little space and it will be goue. The ages before you were born are a mirror in which you can read the ages to come. The past has no terrors in it. The future has none, unless you create them for yourself. Real, indeed, they you create them for yourself. Real, indeed, they are to you as long as you anticipate them. Tityus and Sisyphos, Cerberus, and the furles! the thought of these will cause you agony as long as you believe in them. Know these spectres for what they are,—the offspring of your own fears,—and be at rest. Who and what are you that you dream of immertality? Wiser and nobler men than you will ever be, have lived and are gone. Accept your fate. There is no remedy."—Ez,

#### Father John Pierpont.

I was very glad to see in the Journax of June 15th, that Hudson Tuttle felt it in his heart to give to your readers the biographical sketch of Father John Pierpont, I was present at the National Convention in Philadelphia and Providence, and as the grand, old man stood upon the platform he seemed like a patriarch from the Spirif-world; and I felt like kneeling at his feet to receive his blessing How prophetic his retiring address at Providence. His words of instruction and cheering encouragement, "to stand up for the truth," fell like "apples of gold" upon the great assem-blage. In closing he said: "This is probably the last time I shall address you in the form." Six days from that time he stepped across the mystic river and his prophecy was verified

He was invited by the Committee to recite a

poem before the convention and he gave the "Temperance Song," as published in the Journal. It was also sung before the convention by some gentiemen and ladies, who very kindly volunteered their services. When I was elected to succeed Father Pierpont, as President of the Providence Convention, my heart almost sank within me, in view of an attempt to fill the place that had been hallowed by his saintly presence. With me there has ever been a sad thought connected with his departure to the "home of the blessed," in Spirit-land and that is, that during his short illness no one in spiritual sympathy with him, or who was endowed with Spiritual healing, was even allowed to "touch the hem of his garment." Among all the able speakers and advocates of the glorious gospel of Spiritualism, in Massachusetts, no one was in vited to stand between the coffin and the grave, and speak consolation and hope to the living. A conservative and strictly denominational Unitari an was invited to conduct the funeral services have been informed that the last sickness and funeral of Professor Hare, who passed away several years ago, were accompanied by the same sad and unjust circumstance. For one, I protest against such a violation of prooriety, justice and decency. Suppose relatives are bigoted opposers? should they not have some respect and consideration for the former known religious views and cherished faith of the departed? I have known instances where the direct and explicit requests of parents have been disregarded with shameless indifference by children. Such things are a disgrace to hu-manity, even if they are done in the name of relig-ion. I think the dead have rights that the living are bound to respect.

NEWMAN WEEKS. Rutland, Vt.

# Skepticism-Its Self-Limiting Power.

It is a mistake to consider infidelity as always a willful iniquity; it may be mainly or wholly a mental infirmity. It may be falseness of view, arising from unfortunate temperament, or from ignorance, or from ill-digested reaction from exaggerated statements of truth. But however honestly held, unbelief in the fundamental or organic facts of spiritual life is a disorder that impairs the integrity of the life, and is self-limited. The great systems of false belief have shown themselves to be at variance with the ideas that are inwrought into the eternal plan of the universe. As they have developed, they have made clear their unnaturalness, and evolved a self-destructive energy that has finished them. In the long run they play themselves out. They may reappear again in various forms, but as soon as they have time to again develon their innate antagonism to the deepest needs instincts, and aspirations of the race, they are again destroyed. The history of human thought abundantly proves the curious fact that a had sys-tem of belief commits unconscious suicide. It dies of a paralysis produced by the vice of its own false ideas.

But while every so-called system of untruth is transient, and certain to pass away, it may wreck many lives while in the ascendency. The freshet of an hour may drown a man as effectually as an ocean that submerges a continent for centuries.— We must work diligently to save men from the benumbing, dwarfing, deadening power of false ideas. But let us never be alarmed lest any form of un-belief is in dauger-of capturing the world, for the life that is in it, is death, and every element of its development is self-destructive.

# Charmed by a Snake.

Pat. McGarthy, who lives in Anderson county, about four miles from Lawrenceburg, was a badly scared Irishman. He was sitting in his porch one day last week, when his little child, about lifteen months old, crawled out to a rose bush, and bending down, appeared to be intent upon some object underneath it. He called the child several times, but it made no response and did not move. This so astonished him that he went to the bush, and, peering in, saw the child's head within two inches of the head of an enormous snake, which had coiled about the root. He seized the little one

and ran with it into the house. It appeared perfeetly helpless, and Pat. was so frightened that he was almost as helpless as the child. Upon returning to the bush, which was the rose known as the sweet briar or wild egiantine, and which grew low to the ground, the snake had disappeared. Fo avoid a recurrence, however, eat, grubbed up the bush and turned his hogs in the yard. He is now a firm believer in the "power of the serpent," Weekly (Columbia, Pa.) Courant.

J. Tyerman writes: I arrived here safe on the 19th ult., after a very pleasant voyage from Australia, which considerably improved my health. Australia, which considerably improved my health. I need hardly tell you that I was glad to see land once more, and especially America, the country I have long wished to behold. As we passed through the "Golden Gate" of California, and the city of San Francisco opened to our view as we steamed up the harbor, my heart heaved with gratifude, and the vision of years began to be realized. On stepping ashore, I silently thanked God and my spirit friends, and breathed out a prayer that the objects of my visit might at least in some that the objects of my visit might at least in some measure be realized. I have been kindly received by Mrs. Matthews, president of the local society of Spiritualists; Mr. Allan, secretary; Mr. Mayo, treasurer; Mr. and Mrs. Snow; Mr. Matthews; Mr. Rhider and others. I arranged with the society to occupy its platform for awhite, and have spoken on it the last two Sundays. My plan is to stay in California for a few weeks, and then work my way towards the Eastern states as autumn approaches. I hope to be able to break the over-land journey by staying a short time to lecture at places on or near the line, and therefore I shall he happy to hear from friends in places on the way, where it is thought a lecture or two on Spiritualism or Free thought would be likely to take. I am prepared to lecture on the subjects mentioned in the letter which you kindly published on the 15th ult., and many others, and I trust I shall be accorded a fair hearing for what I have to say. I am the first Australian lecturer who has visited your country, and coming amongst you, my en-deavor will be not to interfere with the interests of other laborers in the field, but to work harmoniously with the Liberals generally, irrespective of the differences that may exist on many questions, and to do what I can to promote those objects which we all profess to have at heart. I therefore yenture to be speak for myself through your excellent paper, as I have done through your worthy contemporary, the *Banner of Light*, a share of that support, which the Spiritualists of America are so accustomed to render to the public advocate of the cause. I find there are many Spiritualists in San Francisco, but the majority of them stand aloof from each other, through various causes. The society includes some excellent persons; the lyceum is in a healthy condition; there are some fine mediums, who are doing much to spread the knowledge of spirit communion; and if all the Spiritualists of the place were united, they would make a powerful body. But, alas, they are noti When will they shake off indifference, become thoroughly imbued with the noble principles they profess, and combine their energies for the good of humanity? May the time soon come! Will friends address me for the present, care of Mr. H. Snow, 319 Kearney street, San Francisco, Cal.

Daniel Brown writes: There is a growing-feeling among Spiritualists that mediums should be true, and demonstrate that they can be trusted. Some, however, whose hearts are exceeding kind, if they are not in the right place, still think the re-hearsal of a test which was at one time satisfactory, should still continue to be so to those who have the medium's word for it that it was so then. Our good brother, Giles B. Stebbins, seems to have fallen into this error, while, at the same time, saying some excellent things in the Journal of July 6th, which I desire in a friendly spirit briefly to criti-

Now this reminds me of a story in one of the old school books where a traveler was preclaiming what wonderful leaps he had made in Rhodes. After listening patiently to his relation one of his auditors quietly observed that he could convince them sconer that his narrative was true by per-forming the same feat there; but he claimed he could only do it in Rhodes, where the conditions were so much more favorable.

"It seems to me this is just as you will always flud it with mediums who plead want of time for sub-mitting to reasonable and thorough tests, and who attempt to bolster themselves up by relating something done in Rhodes. They may set the credul-ous agape with wonder over their marvelens story, and satisfy those who are ready to believe evry, and satisfy those who are ready to believe ex-erything which purports to come from a spirit, taking the word of every professed medium for that, but the thinking, analytical, reasoning mind will not be satisfied with the has done upon a bare say-so, but will insist that "What has been done can be done again under like circumstances."

The detection of fraudulent practices among those who have heretofore been considered genu-ine mediums, demonstrates the necessity of true mediums insisting upon the most thorough test conditions at every sitting, for their own protec-tion, as well as for the good of Spirtiualism; and the sooner Spiritualists and mediums all arrive at this conclusion, and cease attempting to uphold fraudulent practices, or to aid in making fraud possible to be practiced, the sooner will pure Spiritualism prevail and command the universal respect of mankind.

P. R. Martin writes: Your paper as a weekly messenger to this place, receives a hearty wel-come: its lucid articles, glowing with gome of wit and wisdom, seem like a weekly feast after being starved on baser matter gleaned from the daily papers. There are many Spiritualists in this place, but like most others, prefer to let their progress be governed by the efforts of casual lecturers; hence the cause remains in a state of lethargy during the absence of those chance visitors. Our Children's Progressive Lyceum has died a natural death, for lack of support; yet I am sure that if the Spiritualists of this city were to put forth the energy comparative to their numbers, it would have been a huppy success, and a blessing to many a young attendant. There are not many medium's of note in this place, excepting a gentleman by the name of Isaac Whittaker. He, indeed, has performed some wonders in healing.

# Brief Mentions.

J. B. Tinklepaugh writes: The Journal is all that can be desired or expected.

O. G. Richards writes: I like your etyle of dealing with frauds and swindlers. Make it red hot for them, and all good and true Spiritualists will Clayton F. Woods writes: I think that the post-

umship, is a very honorable and praiseworthy one, and one that every true Spiritualist should in order to give Spiritualism its rightful character and influence. Mrs. Julia M. Carpenter, a medium well known in the East, writes: Please accept my heartfelt thanks for what I believe to be the true position

ion you have taken in regard to fraudulent medi-

you have taken in your work for Spiritualism: the advocacy of absolute honesty and purity of heart and life. H. Austia writes: All honor to you, Col. Bundy, in your straightforward, outspoken manner of dealing with those impostors who bring reproach

upon true Spiritualism I am becoming more convinced each week in our own circles, of the truth of spirit communion. C. H. Jewett writes: Take courage; the winds

of a steady and determined opposition to every species of fraud will finally blow down all the dighted and worm eaten fruit, and then will come the glorious harvest time, when each can ill up the granaries of the spirit with the true fruit of the tree of knowledge, which from Eve down has been the demand of every-human being.

William Skinner writes: I have subscribed sov. eral years for the Journal with much satisfaction, and never more so than under the present management. Its grand and advanced ideas should be read by many additional thousands to your already large list of subscribers. Humanity would thereby be much benefitted, and would at-tain a much higher order of sentiment for true de-

Life is full of beautiful things, beautiful thoughts and beautiful feelings; and it should be the aim of every one of us to add to and increase the general amount of these beautifuls.—Mrs. Elminz

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#### SOMETHING MORE ABOUT THE PICK ERING EXPOSURE.

The Pickering Statement.

From the Banner of Light. To the Editor of the Banner of Light:

It having been reported that Mrs. Pickering and myself have admitted that the materializations of spirit forms at her scances have been frauds, and that Mrs. P. confessed that she had in these matters deceived the people. I write this to inform you that all such reports are untrue, and that all similar reports relating to Mrs. P., her scances,

and myself, are equally so.
When we were at Mr. Goward's house in Lowell, a lady was also there who was very skeptical and made considerable talk concerning the manifestations, loudly avowing her total disbelief in them. This lady had free access to the room assigned to us, and made a great point in frequently announcing that Mrs. Pickering kept her trunk locked all the time. Why this lady was so often in our room, or why she was so familiar with the trunk as to be able to say that it was locked all the time, I am unable to decide. However, be the cause of her deep interest in the trunk what it might, and her repeated visits to our room in our absence made for whatever purpose best known to herself, Mrs. P. solemnly declares that the articles purporting to have been found and charged as being used by her in producing the part as being used by her in producing the manifestations she had never seen previous to their exhibition by those who claimed to

have found them. The scance at the home of Mr. Fletcher in Westford, last Wednesday evening, was given under test conditions, which if complied with as strictly by Mr. F. as by Mrs. P. would have proven most conclusively and satisfactorily to all the genuineness of the manifestations and the honesty of the medium. It was agreed and understood that the number of spectators should be limited to ten, and the seance was commenced with that number present, but while the scance was in progress Mr. F., unknown to myself. opened the door, and allowed several others to enter, so that for the remainder of the evening, in place of ten, there were about twenty present. Other violations of conditions were made; yet, not with standing these the manifestations were very good, and the result would have been accepted as favor-able to the medium, but for the presence of certain persons who were determined to

prove the whole thing a fraud. Previous to this scance Mrs. Pickering was taken in charge by a committee of ladies, who made a very thorough examination, and conducted her to the cabinet. After the séance she was again examined by the same ladies, and they reported that they could discover no change, except what to them appeared a different arrangement of underclothing. This simple matter was immediately proclaimed by those who were determined to look upon the whole affair as a piece of deception, to be proof that all that had transpired during the evening was the result of imposition. Yet to an honest person this conclusion would appear without any foundation, since forms that appeared were dressed in a prefusion of white, she having never, either at home or abroad, worn even 2 white underskirt while in the cabinet.

It has been stated that a quantity of tarlatan was found at a moment when Mrs. P. was endeavoring to conceal it; also that a false mustache was found. These statements are both untrue. Not a shred of tarlatan was seen by any person that evening, the nearest approach to it being a small piece of the netting that by some means came from that with which the medium was covered. A fixed determination existed there as at the Goward scance, to crush the medium, and it mattered not how far successful the manifestations might prove, how plain and indisputable might be the fact of materialization; every semblance of fair dealing was to be and was set aside.

The day before the scance, Mr. Fletcher wrote to the Lowell press, declaring the whole exhibition a fraud; yet at a seance held at Mr. Fletcher's, Mrs. Fletcher being under influence, said that "Bright Eyes," her spirit control. was present, and would show herself. During the evening she did show herself, and was weighed, her weight being different from that of Mrs. P. Mrs. Fletcher knows that he has seen lace dematerialize, and himself and others, parties of twenty or more, many of them not Spiritualists, but skeptics, have seen spirit forms appear, and, standing in front of the cab inet, dematerialize—not returning to the cabinet from which they came, but slowly vanishing directly before their fixed, scru-

tinizing gaze. You will remember that when the party from your office was at my house, Mrs. Rudd stated that she saw the spirit forms before they left the cabinet, and that you and others saw and recognized well-known friends. I have a written attestation to the genuineness of the manifestations, signed by the Gowards, the Fletchers, and other people of Lowell. All mediums who have had any knowledge of Mrs. P.'s scances have endors ed them as genuine. Mrs. Goward has stated that she has seen the materialized form of her son, and that nothing could ever con-

vince her to the contrary. There has never been a test condition proposed that Mrs. Pickering has not consented to. Herself and all hersurroundings have been always open to the most rigid examinations; and she asks now, whether, after all this, she is to be denounced or sustained.

She is now at her father's house in this place. Of course, as might be expected, affer the ordeal through which she has passed her health is not very good; but her faith and courage are good, and she is willing to continue in the work to do everything in her power with the aid of her spirit friends, to convince all honest people that materialization is a truth. What more can any medium do?

Very truly yours,

J. R. Pickering.

Laconia, N. H., June 28th, 1878. P.S.—This letter is fully endorsed by Mrs. Pickering. J. R. P. Pickering.

#### MR. FLETCHER RESPONDS. LOWELL, Mass., July 5, 1878.

Mr. EDITOR:—In reply to the above letter, I wish to say that both Pickering and his wife admitted many times on Wednesday night, June 26th, and Thursday, June 27th, to many different persons, that the manifestations were a fraud on the evening of June 26th. When asked by officer Harris, of June 20th. When asken by omcer Harris, "What he had to say now," he said, "It's a damn fraud." In my sitting room, when I accused him of fraud, he said, "That is true, it's a fraud to night, but no man is more surprised than I am. I thought it was all genuine, and Mr. Fietcher, you shall have every cent that was taken here in the morning; it? no more than right." I got it, and have paid it back to all who have called. Mrs. P. said in my parlor, "If you won't undress me further I will own up;" she said, "Part was fraud and part genuiue. When I first went into the business it was all genuine, but

when I found how much I could help I have sometimes done so." Being asked if she didn't put the things found in Mr. Goward's chimney there, she said, "I put part of them there, and part of them I did not." She said, "I am not a Spiritualist; I don't believe in spirit communion; I never said they were spirit forms; I never saw one, etc., etc. It spirit forms; I never saw one, etc., etc. It was not agreed that the scance at my house should consist of ten persons only. The following persons comprised the circle;—Mr. and Mrs. G. O. Byam, of Chelmsford, Mr. R. S. Stoddard, Miss Minnie L. Searle, Mr. F. L. Fletcher, my wife and myself of Westford, Z. Goward, Mr. and Mrs. Arthur Abbott of Lowell, all Spiritualists; Mr. Moses bott of Lowell, all Spiritualists; Mr. Moses Edwards, and Mrs. F. L. Fletcher, of West-ford, and Mr. Hurd of South Chelmsford, Mrs. John Whidden, of West Chehnsford, and Mr. Frank Wood of the Times, skeptics. After the scance commenced, Mr. Colby, of the Vox, Deputy Marshal Favor and officer Harris, of Lowell, were admitted also. Mr. F. Goward was in the entry looking into the room. Mr. P. knew that Mr. Colby was to be admitted if he came. You will observe that the circle originally consisted of fifteen persons, and it is only necessary to say that Pickering seated them himself, and found no fault with the number. He says, "Yet notwithstanding these, the manifestations were very good," etc., etc. It is only necessary to say that as a fraud the manifestations were first-class, and can't be improved upon. On the night in question Mrs. P. had on a white skirt, chemise and drawers, as both the ladies (Mrs. Abbott and Mrs. F. L. Fletcher) will swear, and that after the scance that her chemise was found over her skirt. White tarlatan or mosquito netting was found on her person after the scance, as were whiskers and other paraphernalia, such as is generally found on frauds of this description. I will say the scance was held at the earnest solicitation of both Mr. and Mrs. P., who said they only wished the opportunity to vindicate themselves. The statement that all fair dealing was set aside at my house is false. As to Mr. Goward, he can speak for himself, but persons who know how strongly he was prepossessed in Mrs. P.'s favor will know the statement to be equally false. The statement, "Yet at a seance held at Mr. Fletcher's, Mrs. Fletcher being under influence, said that Bright Eyes, her spirit control, would show herself. During the evening she did show herself and was weighed is false from first to last, and Pickering must know no spirit was weighed or attempted to be weighed at my house ever. The statement that I have seen forms dematerialize at any of her scances is false. I have never seen anything of the kind. To sum up, let me say it would be difficult to get more false statements into the same space. For the truth of the above statements I appeal to every person present at the scance at my house, both Spiritualist and skeptic. While I have no doubt of Mrs. P. being at some time a true and genuine medium, I know she was a base fraud at my house and have no doubt she was at Mr.

He asks, "What more can any medium o?" I answer, Be honest and true and never degrade the power of mediumship by personating the only son or daughter of broken-hearted parents or friends, never abuse the hospitality by attempting such shameful frauds as was practiced at my house and Mr. Goward's. While I believe, at times, Mrs. P. is a true medium, but it is Let all persons shun such mediums, for no medium should be patronized who will prostitute their heaven-born gifts to fraud under the contract of those our sweet repose. altogether too much work to watch her. der any circumstances. Let our motto be: "The true forever, and the false never."

Yours for the truth, M. H. FLETCHER.

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# DISCOURSE.

In spite of the existence of individuals, or even whole tribes, with no belief in God, reicion is an essential part of human nature. It has a Genesis, a history, a law of pro-

Its progress consists in the ever closer connection into which religion is brought with every branch of human life; in a clearer distinction between religious belief and a merely ecclesiastical belief; and in the taking up into a higher unity of all that is relatively true in both Theism and Panthe-

.Men may reason themselves out of a belief in God if they will; but it will return whenever they are at their best, and sometimes with appalling power when they are at their worst. Perchance it will return in those aspirations to something better which every symmetrical man must feel at times; or return in some moment of great anguish when the bereaved heart cries out for the loved and lost, and sorrow, in a flash from its clouds, reveals to him the eternal world.

Some philosophers have put conjectural stumbling-blocks in the way of a belief in the personality of a Supreme Spirit. But what do we understand by personality? It is by no means true that the notion of personality implies limitation; that it is applicable only to what is finite, relative or cor-

poreal. The essential elements of personalities are (1) existence; (2) consciousness of existence; and (3) control over the manifestations of existence. Distinction from, and therefore limitation by, others, is not an es-sential element of personality, but an accidental sign of relative personality. An absolute personality can not therefore be said to be impossible: for it may find in itself, in the constituents of its own existence, without the necessity of any other being. the distinction necessary for personal con-

sciousness. If we define God by other predicates of human perfection, we must not deny him the highest phase of it; must not regard him as less than personal. That would be imperfection. Rather may it be said that God is super-personal. Still \* \* \* \* to think of God as a person in the human sense is, as Swedenborg well remarks, to think materially. God should be thought of from his essence-from love and wisdom, and from thence to his person, and not contrariwise. Such a view seems essential to all earnest, rational religion. We can not love and reverence mere law. We can not pour out our souls in joy and sorrow, in contrition and thankfulness to a mere syllogism or to simple force. There must be a belief in the living sympathy of conscious spirit to produce anything that deserves the name of religion.

In Christ's discourses we find no attempt to describe the Divine attributes as in intellectual conceptions. They are rather assumed, as a supreme glory kindling moral aspirations. God is the vision of the pure in heart, the Father of peace-makers, the Inspirer of good works, the Source of mercles that descend on the deserving and un-deserving alike. He is the sum of all perfection, the object of all loyal desire, the hearer of prayer, the rewarder of the humble and patient.

But, unless such words as "lead us not into temptation," or "every one that asketh receiveth" be too literally construed, there is absolutely nothing determining the relation of God to nature in such a manner as necessarily to clash with modern knowledge. God is conceived as a personal Being; but in such a way as to be reconciliable with the idea that He is also inconceivably more; that He is super-personal.

The Power who "makes the sun to rise on the evil and the good, and sends the rain on the just and the unjust," is surely something more than personal. It is just this invariable action, without accommodation to circumstances usually considered by personal will, which suggests many of the difficulties

of modern religion. That God is to us what a father is to a child, experience of life and of divine grace shows to the devout heart with resistless conviction. But that this is not a full expression of the full-it and Administration. pression of the Infinite and Adorable One that God is immeasurably more—that he is super-paternal as well as super-personal— the same experience, when enriched by ob-servation of the world, incontestably proves; for, in that immensity which language fails to express, we cannot deny that there is much that we cannot reconcile with our notions of human fatherhood. What then? Shall we give up the name? No; for within limits is indisputably true to our experience; and the loyalty which it engenders, fearless of ultimate contradiction, trusts that what is more than fatherhood is inconceivably better, too,—and that all shall be made clearer as we spiritually advance.

How can personality proceed from an impersonal principle? Whence our self-consciousness if the Soul of the World and the Soul beyond the World, from which we ourselves have emanated, has no consciousness? Can God communicate that which He does not Himself possess, and create forms of existence which transcend His own? Can the effect contain anything which does not exist in the cause? To none but the Infinite can we ascribe perfect personality. If his shadow of personality constitutes the preeminence of man over the inferior creation, can this pre-eminence be wanting in the highest Being of all? That which is selfexistent must also be self-conscious. The human spirit can believe of none but the Spirit, that it is a self-positing, unconditioned, eternal Being.

Man is but feebly and partially personal. Much of the time he is unconscious of his existence, and how limited is his control over the manifestations of his existence! Only God can be personal in the highest, the perfect sense!

Our resting-place from life's long care, Our shadow from the world's fierce glare, Our solace in all wees,-Come, Holy Spirit; from above, And from the realms of light and love,

Thine own bright rays impart. Come, Father of the fatherless, Come, Giver of all happiness. Come, Lamp of every heart.

O, Light divine, all light excelling, Fill with thyself the inmost dwelling Of souls sincere and lowly; Without thy pure divinity, Nothing in all humanity,—

Nothing is strong or holy. Wash out each dark and sordid stain, Water each dry and barren plain, Raise up the bruised reed: Enkindle what is hard and chill. Relax the stiff and stubborn will. Guide those that guidance need!

INVOCATION.

To thee, the omniscient, the eternal One, whose name is Love, we would lift our thoughts. Thou seest how far we have fallen short of our duties to thee and to thy solemn trust of life, The whole universe is evolving and advancing under thy provi-dence, and thou lookest to thy intelligent children for co-operation, for thoughtful aid, for a zealous love: not that thou needest their help. O God. but because the need is theirs. O, may we rise to the ineffable satisfaction of being co-workers with thee; of spreading thy truth, and doing thy errands to the sons of men.

Thy laws, O Wisdom Supreme, do but express thy provisions for our advancement and well-being. Thine is no arbitrary code; and so it is well for us that our works should follow us-the evil as well as the good-to the unseen world. Since in our own spirit-ual organisms lie the records of our past eternally inscribed; since to clairvoyant eyes and to the spirit-world, the glance of a moment may reveal our inmost plans, our subtlest thoughts, help us, O God, to realize the fearful truth, and to govern our lives accordingly, We cannot escape from the characters which we form for ourselves here. Our own wills, with thy grace assisting, can alone reform us.

Lord, penetrate our dull souls with thy grace; constrain us by thy love; help us to qualify ourselves for that larger life, where our prevailing thought and desires shall have their own symbolic environment, and form our exterior world; grant that they may be such as shall make for us an abode and a society forever illumined by thy smile.

Save us, eternal Spirit, from self-indulgence and an abject love of human estimation. Let us first seek thy approval. Teach us to extract good from present evil, and turn temporary suffering into everlasting happiness. Bless all to whom our loving thoughts and our pure affections recur. Keep us ever in thy love. Amen.

HYMN. O, not when the death-prayer is said, The life of life departs! The body in the grave is laid, Its beauty in our hearts.

At holy midnight, voices sweet, Like fragrance fill the room; And happy spirits' noiseless feet Come brightening through the gloom. We know who sends the visions bright, From whose dear side they came; We veil our eyes before thy light,

We bless our Father's name.

This frame, O God, this feeble breath

treatment, and give such facts regarding their success or failure as are revealed by the mortality statistics of the city.

Those physicians who treat all diseases, making no claim to any special knowledge or experience in regard to the lange, but merely prescribing for throat and lung cases, as they occur in general practice, rely wholly upon medicines given by the stomach. They admit that the stomach is not the seat of the disease, but claim that it is not necessary to reach the disease, but claim that it is not necessary to reach the disease on the patient's health. For example, if a patient goes to them with a cough they prescribe morphine and ipsease or syrup of licerice and murlate of ammonia to relieve it. If he is weak, and tosing fieth, they order cod liver oll, or extract of malt, with tonics, to help nutrition. If health fever supervenes, quinine is given to lessen its severity: if night sweats occur, clixir of vitriol and other mineral acids are ordered to control it; and lastly, when diarrhea sets in, and the end approaches, they solace the close of life by opium, and attend to the immediate wants of the patient. No matter whether the Lung disease be Bronchitis, Consumption or Pneumonia, the above lea fair statement of the usual course pursued by all general physicians. There is nothing wrong about it, so far as it goes, but it goes no further than the relief of the symptoms. It does not touch the cause of those symptoms, or aim at the care of the disease. That is left wholly to Nature and the strength of the patient's constitution.

The effect of this course of treatment is very clearly indicated by the records of the Board of Health, which show that in the four years ending May I, eight thousand six hundred and ninety-two throat and chest cases died under it. died under it.
The following fearful list of deaths by these diseases

Thy hand may soon destroy: We think of thee, and feel in death A deep and hely joy. Dim is the light of vanished years

When God doth call us home!

BENEDICTION.

May the love of all good spirits and the providence of the Lord our God be upon us

and over us and around now and forever

more! Send down thy angels of comfort, heavenly Parent, to all who are in affliction;

to the sick, the bereaved, the wronged, the destitute and the down-trodden. Guard the

young from all impurity. Help us to look on death with composure; and give us all thy peace—the peace that passeth understanding. Amen.

STATISTICAL FACTS.

Showing the Mortality of Chicago Citizens from Pulmonary Diseases,

And the Woeful Effects of Injudicious Treatment.

The proper treatment of Throat and Lung Diseases is question of life or death to thousands in Chicago

a question of life or death to thousands in Chicago every year.

Two plans or treatment are advocated and practiced by physicians, concerning the merits of which there is much difference of opinion among the people. As those plans of treatment differ essentially from each other, it is important to everybody to clearly understand in what that difference consists.

It would be the height of folly to ask one Doctor his opinion of another's treatment, since Doctors are proverbially jealous, and ever ready to disparage each other. Even those who are frank and honorable in their intercourse with the world become vindictive and unserupulous the moment you raise a question of practice, or touch on the skill of a rival physician.

Butsilthough we may not question the doctors themeselves, we can with propriety discuss their theories and treatment, and give each facts regarding their success or failure as are revealed by the mortality statistics of the city.

In glory yet to come; O idle grief, O foolish tears,

registered by a few of the leading physicians of this city, during the past year, speaks for itself:

Deaths by threat and lung diseases in the year ending May 1, 1878, in the practice of Dr. Thomas Bevan.

Dr. F. Mogor.

15 Br. David Dodge.

Dr. E. Matthel.

Dr. R. Matthel.

Dr. R. Matthel.

Dr. Thomas Wild.

These names were selected from a long list of physicians qually meritorions—not from any desire to make invidious distinctions, but morely to show that the treatment of lung diseases by the stomack, even when directed by those in whom the public have the greatest confidence, and applied at the earliest stage and under circumstances the mest favorable for success, is almost equivalent to laying the "hand of Death" upon the patient.

The other plan of treatment referred to consists in the direct application of remedies to the lungs by inhaling them in a state of vapor or medicated at by the aid of an instrument designed for that purpose. By this treatment the disease is attacked at its seat. The medicines go directly to the parts diseased. It differs from the ordinary treatment in making a direct and curative attack on the disease, while at the same time employing those remedies which can be given through the stomach to improve nutrition or relieve the symptoms.

It was introduced by Dr. Robert Hunter, of New York in 1851. Dr. Hunter is a member of the University of New York—the highest medical college in this country, holds a British diploms, and was in active general practice as physician, surgeon, and acconcheure at that time. From exp. sure and overwork in the duties of his profession his health broke down. His lungs became affected, violent hemorrhages supervened and his life was in danger. The treatment by the stomach failed to arrest his disease. Cod Liver Oil and tonics were tried without benefit. The ablest physicians of New York and Paris were consulted in vain. It was from the failure of all he became convinced cure was impossible, simply because the disease was not reached.

Acting on this conviction he resolved to try to reach his lungs by inhaling such medicines as his knowledge

and Paris were consulted in vain. It was from the failure of all he became convinced cure was impossible, simply because the disease was not reached.

Acting on this conviction he resolved to try to reach his lungs by inhaling such medicines as his knowledge led him to believe would prove beneficial. Step by step he went on increasing in health and experience. One after another all his had symptoms were overcome. The hungs were soothed and strength ned; his breathing became free, and at the end of nine months his health, was perfectly restored. Twenty-seven years have since elapsed, and he shil continues in vigorous health. These circumstances decided Dr. Hunter to withdraw from general practice and gre his whole attention to treatment of throat and lung diseases. Four years ago he removed to Chicago, and has since made this city his permanent home. Of the success of his treatment in Chicago some idea can be gained from the fact that in the four years ending May 1, over 3,000 cases, embracing every form of lung complaint, many of them far advanced in consumption, were treated by him and that during the whole period registered but therty-one deaths. In the past year in 719 cases treated by inhalation, but seven deaths were registered.

Now, compare these figures with those in the above ist, and you will discover that many general physicians lose more in a single year (out of the few cases treated by them) on the old plan, than Dr. Hunter has lost, under inhalation, in the whole period of four years, although he probably treated four times as many throat and lung cases. Realize, also, the fact that general physicians have an immense advantage in their favor, in seeing the patients early, while the disease is elight and the constitution strong. The first thought of a cick person is to go to his family physician. If he has taken cold and his langs are congested, a proper freatment in the commencing stage, ought to result in easy and prompt cure. Now, it is precisely at this point that the usual doeing of the stomac

sir-passages, and so the scute stage drifts on into the chronic, and the chronic into tabercles and consumption. It is only when the patient begins to fear that this change may be taking place that he thinks of consulting a physician who makes lung diseases a speciality. Indeed, as a rule, every effort is made to prevent him from doing so

No lung disease begins as consumption. It is not consumption until after tubercles form, and before that there is always a period of incubation, during which the lungs are only congested and the air-passages obstracted by the products of local irritation. If this congestion and local irritation were promptly cured by inhasation, no tubercles would form and no consumption follow. It is because this cannot be done by dosing the stomach that there are so many cases of consumption. Ninety per cent of the deaths from this disease could be prevented by resorting to inhalation at the commencement.

Dr. Hunter has planned and zealously advocated the establishment of a Grand Sanitarium at Chicago for the cure of Lung diseases exclusively, in which the success of this treatment could be clearly proved and demonstrated, and, pending this, has opened a Dispensanch of a Grand Sanitarium at Chicago for the cure of Lung diseases exclusively, in which the success of this treatment could be clearly proved and demonstrated, and, pending this, has opened a Dispensanch of Lung diseases in the Hale Building. 108 State street, where all who are afflicted with codes or any scuts form of Bronchial or Pulmonary complaints, can have the benefit of his advice without any expense beyond the cost of medicine prescribed.

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