Ernth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only John a Bearing.

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JNO. C. BUNDY, EDITOR.

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NO.

Biographical Sketch of Wm. E. Coleman.

BY HUDSON TUTTLE.

The subject of this sketch was born June 19th, 1843, at Shadwell, Albemarle county, Virginia,-the birthplace of Thomas Jefferson. His father, of whom he has no recollection, 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 Charottesville, 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 differentletters; 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 1850, when he was but seven (7) years old, he often placed him in his seat as preceptor to hear the lessons of the other

In Richmond, where his mother moved in 1851, while at school, the same profisiency 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 advising his mother to accept the position for her son as he could teach him no more. He remained several years at the library, and, in fact, was the virtual librarian, the gentleman holding that office being nearly blind, 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 mind.

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 attendant upon Sunday-school, and was quite proficient 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, he at 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 painciples upon which the Spiritual philosophy is based, and the various phenomena in attestation of its truth, presented to his mind than he atonce intuitively and rationally perceived their reality, grandeur and truth. He saw the pucifility and futility of the arguments he was advancing against it, and in a short time became a confirmed spiritualist. He renounce ed 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 swerved, 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 tooked upon it in the same light as did those surrounding him, but now he perceived the enormity of this "sum of all villainies," and became at once in full sympathy with 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.

He at the same time became an advocate of universal suffrage, male and female, black 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 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 secured 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 Richmond, playing engagements in that city, Washington, Norfolk and Petersburg, that and the following year. In 1867 he was atthe 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 mong 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 hisstay, 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 Childrea'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 1867, 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 authorizing the registration of all voters, white and colored, and the election thereby of delegates to state conventions to frame new state constitutions, Mr. Coleman was appointed by General Schofield 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 although 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-1808, 1869, 1870; and in 1800 was appointed by the state convention a tember 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 him; its publication, however, was never undertaken.

Upon the dissolution of the military department in Virginia, in 1870, he returned to the stage, remaining connected there with four years, accepting engagements in Troy; Rochester and Albans, 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.

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

"I have ever considered you as a model actor, not so much for the talent that I have seen, but more especially from the extreme consistency of conduct that I have ever witnessed in you. I cannot point to a 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 confidence in your filling the parts assigned you by your managers, always made you a desirable 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 a 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 easting contumely 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-heaventcircles, to keep out of which, is more to be desired than to get into.

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

He was married July 27, 1861, 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 1873, he delivered a lecture before the First Society of Spiritualists of Albany, N. Y., upon the subject of the "Law of Importality es. 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 dissatisfied with the feeble manner in which the affirmative was upheld and determined that he would submit the following Sunday some of the more weighty proofs of the non-existence of Bible Deity. He accordingly 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 tlashed 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 Baidwin and attributed by him to Foster, Slade, the Eddys, Holmeses, etc., etc.fbearing 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 arrivat, 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 Kansas. 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 autre, 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 es. Spiritualism," in the HE-LIGIO-PHILOSOPHICAL JOURNAL WIS WAS A believer in what is popularly termed Dar-winism before he ever heard of Darwin, and handled his subject in a masterly manner, wick 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 aby of its forms, and after a life of strange vicisatudes which has brought him in contact with all classes of people, it can conscientiously be said that the purity of his character is unsuffied.

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 were never given by the intelligent. spirits whose names are attached to them, must be evident to most intelligent and exit-ical persons; but it does not therefore fol-low that the trance speakers were dishonest in making their claim.

in making their claim.

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 was felt. could have had no living existency 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 high-er; and the masters of thought have left an impress on the world that nothing but the

last fire can burn out. 1 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 swifft, 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 upbably by attendant spirits, and are, thus rendered much more sensitive to believes than they could be

in their normal condition, A large class of trance speakers are howwer, I think, the victims of mere delusion; their sensitive and passive condition render-ing them easy subjects to suggestions of persons 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 "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 perform.

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 speak-Ask the speaker, "Oh, I know nothing about it, I am quite unconscious when in the trance state." 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 bathe speakers themselves, though in such a condition that they honestly think themselves the mouthpleces of the flustrious departed.
WILLIAM DESTON.

Christian Liberality in England.

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. Glarke, the editor and proprietor of the Christian World, has had the moral courage to pursue this manly course.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

With the revival of science in the sixteenth century be gan 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 dalled by the Church, "religion," is not a subject or object for Philosophy. - That the dealings of God with the soul is of such a nature 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 senauous 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 dogma 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, and 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 occurs in the case of those very persons who were so antispiritual prior-to the advent of those manifestations-in most cases. They swung from the extreme of negotion to the extreme of spiritual authoritarianism. Of all fanaticisms, deliver me from an acute attack of spiritual credulity. There is a class-a small one, however-of this sort of Spiritualists, who will not eat a potate or perform the most triffing 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 demons with a meal of half-cooked 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 liferecord. 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 are not so clearly seen. What follows? That all this outside of us is already in us. You call this law that guides the stars, gravitation. What is it in here? In here it is conscious 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 essential 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 Philosophy: "Reason is the exponent of the world," in its original and primordial essence, as well as in its represontative 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 exlats 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 strewn through immensity, takes 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 myrladstringer 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 eons 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 dally life of the divine harmonies of the spirit. -

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

SPEAKING MEDICMS.

BY C. O. POOLE.

From the Banner of Light, July 6th, 1879.] The objectionable feature of Mrs. Cora L. V. Richmond's address on "the Harmonial Philosophy and its Relation to Spiritualism," is its palpable hostility to consistency and truth.

It is, in fact, an open attack, made in her usual mystical and equivocal language and volubility of expres sion which "run the rips and trace the mazy round" bewilderingly through all her discourses. Pride and ambition are the "controlling spirits," and the inculca-tion 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 con-ceptions of religion and plansophy.

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

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 fountains 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. beans—a sort of Christian Spiritualist is he who import. And now, through the revealments of our modern seer, his superstitions from the Middle Ages. It does not be. A. J. Dayis, it is assuming an enduring and harmonious tructure 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 pos sessor 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, is in the closet of God, we see causes and anticipate the universe, which is but a slow effect.

The Harmonial Philosophy is as invulnerable to all assaults as is the scientific helio centric system, because it 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, ix as absurd a manner Mrs. R. has arrayed herself against facts in Chicago; and yet his suc cess among the sinners is greater than hers, or even

In the one case everybody is laughing, and the educa'ed 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 atiological 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 principles, 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 eloquent definition is from Selden J Finney's life and writings:

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 uni-versal 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 ask 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 have a horse but therefore. 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 believe it can company to the control of the company snip of nimser, saie, '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 ashes the prollific 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 any telescope was invented, but suspected in the time of Galileo, was perhaps a clear illustration of the Harmonial Philosophy. It is a recognition of the principles of life without the aid of the strongest spiritual telescope that can be made. It is the recognition of the elements of life from this ride and from the intermediate stages of spiritual life. side and from the intermediate stages of spiritual life, instead of from the centre. If the centre of human life 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 powers the Soul of all existences—is through in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal and stellar systems re-volve in silent, majestic sublimit, and harmony. This Power is what mankind call Deity, whose attributes are Love and Wisdom, corresponding with the principles of male and female, positive and negative, sustain-ing 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 use-fulness 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 correspond-ing 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 Revelation.].

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, eter-nally 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 cutaide toward the centre."

In his lately published work, "Views of Our Meav-enly 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 muste, in its perfect and full expression, is a revelation 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 gen-eralizations. . . 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 immuta-ble principles of the universe are external methods of positive and still more interior ideas; that ideas are the self-thinking, inter-intelligent, purely-apiritual attrib-utes and properties of the Divine Positive Mind.

And you should study and contemplate these grand truths until you perceive, as by the wakening and opening of your interior senses, that, from the innumerable multitude of stars down 'to the lulled lake and mountain coast, all is concentered in a life of interlaced affinities and reciprocated relationships, 'where not a beam, nor air, nor leaf is lost, but hath a part of being. Yes, you should think upon these inexhaustible glories until deep thoughts make you sliedt, 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 splen-dors 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 meses 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 Deific ocean of spirit when the human foctus is within welve 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 generalities," 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 favorate 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 soma plant, can not be transformed into the "center" of a religion fog the people of a continent coast-girted by two oceans, and vivined with clear, bracing air and life-giving summine.

And she will also learn that:

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

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.

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

The Murderer's Home.

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

The lifeless bodies were put into codins and each sent to his relatives to be buried. But it will interest

us more to know what became of their souls. Even 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 temporary 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 to-wards his companion exclaimed: "Why, now 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 ex-plained 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, 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 olack, 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 Connelly 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 jail, 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 he said: "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 walted 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 comness of your condition and of the deed you have comness 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 your-

selves 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 sense and left avvertaging a sense of great relief when

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

DR. WOLDRICH. Chicago, Ill.

A Curious Fact.

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 impossi-bilities. 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 maintainof 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 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 difficulty 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 cetina 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 Monng 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 primeval 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 hard of the white man. Over this forest glimmered the star, so calm, so beautiful and intefligent, that little Jessie, clapping her hands, cried out in ecstacy, "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 forehead, 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 bad!"

"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 Mettle, and of the other Orland. The latter was the self-constituted protector of us all. We roamed the woodland after flowers constantly wondering at their succession. We were the first to find the clatonias, 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

"We were eighteen summers when the blast came over us. A fever 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 browning 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, amitten 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, 'Ohthat 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 Decame as one of the red men, and with them be hunted buffalo on the vast plains which skirt the Rocky Mountains, then never trodden 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 tranquil 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 palled his insatiable thirst. Thousands of thiles 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 east 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 knew had joined hers, 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 dowy and kissed us all, for we were very, very sad.

-HOOL REVIEWS.

JOSIAH ALLEN'S WIFE AS A P. A. AND P. I.
Samantha or the Centennial, Designed as a Bright
and Shiwing 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 Joslah Allen's Wife. Pp. 580. Hartford, Conn., American-Publishing Com, any. 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 Pier-port 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 blund-

ers in speech. 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 pious man: "His face was from half to three-quarters of a yard in length. (I may not get the exact number of inches, hever 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 zails 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, part-ly 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 him-self 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 Pub-lic Schools, New York City, and Alexander J. Schem Assist. Superintendent of Public Schools, New York City. New York: E. Stelger. 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 pre-judices 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 medicine, even though class legislation to-day is designed to give them exclusive control over public morals and public health.

Great credit is due Mr. Steiger, 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 cal-culated 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 wchapter taken from "The Champions of the Chorch" and those who desire to learn the character of "St. Anthony" have it here in cheap form. The revelation it makes of despicable meanness, rascality, bigoty, intolerant cruelty and selfishness, is unparalleled in the literature of the present

CHRONICLES OF SIMON CHRISTIANUS and his Manifold and Wondrous Adventures in the Lind of Cosmos; from an Antique Manuscript, (evide gly in Spanish), discovered by I. N. Fidel in conjunction with A. Hork E.q. From Revised Loudon Edition; revised by Seventy Scribes. Pamphlet pp. 108, 12 mo. New York; D. M. Bennett. 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 So-cial origin of Nihillism and Pessimism in Germany, by Charles Waldstein: Freemasonry: Its History and Aims, by Edward F. Willeughby: The Nervous System and the Intellect, by George Pouchet; Johnson's Lives, by Matthew Arnold; Professor Clifford 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 Public School Library; Book Reviews; Current Notes: Noticeable Articles in the magazaies and reviews.

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

Recista Espiritista, published published by Renaud Reynaud, at Montevideo, contains 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. Published and for sale at 121 and 124 State street

We have received ten pieces of this exlent 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 clothe I, 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 if 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 mean and reply, Why do I re-pine at fate! All that I have is mine; can ask for more? If I have not, who has robbed me? Contentioent is the true wealth. Diogenes in his tub was more wealthy than Alexander with the world. A golden speon does not add to the flavor of the food. Hunger will relish the plainest soup from a wood-en trencher.—Tuttle.

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

as well the cheerfulness in nature, as the nature in cheerfulness. The ear of man is often a draught hole al-

ways full of bad air. -Who despises the world judges incorrectly, but thinks correctly.

Death should not be considered an evil, when we long for it in the exess of our mis-

fortune or our joy.

It may be someti es agreeable to a man, when his wife is fealous, 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 be-loved person; timid jealousy is distrust to-wards 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 Many women have a lover, not because he is amiable, but to show that they are amiable themselves.

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

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

t is a virtue. Many women spend the days to have pleas-ant 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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CHICAGO, ILL., JULY 20, 1878.

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 mundane spheres.

It is fitting then that they who assemble in this grand temple should come together with an object worthy the occasion. A sacred 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 relentless force against them, as that which is now and has been heretofore bearing down upon Spiritualism.

Their zeal held them steadfast to the point, which insured success. All over the world, in all their class-meetings, lovefeasts, communions, prayers, exhortations and ballelujahs, there was a oneness of spirit. Their whole magnetic fervor was formed into a single flame. 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 issues 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 dows 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 productive of the greatest good to the cause | forms the dematerialization would be satis-

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 Sogial 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 existent 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 olank annihilation.

If Materialists and the advocates of the various social and monetary reforms want camp meetings, let them hold them in 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, seances should be conducted 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 should 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 material-

ized spirits are coming into view.

If none of these methods are adopted, another method will be equally satisfactory to spectators, and ought to be to the medium. Let the cabinet be divided by a reliable partition, either of boards 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 materialization, and if properly constructed, such a cabinet ought, to be catally satisfactors to mediums and ought to be equally satisfactory to mediums and

to investigators.

Lhope 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

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'te soperfectly 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-scances, claims that often in séances 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, spparently 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 body 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 elements 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 placed around it a darkened atmosphere to shut it from the view of those present. 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 spirit-

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 séances 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

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 anded in the midst of a company; and other familiar phenomena governed by the same law?

Purity of Character-The Necessity There-

Be purity of life the test, Leave to the heart, to heaven, the rest! Sprague

It is said the lion will turn and flee 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 cast 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-

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 pappers, and the statistics in reference to them are certainly of a startling character, illustrating in a marked degree the source from which our criminal casses spring. Even if "Margaret, the mother of criminals" had possessed a husband, an engel 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 aflame 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 life; 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 them 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 teacher 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. If you knew how important it is for you to live a pure life, you would enter on it to morrow, and get a beautiful man-sion for the indwelling of your spice.

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 parity 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 soothing 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 toth 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 athe SENILE Bunner 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 arraignment 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 basaless 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 shold 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 itselfers cosmopolitan as the great movement it represents. Spiritualism is the same, whether taught to the uncultured 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 proporn are in the East, and at present we are elving more new subscribers from the East than from the West. Letters of commendation and encouragement are constant) ly 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 Especially do we claim that our public are deeply appreciated. Our efforts have

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 séance or 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 con-spiracy of outsiders in the case of the Blisses, as well as in the case of the Holmeses, growing out of the Katy King transaction, which, in all proba-bility, 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

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 merits.

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

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 since for form manifestations. He was obliged to say, "No," which shows how much time has been wasted over no conclusive scances of this class in his district, and how favorable the conditions have been there for the performance of share 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, lectured at Mantua, O., on the 11th inst.

James Burns, of London, Eng., announces the publication of the first volume of Higgin's Anacalypsis. It is a unique work, and calculated to do a great work in enlightening 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 those 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 Ohio. 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 let 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 means had 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 hint, 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 quarrelsome man.

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 \$1 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 Dentson, 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 Institute, Indian Ter. -

A Request.

Wishing, for the purpose of comparison, specimens of the heads of the cultivated grains, wheat, rye, oats, barley, of the various varieties, and from many localities. I ask the friends in the widely removed localities, where the JOURNAL circulates, to lend 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.

. 3

The Hoosac 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 4851. 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 ayrange 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, eightspages. A fine collection of the biblical contradictions in the life of Jesus.

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

ist has been received 'A mong 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 Spirits Opinion;" "Shall Spiritualists Proselyte?" "Inferior Spirit Circles;" "Prophecies of Nostradamus;" "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 de-nounce her as a traud fully proven; first, at nounce her as a traud fully proven; first, at the house of Francis Goward, Esq., of Low-ell, Mass., on Saturday night, June 22d, and again at my house in Westford, Mass., on Wednesday night, June 26th. I have always upheld the JODRNAL in its efforts to weed out the fraudulent from the true mediums, and did not endorse Mrs. P. until she was put 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 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, Aug. 3rd and str. Mrs. Watson, Lyman C. Howe and others are expected to be present. As so our castom we extend a cordial invitation to all to come and help the cause along.

J. W. SEA VER.

GEO. W. TAYLOR.

GEO. W. TAYLOR.

MRS. P. GREGORY.

Spiritual Meeting.

There will be a Basket meeting in the grove at Ottokee, Fulton county, Ohlo, Sunday, August 4th, 1878; also speaking in the M. E. Church, at Ottokee, the preceding evening; Hudson Tuttle and wife, principal speakers. Other speakers expected. All volunteer speakers and friends from abroad are corclairy invited.

ALLEN SHADLE.

Grove Meeting.

The Liberals and Spiritualists of Kalamasoo and adjoining counties, will hold some day grove meeting in Judge Dyckman's beautifur Island Grove, at Schooleraft, Mich., the last Sunday in August. The most aminent speakers in the facility of reform will-address the meeting. All railroads centering at this point will run/for half fare from South Bend, Ind., Battle Greek, Grand Rapids and Sturgle, Mich.

ALBERT BURSON.

Yearly Meeting at Mantua.

The Spiritualists of Portage county, Ohio, will hold their Yearly meeting in the grove at Mastus Station, on the first Sunday in August (Aug 1, 72). Hev. A. J. Fishback and our home speakers will be inspired for the occasion. Good music to hashnonize and cheer the weary. Basket plenic at noon. A good and profitable time is expected. All seekers of truth are cordisity invited. Those coming from a distance will find welcome homes. D. M. King.

Bassed to Spirit-Tife.

Passed to spirit life, on July 3rd 1878, Brother A. J. Corrix,

He was a devout believer in the Spiritual Philosophy for

Translated, at North Almond, N. Y., April 20th, 1878, our

of his age.

He was an excellent healer and for eight years a devoted, unselfah worker for the came he loved. Cameer on the lip ate his life away. It supposed to have been communicated by instantion to tell-protection: after treating a concer patient, a warning to all healers to immediately wash in several pure waters after magnetisting the clock. He was so active granger, and his funeral was largely attended by members of the Ordar who conducted the Grunge ceremony at the grave. Knowledge of the nearness or the unseen buops the bereaved family and softens the sting of the death. He was the pillar of spiritualism in that place and prime mover in the first great grow meeting held in that locality five years ago. The writer of this spoke at the funeral,

Lyman C. Hown.

Business Aotices.

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

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SAPONIFIER, see advertisement on another page

\$1.75 Worth of the Latest and Choicest Mesic Given Away.—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 bond fide offer to our subscribers. The music is worth \$1.75 alone.—Editor Congregationalist 24 59

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all scute pain relieved instantly.

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

Construction. Curren.—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 asthma, and all throas 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 desire 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. Sant by mail by addressing with stamp, handing this paper, W. W. Sherar 149 Powers' Block, Rochester, N. Y.

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A Tobacco Antibore, manufactured and sold-by J. A Heinsonn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its

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The property of the first and the first of Maron : Charts to the head of my shally, the property of the head of my shally.

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WITHOUT STARVATION

A moderate amount of fat is a sign of good health, but

A moderate amount of fat is a sign of good health, but in races, this substance becomes not only burdensome and unaphily, but a real and acriouses it. "Corpolement is not only a discass itself, but the hardinger of others," wrote hypocrates two thousand years ago. It has been rock-leved in all ages and by hearly all people, even among savages, as a great mistoriane.

The tensecularies of obselvare often niore serious that he ashe becomes cellular tissue is often so decessive that the subcutaneous cellular tissue is often so decessive that the subcutaneous cellular tissue is often so decessive that the subcutaneous cellular tissue is often so decessive that the sain becomes thickened and distended and the circumference of the body is a normous.

Beeldes the thick accumulations of fat in the subcutaneous tissue, and in the interstices of the inseles, the Mediarth Mark accumulations of fat in the subcutaneous tissue, and in the interstices of the inseles, the historian was the mistant of the sain indexing the beart. In MESENTERS the membrane which supports the interstines, and the OMENTUM, become the saits of insinctise depositions of fat, which mechanically oppress the adjacent organs, thereby producing dysposes absorptions of breaths, and disturbances in the circulation, characterized by palpitation of the heart, fainting, electronization, that it is not be breath and important organs, the must necessarily be altridged by the development of fatal diseases.

In consequence of the confection of the stomach, the patient becomes dyspeptic, and is termented with fataliency, activity of the creation is the contyperior of the stomach, the patient becomes dispose deposalition, and the serving piton appearance of the masses of fat throughout the system on the breath of the other than and physical functions, and run of the reministent of the discusses.

Obsertly is undoubtedly a not infrequent cause of fatty descentration of the deaty

Diexy.
Observed in the heart and liver. Speaking of the heart a late author asyst "Some of the instances of sudden death of fat people may be reasonably ascribed to a replace of the organ in this weakened stafe." Obser persons have a small, feeble, and easily compression to the company of the organ in this weakened stafe."



beart a late author says: Decade of the instances of sudden death of fat people may be reasonably ascribed to a rapture of the organ in this weakened state. Observants have a small, feeble, and easily compressible pulve.

The Freshmeant of obselty has hitherto rested on no mure lasts. Looking back over the list of agents recommended, we find bleeding: leeches; projoinged blistering: vegetable diet.gilit vinegar: acids, except nitric and phosphoric; hot rather, sail water baths; occasional starvation: seartifications: salivations; the duction of grief and analyty; purgatives: lestes pricking the fiesh with breedle; walking with maked vert; and removal of exuberant fatty thas with the scalpel. In the light of modern science, this catalogue is simply risiculous. How to reduce fiesh is a subject which, from time immensorial, has engaged the attention of physicians and savants.

Through the study of physiological chemistry, a spectific has at length the game of the discovered, which, from the length of the discovered, which, from the length of the discovered, which, from the game to the discovered, which, from the game to be a save of the discovered, which, from the game to be a save of the discovered, which, from the game to be a save of the discovered, which, from the game to be a save of the discovered, which, from the game to be a save of the discovered, which, from the game to be a save of the discovered, which, from the save produced me four and one-quarter pounds. The well-man writing from the pounds to 122 pounds, and there is a general lapprovement in breath." A gentleman writing from the pounds to 122 pounds. The well-man writing from the pounds in three works. A gentleman in St. Louis writes: "Allan's Anti-Fat reduced in twell-anomy Wholesale Druggits, of Buffalo, N. Y., write under date of Ame 18th, 18th; of Buffalo, N. Y., write under date of Ame 18th, 18th; of Buffalo, N. Y., write under the complete in have lost twenty-five pounds all fore two or the lady who used Allan's Anti-Fat baded in the desired

exercise freely." He continues: "The greatest difficulty that I have experienced in treating patients with it has arisen from heelr indisposition to continue its use for surficient time to test its me ris. They seem to thick that adipose theme, which they have been accumulating for years, unght to be removed in a few days or weeks, and although in a few cases the Anti-Fat seems to take effect at agree, yet, in the unperity of cases that I have troated three or four todies were employed before I roud notice any difficultion of weight; then, all at once, the reduction commenced and continued at the rate of from two to four posinds a week, until in one case twenty-five pounds, and in apother as many as thirty-five pounds, and in apother as many, "I think you sloud advise your pointist that they are likely to see view title effect from the first one or two bottles, and little effect from the first one or two bottles, and little effect from the first one or two bottles, and little effect from the first one or two bottles, and there are acts at the atomach acts with more rapidity, and the appetite improves. Full-ness and weight in the region of the stomach is no longer experienced, and there is no rath of blood to the head or face with edgestion is going on." Another physicial who was furnished with a supply of Anti-Fat, to tely its virtues, retagets that, "It is not until after two or directores in fit that the system is undergoing a slight change. In effects 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 vet failed or disappeabled the failisted? Speaking of the effect produced by Anti-Fat in his own case, he save "weighted 179 pounds. I commenced to take Anti-Fat three thuses a day without observing any special deviction and on the lines of any inhead when the subject one month. I had not have been been to whom I recommend it to be patient and persevere in its use. It has never vet failed or disappeabled the failisted? Speaking of the ef

monith. Dod lost three pounds, and in another week two pounds more, at which time I discontinued its use, not feeling any inconvenience from my slight corpulators. We might no on and quote tundeeds of similar expressions from those who have used this positive remedy for corpulency and bear textimony of its wonderful power over this combition of the system. This specific remedy he composed of purely vegetable ingredients is PERFECTLY HARMLESS, and will occasion no discombert. It greatly alto digestion and is a most excellent remedy for dyspeps)s.

Since writing our first little circular treatise upon the subject of Corpolency, many jumifreds of cases have come under our personal observation, and in all good results have followed the use of the Anti-Fat. In no case has any unpleasant or injurious effect been produced. Instead of regarding obesity as an abnormal condition, many people have crossously considered it as an evidence of beath, and any agent that reduces fat is therefore at once suspected of being injurious. Starling to reason from the false position that fit is an evidence of health, it is not surprising that they should very naturally, fall into the error of supposing that an assent possessing prosperties capable of resulting corpulation of fat, constituting obesity, is not a healthy-but a mortial condition, it is quite as natural for us to arrive at the opposite conclusion, which is sustained by experience and observation, i. e., that the rejuction of fat, constituting obesity, is not a healthy-but a mortial condition, into suite as natural for us to arrive at the opposite conclusion, which is sustained by experience and observation, i. e., that the rejuction of fat, or an experience and observation, i. e., that the rejuction of fat, constituting obesity and positively was not resulted to observation, i. e., that the rejuction of fat, or an experience and observation, i. e., that the rejuction of fat, or an experience of the manufacture of the same of the winds of the winds of the observation of heal

BOTANIC MEDICINE CO. PROPES. T.

Poices from the Beople. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

How Shall 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.

Go to the secret asylums, Of sorrow, sin and distress, In faith make your humble off'ring, And He will be there to bless,

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

Uplift the Wretched and fallen, The weary; wounded and sore, Bind up the heart that is broken, With the sweetest baim from your store.

Go to the poverty-stricken, With the bread and waters of life, And there the Christ exangel, Be with you to still each strife.

As ye would be aided by others, So do ye even the same, Reach down to the erring and outcast, And Jesus' teaching maintain. Go into the highways and hedges,

With tidings of truth and love, Call back the poor prodigal wanderers, To their own birth-right above.

To the home of the happy and holy, Abode of the just and the pure; Be Saviors like Jesus the lowly And God's approbation insure. -Julia W. Johnson

Dark Seances.

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

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

AN WER BY DR. J. M. P EBLES

Your inquiry relative to my opinion of dark seances and their general effect upon Spiritualism, is an inquiry of momentous 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 clothes.

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

Totally dark circles for the advancement of sci-

power that apirits can exercise over material things, are justifiable; and at these circles the medium 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

séances in London. Many diabolical things have heavenly labels, and much that passes for spiritual circles, is as far from the spiritual as the helis are from the heav-ens. Considering the present status of the majorens. Considering the present status of the majority of professional mediums who figure in pitch-dark circles, and the excitable curiosity-hunters who frequent them, I am of the opinion that dark scances 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, slow themselves into a small, badly ventilated room, and then joining sweaty hands, "strike up," "John Brown's body lies mouldering

It is such promiscuous gatherings-such unspir It is such promise to us gatherings—such unspiritual performances, with 'their attending gossip and gabble—that have driven thousands of good, thoughtful, religious-minded people away from any further consideration of Spiritualism.

Volumes might be filled with abuses connected with the circle-room. I) attended a spiritual seance in London, where the scance was sandwiched between a coatly dipper of meats grayles and con-

between a costly dinner of meats, gravies and con-diments, and a hearty supper, besides the liquors, cigars and wines—the dinner was at 7 o'clock and cigars and wines—the dinner was at 7 o'clock and
the 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 culturing and spiritualising. There has been too
much indifferent physical phenomens, and too little practical philosophy—too much gaping after
worders—too much see sing for tests. It tests are worders—too much see ing for tests. If tests are really needed they will come through the trance nd clairvoyance—come unexpected, uncalled for and such tests are far the most valuable. Bu and clairvovance there is something superior to tests—superior to any and all physical phenomena: Personal spiritual growth?—growth up into that spiritual condi-tion—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 sense the presence of the angels, and walk in the newness 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 doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other di

rections."

It is infinitely better to feed poor shortly starving children—better to educate the ignorant—reform the erring—rescue the inebriate—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 phenomena. 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 Spir. My experiences are, that the effect of that time.—
My experiences are, that the effect of dark circles
depends upon the common sense of the investigator. I am disposed to class dark sennes as of an
inferior grade of Boiritual manifestations, but not
necessarily immoral.

ANSWER PROSTOR J. E. RAILEY.

Seventeen years of investigation through numer-ous sources, and in nearly all phases both with pro-fessional and home mediums, in hundreds of house-hdids of the twenty States traversed in the work, has matured the conviction that dark circles are preductive 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 sasisfactory scentific ex-position of spirit phenomena can little tain in, through and by dark scances, for they of such extraordinary nature as to prevent acceptance, only by reason of positive convictions of reality as the result of complete satisfaction of the consciousby demonstration that leaves no point of

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 seances can be of no practical use, if, indeed, they are not a positive harm to the scientific and, hence, real exposition of spirit phenomena.

A phenomenon satisfactorily cognized in the full light, settles, for all time, the issues legitmate.

ly involved in it, with every rational and logically 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. ualists.

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 passions of human nature, permitting through the magnetic vibrations between individuals a more active contact, and thus chabling, to an extent not possible in the light, the gross andpositive to gradually—some imes quickly immerse the negative, in the desire and will of whatever ruling passion and purpose may be dominant.

sion and purpose may be dominant.

And the opponents of Spicitualism are, by the dark scance, furnished with ammunition of offensive warfare upon the animus of the work, thereby we ming public interest and confidence, and thus Juring the moral force of its glorious, angel-appointed and real mission.

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 consider. 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. BROWN.

From Hempstead to Benham, Texas, we pass through the garden of the State, I am told. It is said 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 town 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. The society is formed of all the Liberals and Spiritualists that will unite with it from a large section of surround-ing 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 Philo SOPHICAL PUBLISHING HOUSE and the Banner 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. The Liberals 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 26,000, 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 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 en-tirely to the cause. We met her at Hempstead,

where her success was excellent.

By invitation of Mr. Edward Bremond, superintendent, we had a fine ride over his father's new narrow gauge railroad, now completest for about fifty 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 a

From Houston to Galveston, the country is almost one coalinuous prairie, where we saw for the first time the Texas herds. Here was feeding that delicious beef, such as we have feasted on since we entered the State and we never before

had its coust. Galveston was to us a cool resting place after the heat of the interior, and the invigorating sea breezes "laden with the oder of brine from the marshes," renewed our strength and fitted 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 bad enough, but with this goes a grasping money spirit and an indifference to mental and spiritual growth Monopoly, fostered by the church, is the tendenof 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 and the started by the started out by the ment gets no show. received were the advertisements, which were well paid for. Amidst this element, and with many discouragements that would long ago have broken up other societies, has flourished the "Galveston Spiritual Society." They have a convenient little hall, comfortably scated 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, mainly 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. Talbot made a three week's visit to Shreveport, Ls., and spoke with good satisfaction for the society there.

phenomena. I write thus plainly because I am a Spiritualist,—because I have and well 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.

Answer from john w. McDonald, I have been investigating Spiritualism for more than twenty-five years, with good opportunities, progressive and harmonious, supplied their place.

There will soon be a legal charter and, with the present feeling, a determined effort in the fall to put Spiritaalism upon a firmer public foundation in that city than ever before. Conference meetthe warm weather and early in the fall our prominent 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 account when for a time.

pate a pleasant sojourp 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 Tex-as Pacific, and Texas Central and to the Morgan and Red River Steamer Lines, we are indebted 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

Shreveport, La. :

"Mediumship and Morality."

EDITOR JOURNAL:- I notice in your paper of June 20th a criticism by a correspondent upon some observations of mine under the above heading, published in the Banner of Light. I regret to see that your correspondent 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-

2d. I did not as alleged, assume any "premises as the utmost boundary of our knowledge of mediumship"—nothing of the kind.

3d. I did not "proceed to reason from" the standpoint indicated, or any other, "in extenuation of the rascally frauds perpetrated by dishonest and immoral mediums," etc., but only in favor of tracing such frauds to their re I sources.

4th. I said nothing whatever against the appli-

4th. I said nothing whatever against the appli-cation 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 agents" 5th. I did not apply the term "positive agenta" (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 exponsible parties.

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 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 sprung 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 interpretahave taken an active part; hence he may have been led to put upon my language an interpreta-tion not intended by me. If so, he was laboring under a mistake. The articles referred to were written before that controfersy had become del-veloped, so far as I was aware. In fact, the main positions assumed by me were put in writing sev-eral 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 for Spiritualists, who may honestly differ about important matters, or suppose they do (for differences are often more in appearance than in reality, to avoid copying the coarse manners of sectarian 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, sy, with scrupulous fairness in representing all opponents, are more likely to win, and to promote unity of opinion and of purpose.

A. E. NEWTON.

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 bimself, 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:

Civilization and the Church.

"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 buttle has been waged. Every new truth s fought to the death, and when the church finds It cannot withstand it, it turns and claims it for

How true are these last words! The church is now creeping on towards the truths of Spiritual-ism. Every now and then comes bravely forth some carnest 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 civilizalon, when the truth is that she has "fought to the every new fundamental advance in science, and has striven to straugle the new truth in its

rth. 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 Glordino Bruno, imprisoning Gallico, 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 arens 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 milistone suspended to the neck of a strong swimmer, because he sus-tained himself despite the weight, that it sustained and preserved his life."

These words, dear brother editor, may be famil-lar 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 monstrons 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 the pages. And even that conservative sheet sometimes 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 'made a lapsus penna' in saying that the risen body of our Lord passed through the closed doors, as through the unmoved stone,' on the

ed doors, as through the unmoved stone, on the morning of the resurrection. He evidently takes 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 necessary. 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 six error. Certainly the stone was not rolled away to give our Lord's body egress from the toub. His risen body was no longer s natural, but a eperiod body (our italies), and having the powers and properties of a spirit, the stone could have begin no obstruction in its way. It could have passed through 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 skeptics was entirely anticipated by the old Roman, Lucretius; and Froude, in feproducing it, declares that it was also the creed of Cicero, Julius Casar, 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 begetten, 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 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, substance of our bodies will be in other forms, with other souls attached to them. New beings 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 but we shall not be present. We shall not be any more. We shall not suffer any more. "Ah!" some one 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 not miss them. know no regrets or vain longings for what is gone. know no regrets 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 sorrow and pain, 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 galaxy her? Process to reserve the process to exercise the process the process to exercise the process the proce 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 gone. 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 afticipate them. Tityus and Sisyphos, "Cerberus," and the furies! 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 res. Who and what are you that you dream of immortality? Wiser and nobler men than you will ever be, have lived and are gone. Accept your fate. There is no remedy."—Er.

Father John Pierpont.

I was very glad to see in the JOURNAL 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 Spirit. 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 cheerfoll like "apples of gold" upon the great assem-blage. In closing he sald: "This is probably the last time I shall address you in the form." Six days from that time he stepped across the mystle

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 gentheir 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 de-parture to the "home of the blessed," in Spirit-land, and that is, that during his short lilness 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 glossous 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 Unitarian was invited to conduct the funeral services. I 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 propriety, justice and decency. Suppose relatives are bigoted opposers? should they not have some respect and consideration for 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 humanity, even if they are done in the name of religion. 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 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 buth. But however honestly held, unbellef in the fust smental 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 is various forms, but as soon as the dave time to again develop their innate antagonism to the deepest needs, Ignorance, or from ill-digested reaction from exvelop 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 bad system of belief commits unconscious saluide. It

dies of a paralysis produced bythe 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 many lives while in the ascendency. The freshet of an hour may drown a man as effectually as an or an nour may drown a man as electricity 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 unbellef is in danger 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.

Path (cCarthy, who lives in Anderson county, about four miles from Lawrenceburg, was a badly scaled Irishman. He was sitting in his porch one day last week, when his little child, about afteen months old, crawled out to a rose bush, and bendlog 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 colled about the root. He selzed the little one

and can with it into the house. It appeared per-fectly 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. For avoid a fecurrence, however, at. 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.) Couront.

J. Tyerman writes: I arrived here safe on the 19th ult, after a very pleasant voyage from Australia, which considerably improved my health. I need hardly tell you that I was glad to see laud 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 gratitude, 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 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. Larranged with the society to occupy its platform for awhile, and have spoken on it the last two Sündays. My plan is to stay in California for a few weeks, and then work my way towards the Eastern states as antumn apcity of San Francisco opened to our view as we way towards the Eastern states as antumn ap-proaches. I hope to be able to break the overland journey by staying a short time to lecture at places on or near the line, and therefore I shall be 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 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 venture to bespeak for myself through your excellent paper, as I have done through your worthy contemporary, the Binner 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 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, alsa, they are not! When will they shake off indifference, become thoroughly imbued with the noble principles they 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 excepting kind, if they are not in the right place, still think the rebearsal 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, Glies 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 proclaiming what wonderful leaps he had made in Rhodes, Afwhat wonderful leaps he had made in knodes. At-teh listening patiently to his relation one of his auditors quietly observed that he could convince them sooner 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 find it with mediums who plead want of time for sub-mitting to reasonable and thorough tests, and who attempt to belster themselves up by relating some-thing done is Rhodes. They may set the credul-ous agape with wonder over their marvelons sto-ry, and satisfy those who are ready to believe evtaking 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 genumediums 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 Spir-itualism prevail and command the universal respect of mankind.

P. R. Martin writes: Your paper as a week, ly messenger to this place, receives a hearty welome; its lucid articles, glowing with gems 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; the cause remains in a state of lethargy during the absence of those chance visitors. Children's Progressive Lyceum has died a natural death, for tack 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 ave been a happy success, and a blessing to many 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.

Briet Mentions.

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

O. G. Richards writes: I like your style 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 posttion you have taken in regard to fraudulent mediumship, is a very honorable and praiseworthy one, and one that every true Spiritualist should take 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 you have taken in your work for Spiritualism: the advocacy of absolute honesty and purity of heart and life.

H. Austin 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 confinced each week in our own circles, of the truth of spirit communion.

C. H. Jewett writes: Take courage; the winds a steady and determined opposition to every peckes of fraud will flushly blow down all the species of fraud will fluxly blow down all the blighted and worm eaten fruit, and then will come the glorious harvest time, when each can fill 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 sev. eral years for the Journal with much satisfac-tion, 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 such benefitted, and would at-tain a much higher order of sentiment for true de-

Life is full of besutiful 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. Elmina Drake Slenker.

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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 simllar reports relating to Mrs. P., her Mances,

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 disbellef in them. This lady had free access to the room assigned to us, and made a great point in frequently announc-ing that Mrs. Rickering kept her trunk lock-ed 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 trank what it might, and her repeating the trank what it might, and her repeating the trank what it might, and her repeating the decide. ed 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 manifestations she had never seen previous to heir 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 comlied with as strictly by Mr. F. as by Mrs. 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 scance was commenced with that number present, but while the séance 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 accented as favorresult 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 under-clothing. 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 re-sult of imposition. Yet to an honest person this conclusion would appear without any foundation, since forms that appeared were dressed in a profusion of white, she having never, either at home or abroad, worn even white underskirt while in the cabinet.
It has been stated that a quantity of tar

latan was found at a moment when Mrs. P. was endeavoring to conceal it; also that a false mustache was found. These statements are both outrue. 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 séance, 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 séance, Mr. Fletcher wrote to the Lowell press, declaring the hole exhibition a traud; yet 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. Eletcher knows that he has seen face 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-

You will remember that when the party from your office was at my house, Mrs. Ruddl stated that she saw the spirit forms before they left the cabinet, and that you and oth-ers 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 Lewell. All mediums who have had any knowledge of Mrs. P.'s seances have endorsed them as genuine. Mrs. Goward has stated that he has search the meta-liked company. that she has seen the materialized form of her son, and that nothing could ever convince her to the contrary.

There has never been a test condition pro-posed that Mrs. Pickering has not consent-ed to. Herself and all her surroundings have been always open to the most rigid examin-ations; 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, after 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 concourage are good, and she is whing 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.

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 fraudon the evening of June 26th. When asked byofficer Harris, "What he had to say now," be 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. Fletcher, you shall have every cent that was taken here in the morning; it's 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 LOWELL, Mass., July 5, 1878.

when I found how much I could fielp 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 was not agreed that the scance at my house hould 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 Abstrated 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 Chelmsford, and Mr. Frank Wood of the Times, akeptics. 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 observe that the circle originally consistent 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 neces-sary to say that as a fraud the manifestations were first-class, and can't be improved upon. On the night in question Mrs. P_Chad on a white skirt, chemise and drawers, as both the ladies (Mrs. Abbott and Mrs. F. L. Fletcher) will swear, and that after the seance that her chemise was found over her skirt. White-tarlatan or mosquito netting was found on her person after the séance, 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. Pr's favor will know the statement to be equally false. The statement, "Yet at a se-ance 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 Pick-

ering must know no spirit was weighed or attempted to be seighed at my house ever. The latement that I have seen forms demateralize at any of ber seances 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 pace. For the truth of the above statements I appeal to every person present at the sc-ance at my house, both Spiritualist and skeptic. While I have no doubt of Mrs. P. being at some time a true and genuine melium, I know she was a base fraud at my house and have no doubt she was at Mr. Goward's. Herasks, " What more can any medium

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 altogether too much work to watch her. Let all persons shun such mediums, for no medium should be patronized who will prostitute their heaven-born gifts to fraud under 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, religion 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 cleara 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 fee 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 corporation. poreal.

The essential elements of personalities are (1) existence; (2) consciousness of existence; and (3) centrol over the manifestations of existence. Distinction from, and therefore limitation by, others, is not an essential 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,—

erence 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 father 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 mercies that descend on the deserving and undeserving alike. He is the sum of all per-fection, 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 ing to 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 ex-pression of the Infinite and Adorable One— that God is immeasurably more—that he is super-paternal as well as super-personalthe 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 it 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 im-personal principle? Whence our self-con-sciousness 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 pre-eminence of man over-the inferior creation, can this pre-eminence be wanting in the highest Being of all? That which is self-existent must also be self-conscious. The human spirit can believe of none but the Spirit, that it is a self-positing, uncondi-

tioned, 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!

RECITATION.

O, thou, of comforters the best, O, thou, the soul's most welcome guest, O, thou, our sweet repose; Our resting-place from life's long care, Our shadow from the world's fierce glare,

Our solace in all woes,-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 theself 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,

Relaz 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 sat-isfaction 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 assist-

ing, can alone reform vs.

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 the lower symbolic and providence. 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

Save us, eternal Spirit, from self-indul-gence and an abject love of human estima-tion. 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.

O, not when the death-prayer is said, The life of life departs! 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

Thy hand may soon destroy;
We think of thee, and feel in death
A deep and holy joy.
Dim is the light of vanished years
In glory yet to come;
O idle grief, O foolish tears,
When God doth call us home!

When God doth call us home! BENEDICTION.

May the love of all good spirits and the providence of the Lord our God be upon as 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 under-standing. Amen.

STATISTICAL FACTS.

Showing the Mortality of Chicago Citizens from Pulmonary Diseases. And the Woeful Effects of Injudicious Treat-ment.

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

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 jealouer, and ever ready to disparage each other. Even those who are frank and honorable in their intercourse with the world become vindictive and unscrupulous the moment you raise a question of practice, or touch on the skill of a rival physician.

Butaithough we may not question the doctors themselves, we can with propriety discuss their theories and 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 record

Those physicians who treat all diseases, making no claim to any special knowledge or experience in regard to the lungs, but merely prescribing for throat and lung cases, as they occur in general practice, rely wholly upon medicines given by the stomech. They admit that the stomach is not the seat of the disease, but claim that it is not necessary to reach the disease of part, since all that can be done is to treat symptoms as they arise and combat effects produced by the disease on the patient's health. For example, if a patient goes to them with a cough they prescribe morphine and specacor syrup of licordic and muriate of ammonia to relieve it. If he is weak, and tosing steak, they order cod liver oil, or extract of mait, with tonics, to belp nutrition. If Accide fever supervenes, quintne is given to lessen its severity; if sight escats occur, clinir of vitriol and other mineral scids are ordered to control it; and lastly, when diarrhes sets in, and the end approaches, they solace the close of life by optum, and attend to the immediate wants of the patient. No matter whether the Lung disease be Bronchitts, Consumption or Pneumonia, the above is a 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 forther than the relief of the symptoms. It does not touch the course of those symptoms, or aim at the care of the disease. That is left—sholly to Nature and the strength of the patient's consultion.

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 1, eight thousand six hundred and ninet) two throat and chest cares diled under it.

The following fearful list of deaths by these diseases registered by a few of the lading physicians of this city, during the past year, speaks for itself:

Deaths by throat and lung diseases in the year ending May 1, 1878, in the practice of

R. Urich
J. N. Liliy
T. A: Lilly
T. S. Illdwell
W. H. HesW. Martin
E. A. Mullan
R. Seiffert
G. K. Dyaz
H. M. Lyman 0 T. Byford. W. Lee. F. Ingalia. Matthel. Dr. E. F. Ingalia. Dr. P. Matthel. Dr. Hermann Hays Dr. Thomas Wild.

Dr. Thomas Wild's

These names were selected from a long list of physicians/equally meritorious—not from any desire to make invidious distinctions, but merely to show that the treatment of lung diseases by the stemach, even when directed by those in whom the public have the greatest confidence, and applied at the earliest stage and under-circumstances the most 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 air by the aid of an instrument designed for that purposes. By this treigment the directs is attacked at its seat. The medicinos 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 em-

haling them in a state of vapor or medicated air by the aid of an instrument designed for that purpose. By this treatment the disease is attacked at its seat. The medicines of directly to the parts diseased. It differ 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 mutition 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 Birtiah diploma, and was in acting general practice as physician, surgeon, and acconcurre at that time. From exp sure and overwork in the duties of his profession his health broke down. Ills large became affected, violent hemorrhages supervened and his life was danger. The treatment by the stemach fablewise and distinct of the distinct of t

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