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Truth fears no blush, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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JNO. C. BUNDY, EDITOR

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Biographical Sketch of Wm. E. Coleman.

BY HUDSON TUTTLE.

The subject of this sketch was born June 10th, 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 Charlottesville, the seat of the University of Virginia, established by Jefferson. Here her son first attended school, and there astonished all with his remarkable proficiency in study. At a very early age he learned the alphabet by picking up pieces of newspapers and asking the names of the different letters; and in the same manner, through persistent inquiries, soon began to understand how to put letters together and form words, thus learning to read. Thus he has from infancy been ever possessed with an absorbing love of knowledge, such being woven 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 scholars.

In Richmond, where his mother moved in 1851, while at school, the same proficiency in study attended him as in Charlottesville. In 1854, when eleven, he left school to assume the duties of assistant librarian in the Richmond public library, his teacher 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 principles upon which the Spiritual Philosophy is based, and the various phenomena in attestation of its truth, presented to his mind than he at once intuitively and rationally perceived their reality, grandeur and truth. He saw the puerility and futility of the arguments he was advancing against it, and in a short time became a confirmed Spiritualist. He renounced forever all the erroneous principles held by him, religious, political, social; and then 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 soul.



WILLIAM EMMETTE COLEMAN

Breared in the midst of African slavery, he had looked upon it in the same light as did those surrounding him, but now he perceived the enormity of this "sum of all 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 Wilmington (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 at the Newark (N. J.) Opera House, under management of the eminent tragic artist, Mr. and Mrs. Waller, both Spiritualists.

While in Newark he made the acquaintance of Andrew Jackson and Mary F. Davis, whom he has ever since been proud to number among his best and truest friends. The many happy hours spent in their Orange home, four miles from Newark, will always be cherished as among his sweetest and holiest recollections. A Children's Progressive Lyceum being inaugurated in Newark during his stay, by Mr. and Mrs. Davis, it was suggested by the former and the officers of the lyceum that Mr. Coleman take charge of a group therein, but he declined. At the suggestion of Bro. Davis he here wrote his first article for the spiritual press, a brief communication to the *Banner of Light*, urging the establishment of Children's Lyceums 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 a good 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 Schofield, where he remained for nearly three years, under Generals Schofield, Stoneman, Webb and Canby. By General Canby he was appointed assistant chief clerk in 1869, and when in 1870 the military department was dissolved, owing to Virginia's re-admission to the Union, he was the chief clerk at Canby's headquarters. He continued to work zealously for the Republican party, and in three successive state conventions represented Bland county—1868, 1869, 1870; and in 1870 was appointed by the state convention a member of the Republican State Central Committee of Virginia. In 1870 he was active in the promotion of the "Woman's Rights" cause in Richmond, and was a prominent member of the first woman's rights convention ever held in Virginia; at which convention the "Virginia State Woman's Rights Association" was founded, of which association he was elected a vice president. About this time the editorship of a projected woman's rights paper in Richmond was proposed to 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 therewith four years, accepting engagements in Troy, Rochester and Albany, New York, the last being as stage manager in Albany. In 1874 he entered upon the duties of a clerkship in the Quartermaster's Department of the U. S. army, which has been retained till the present time, doing duty in Detroit, Buffalo, Philadelphia and Fort Leavenworth, Kan.

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

"I have ever considered you as a 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 casting 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 methodical, puritanical, 'hell-heaven'-circles, to keep out of which, is more to be desired than to get into."

His most successful dramatic impersonations have been *Polonius*, in *Hamlet*; *Laird Small*, in *King of the Commons*; *Don Jose L. Santaram*, in *Don Cesar de Bazan*; *Robert Audley*, in *Lady Audley's Secret*; *Dill*, in *Mrs. Chanfrau's Expiration* (Miss Mullen); *Potter*, in *Still-Waters Run Deep*.

He was married July 27, 1861, to Wilmet 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 1853, he delivered a lecture before the First Society of Spiritualists of Albany, N. Y., upon the subject of the "Law of Importality or Re-incarnation," which lecture was shortly afterward published in the *Banner of Light*. In 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 seance 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*,—Truth-seeker Tract, No. 55—and delivered it on the next Sunday, September 12th, it being received with much applause. He had no thought of the date given by Mrs. Robinson while preparing the lecture, but on the evening of Saturday, the 11th, her prediction flashed across his mind with the afterthought that the next day was the date given by her. He then knew to what the prophecy referred, and most truly was it fulfilled. That day was an epoch in his life; for from that day his general literary career may be said to have commenced; on that day was delivered his first production that has been issued in book form.

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

A short time after his arrival in Kansas, he wrote a small tract upon "The Relationship of Jesus, Jehovah, and the Virgin Mary," which appears as No. 79 of the Truth-seeker 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'oeuvre*, and it will be given to the world in due time.

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

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

ner, which has drawn encomiums from many able thinkers.

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

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

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 20, 1878.

Mr. Editor.—I am glad to see the attention of the readers of Spiritual journals turned to the subject of the authenticity of trance discourses, which are from time to time published in them. That many of them were never given by the intelligent spirits whose names are attached to them, must be evident to most intelligent and critical persons; but it does not therefore follow that the trance speakers were dishonest 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 animal's peculiarities, feel as if he were caused to move as it moved, be permeated by its spirit, and to a certain extent live its life. This I have known to be done frequently, though the animal whose influence was felt could have had no living existence upon the planet for more than a million of years.

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

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

A large class of trance speakers are however, I think, the victims of mere delusion; their sensitive and passive condition rendering them easy subjects to suggestions of persons of 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 speaker." 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 be the speakers themselves, though in such a condition that they honestly think themselves the mouthpieces of the illustrious departed.

WILLIAM DESTON.

Christian Liberty 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. Clarke, 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.

(CONTINUED.)

With the revival of science in the sixteenth century began the contest between Philosophy and Theology. It was not a contest so much between Philosophy and Theology as between philosophers and theologians.

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.

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.

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.

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.

Now mark the expansion of this internal intelligence; if it were not composed of the identical material that exists in the world without, no attraction could take place between the two, because there would be no analogy or likeness.

But 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.

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.

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.

SPEAKING MEDIUMS.

No. III.

BY C. O. POOLE.

(From the Banner of Light, July 9th, 1878.)

The objectionable feature of Mrs. Cora L. V. Richmond's address on "The Harmonical 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 expression which "run the ring and trace the maze round" bewilderingly through all her discourses.

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

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

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

The first great teacher who speaks from within is Pythagoras, who, twenty-four hundred years ago, taught a central principle of the Harmonical 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. And now, through the revelations of our modern seer, A. J. Davis, it is assuming an enduring and harmonious structure for the elevation, use and joy of all mankind.

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

Of our gifted brother it is truly said by the Concord seer:

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

The Harmonical Philosophy is as invulnerable to all assaults as is the scientific-heliocentric 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, in as absurd a manner Mrs. R. has arrayed herself against facts in Chicago; and yet his success among the sinners is greater than hers, or even Moody's.

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

Now the evidence and authorities herein cited clearly demonstrate who can enter the sacred Harmonical Temple, and also that "pious fraud" cannot behold the principles even of its imperishable architecture.

What is the meaning and significance of the term Harmonical 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 syncretical scholars and investigators in the domain of mental phenomena. Mr. Davis says:

"By this philosophy, I mean a process of reasoning which may be more properly denominated an aetiological 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 information."

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

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

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

"The limited solar system, however, which was known before the telescope of Herschel was built, the limited

astronomy which was known before any telescope was invented, but suspected in the time of Galileo, was perhaps a clear illustration of the Harmonical 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 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 deal with bated breath and our understanding and imagination expanded to the utmost, Mr. Davis's report of the spiritual centre, or the "Throne of God":

"The great original, ever-existing, omniscient, omnipotent, and omnipresent productive power—the Soul of all existences—is throned in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal and stellar systems revolve in silent, majestic sublimity, 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, sustaining and creative." [See Stellar Key.]

"This Great Centre of worlds, this Great Power of Intelligence, this Great Germ of all existences [in the beginning] was one world corresponding to a globe, visible; for it was but one, containing the materials and power to produce all others. It had wisdom equal to matter, to plan them and direct their infinite movements. It had goodness equal to the extent of its substance, to give perfect harmony and distributive usefulness to all parts of this infinitude. It had justice, but only to be manifested in proportion to developments of suitable mediums upon these subordinate spheres or forms of the Great Sphere. It had mercy, lenity, and forbearance, to be developed as corresponding with like developments in sensitive and intelligent beings. It contained truth eternalized, like its own nature. So the whole of these principles were joined into one vast Vortex of Pure Intelligence." [See Divine 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, eternally harmonious, wedded by the polarities of positive and negative forces. . . . Observe this universal and unerring law of the Supernal Administration: The central positive power repels the physical, and at the same moment attracts the spiritual; therefore the circulation of matter is from the centre outward, whilst spirit travels from the outside toward the centre."

In his lately published work, "Views of Our Heavenly Home," it can be found that "the key-note to the spiritual universe is the interior Central Sun of Love and wisdom, and the key-note of the material universe is the exterior Central Sun, which surrounds and clothes the potential centre. . . . That mathematics are at the bottom of all system and order in music; and music, in its perfect and full expression, is a 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 generalizations. . . . The term 'Love' is the divine word for life—that principle of universal vitality which 'lives through all life, extends through all extent'—the foundational element of the human soul."

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

"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 animated by interior intelligence and more positive energies termed principles; that these immutable principles of the universe are external methods of positive and still more interior ideas; that ideas are the self-thinking, inter-intelligent, purely-spiritual attributes and properties of the Divine Positive Mind."

And you should study and contemplate these grand truths until you perceive, as by the awakening and opening of your interior senses, that from the innumerable multitude of stars down to the lulled lake and mountain coast, all is concentrated in a life of interrelated 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 silent, until you grow 'breathless' with the immensity of high and holy feeling; yea, until in your open soul 'all heaven and earth are still,' while the life of your spirit blends its everlasting destiny with the eternally rolling splendors and indestructible unities of truth. [Stellar Key]

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

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

Have I not made it plain, "A little mediumship is a dangerous thing? Taste not, or drink deeply of the spiritual spring."

And in conclusion, dear reader, have I not clearly given good and substantial reasons for the "pith and marrow" of my first article on Speaking Mediums?

And do you not see why Mrs. Richmond, from her Pythian ambuscade, lets fly poisoned arrows of "Thus saith the spirits," from her quiver of "glittering generalities," against the "centre and foundation" of the Harmonical Philosophy? If understood, my answer is before you. Recapitulated it is: because from beginning to end, from foundation to lofty turret, from vestibule to innermost recess, this philosophy, antagonizes with and stands in the way of the inculcation and adoption of some of her favorite but erroneous and pernicious doctrines.

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

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

The teaching is to the teacher, and comes back most to him; 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 actress, 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 coffins and each sent to his relatives to be buried. But it will interest us more to know what became of their souls. Even before the bodies had been taken down from the gallows their spirits had separated from their physical bodies and been borne to the Spirit world by those who have made such duties their own. By the power of higher spirits they were kept perfectly unconscious in a 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 towards his companion exclaimed: "Why, how long we have slept! when re we to be hung?" They did not yet realize that they had left the earth, but believed themselves still in the County Jail, for Connelly seeing May, asked: "What are you in jail for?" May explained to them that they were no longer upon the earth; and gradually, as consciousness became more fully restored, the truth dawned upon them.

Connelly, glancing around with fear and timidity, now beheld an apparition that startled him and brought a look of consternation to his countenance—thinking, "Surely, now our time for punishment has come."

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

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

Sherry all this time kept quiet, permitting 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 wafted upon the air from the distance—causing a look of surprise upon the countenance of her listeners, for it was to them the "Voice of Judgment." "You will now be left for a long time in this place in the full consciousness of your condition and of the deed you have committed, until by your own exertions and the help of the angel world you can progress and purify yourselves that you may be fit to occupy a better place."

The visiting party now withdrew from their sight, when these miserable men set up a howling and groaning which made their gloomy place still more hideous and appalling—a perfect pandemonium.

May could no longer bear to be a witness to such a scene and left, experiencing a sense of great relief when she had again reached the earth.

Chicago, Ill.

DR. WOLDRICH.

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 impossibilities. But it turns out, as has often been the case before, that this grim conception of poetic justice was founded in fact, and that under certain circumstances the development of such images, latent though they are, as identifiable photographs, is a very simple and practical process.

This question has been carefully tested recently with eyes of horses and dogs in the dissecting-room of one of our colleges, with the result of finding, as maintained by German physiologists, that such optograms can be readily taken within one hour after the death of the animal, and developed by rapidly dissecting out the retina and immediately immersing it in a 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 retina with a little pardonable disrespect to begin with, but a single demonstration would suffice to convince even the most skeptical of professional jurymen.—Ez.

Our Young Folks.

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.

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.

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."

"A story about the star? Oh, tell it, mamma!" we all exclaimed. "I'd rather not have the sad in," said Jessie, "for I feel sad already, it is so still in these great woods, and so dark; please leave out the sad!"

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

"When I was a little girl I had two playmates, nearly my own age. They were cousins, and cousins of mine. We used to play just as you do, and have as many cares and troubles. The name of one was Mettie, and of the other Oriand. The latter was the self-constituted protector of us all."

"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."

"His face was from half to three-quarters of a yard in length. (I may not get the exact number of inches, never having 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."

"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."

"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."

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

in the interminable forests between the Alleghenies and the Mississippi, became as one of the red men, and with them he hunted buffalo on the vast plains which skirt the Rocky Mountains, then never 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 miles he tossed on the heaving billows, joyous when the tempest raved wildest, and the elements were resistless in their power. Then we lost trace of him altogether; we gave him up for lost, as either cast away on some sunken coral reef, or overwhelmed by some tornado in the Indian seas."

"Twenty years went by, and one morning the sexton, entering the graveyard, saw a person lying on one of the graves. He found, on examination, that he was dead. He, of course, related the fact, and soon half the village were gathered around. The dead was clad in a sailor's suit. His complexion was very dark from exposure to the weather, his hair was grey, and his countenance had a foreign appearance. None recognized him, but his mother did not; nor should I, but I saw that he lay on the grave of Mettie. It was Oriand—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 down and kissed us all, for we were very, very sad."

BOOK REVIEWS.

JOSIAH ALLEN'S WIFE AS A P. A. AND P. L. Samantha or the Centennial, Designed as a Bright and Shining Light to Pierce the Fog of Error and Ignorance that surround Society and Josiah, and to bring more clearly to view the path that leads straight on to virtue and happiness. By Josiah Allen's Wife. Pp. 350. Hartford, Conn., American Publishing Co., n. y.

This book is somewhat outside of the class of literature which finds its way to our table, yet it is so singularly full of good sense and exquisite humor, and deeply interesting that we cannot pass it by without a notice. The author, Miss Mariette Holly, of Pierport Manor, New York, wrote the preceding volume, 'My Opinions and Betsy Babbit's,' under great discouragement, and at first faintly sought for a publisher, in the end to achieve 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 this decision.

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

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

"His face was from half to three-quarters of a yard in length. (I may not get the exact number of inches, never having 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 dreadfully long, and his vest was long, and his coat tails was long, and as black as a coal his clothes was, every mite of 'em; his vest was buttoned up tight to his chin, and he had a black stock on that came up to his ears. His head was well lifted up, partly by the stock, and partly by dignity—about half-and-half—I should judge; or, come to think it over, there was probably more dignity than there was stock. He was awful dignified, and oh, how cold he looked! Why, when he came round the corner of the house and faced the West with his cold disapprovin' eyes, I'll be hanged if I didn't think that he would freeze all the beauty and goodness out of the sky!"

"How true and keen is this analysis of the deacon's character. 'He don't seem to want to do any good, but just give his mind to bein' wretched himself, and condemnin' other folks' sins, and making them wretched. He seems to think if he can only do that, and keep himself from bein' amused in any way he is travelin' the straight-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. Edited by Henry Kiddle, Superintendent of Public Schools, New York City, and Alexander J. Schenck, Superintendent of Public Schools, New York City. New York: E. Steiger, London: Sampson, Low & Co. 1878.

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

Progressive Lyceums of the Spiritualists; that that large denomination of believers have been even named in the work. In speaking of medical education, also, the authors confine all their remarks to the allopathic schools. It seems to us a little too late in the era of civilization, to cater to the relics 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 excellent manner in which he has brought out the work, and but for the defects which we have mentioned, it seems to be complete. There is so much interest centres around the subject of education, that anything calculated to elevate the standard, by imparting the largest amount of information, is intrinsically valuable. Such is the work before us, and we would recommend its perusal to all connected with the educational interests of the country.

ANTHONY COMSTOCK'S HIS CAREER OF CRUELTY AND CRIME. By D. M. Bennett. New York. Pamphlet, pp. 119, 12 mo. Price 35 Cents. This is a chaplet taken from 'The Champions of the Church,' and those who desire to learn the character of 'St. Anthony' have it here in cheap form. The revelation it makes of despotic meanness, rascality, bigotry, intolerant cruelty and selfishness, is unparalleled in the literature of the present century.

CHRONICLES OF SIMON CHRISTIANUS and his manifold and wonderful Adventures in the Land of Cosmopolis from an Antique Manuscript, (originally in Spanish), discovered by F. N. Field in conjunction with A. Hork Esq. From Revised London 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 Fallow, by J. Arbuthnot Wilson; Impressions of America, by R. W. Dale; The Political Destiny of Canada, by Sir Francis Hincks; Animals and their Environments, by Andrew Wilson; The Cossacks, by Captain Cyprian A. G. Bridge; The Social origin of Milllism and Pessimism in Germany, by Charles Waldstein; Freemasonry; Its History and Aims, by Edward F. Willoughby; The Nervous System and the Intellect, by George Poulet; 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; Shakespeareana in the Public School Library; Book Reviews; Current Notes; Noticeable Articles in the magazines and reviews.

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

Revista 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 reader at school and home.

Music.

STINE'S DIME SERIES OF POPULAR MUSIC. Published and for sale at 121 and 123 State street, Chicago.

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

Items of Interest—Gems of Wit and Wisdom

SPRITS are also clothed. Probably no one who believes in the existence of spirits doubts this. What is cloth, 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 other not; and as no possible necessity, so far as we know, can exist why the form should be perpetuated, and not the organs, the necessity for a miracle is a pure assumption, and the possibility of the miracle equally so.—Crowell.

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

APHORISMS FROM ROCHFACALUT. The faults of a great man weigh not heavier than the good actions of a wretch. All moral qualities only tend to preserve as well the cheerfulness in nature, as the nature in cheerfulness.

The ear of man is often a draught hole always full of bad air. Who despises the world judges incorrectly, but thinks correctly.

Death should not be considered an evil, when we long for it in the excess of our misfortune or our joy. It may be sometimes agreeable to a man, when his wife is jealous, because he hears her often talk of the person he loves. The benefit which a noble man bestows he puts under his feet, but the benefit he receives he lays on his heart.

Rude jealousy is distrust towards the beloved person; timid jealousy is distrust towards one's self. If a dunce is short of some faults, he only did not know how to acquire them. To be in love, is nothing else but to love no more what we loved before we were in love. Vices flow into palaces as the rivers into the sea. Many women have a lover, not because he is amiable, but to show that they are 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 forbearance with others; as though he were sinning every day, and avoids sinning as conscientiously as if nobody had forbearance with him. As long as blushing comes instinctively, it is the flower of chastity, which fades when it is a virtue.

Many women spend the days to have pleasant nights, and the nights to have unpleasant days. Every one wishes to appear above his rank; hence the upstart becomes insolent, and a great man very civil.

Insolent dances have an advantage over modest, intelligent men, because the latter desire 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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Spiritualists' 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.

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 uphold 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, love-feasts, communions, prayers, exhortations and hallelujahs, 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 unmistakably, if it is true to its purposes, "We are working with and for the Spirit World to assist them in elevating humanity and to elevate ourselves through harmony and unity of desire and effort to get en rapport with the angels of light, and drink in the flood-tide of inspiration which flows from the fountains of Life, in the realms of perpetual day."

Such a gathering should be true to its purposes. It should be held secretly 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

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

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

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

If Materialists and the advocates of the various social and monetary reforms want camp meetings, let them hold them in their own interests, but let them have courtesy enough not to attempt to crowd their opinions upon meetings devoted to soul-culture and spiritual growth. And let Spiritualists understand that every dollar diverted from the competent, worthy and needy mediums and inspirational speakers into such channels, is inflicting a wrong upon those worthy laborers for the cause which can only result in the spiritual death of those who divert it, 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, sances should be conducted in such a way that the character, or honesty of the medium should not be any part of the evidence, and precautions against fraud should be made unnecessary. For example, in materialization sances if the medium can be in full view of the spectators at the same time as the materialized spirits, or if the materialized spirits shall dissolve into air in full view of the company, no other tests would be necessary. If this cannot be done, some one of the spectators should be allowed to see or feel the medium in the cabinet, while the materialized spirits are coming into view."

If none of these methods are adopted, another method will be equally 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 railing, 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 equally satisfactory to mediums and to investigators.

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

In the first paragraph, the writer, it seems to us, covers the entire range of tests which can afford absolute evidence that the exact facts have been accurately observed. Prof. Buchanan, of course, presupposes due precaution in guarding the sance 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't be so perfectly simulated, even under a full head of gas light, as to deceive the sense of sight in nine-tenths of the audience. Again, James Nolan, a spirit loved for his amiable character, and respected for his candor and good sense by all who have had the pleasant fortune to form his acquaintance at Mrs. Hollis-Billing's sances, claims that often in sances 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 dematerialization of the spirit form, apparently sinking into the floor and then reforming, 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.

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, if 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-forms the dematerialization would be satisfi-

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 sances are now lighted, therefore, we would prefer to say, see and feel rather than "see or feel." As this will be objected to by many as interfering with the spirit conditions, we shall have some suggestions to offer on the point at a future time.

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

Purity of Character—The Necessity Therefor.

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. —Byron.

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 superstructure.

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 classes spring. Even if "Margaret, the mother of criminals" had possessed a husband, an angel in purity and in aspirations, she being left to give full sway to all her passions, her progeny would have possessed her characteristics, would undoubtedly have been vile like herself, and have handed down to their descendants the same legacy of criminal instincts and immoral-proclivities.

As an immortal germ, pure in its incipient stages of growth and free from the dominant passions of the mother, becomes sometimes tainted with corruption in its transmission through the fetus, 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 mansion for the indwelling of your spirit."

Especially do we claim that our public

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

The Editor Apologizes and Asks a few Questions.

One of our cultured and amiable friends down at the Hub, takes us to task in a nearly half column article, for calling the irrepressible Hazard, senile. We suspect, from a psychometric reading of the article, that our friend wrote it at the solicitation of the editor of our good natured contemporary, and intended it to act on him as a sort of 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 truth would be known; shortly after the Banner spoke of Mr. Roberts as its "kind correspondent," etc. In this way the Banner led us to believe that the Jersey man was on such intimate terms at the office as to render him good authority when speaking of it; so that when we received a modest little letter from the gentle Roberts, sweetly chiding us and speaking of our contemporary as the SENILE Banner of Light, we did not even question the expression. In thinking of the Siamese twins, we always get starboard Eng mixed up with larboard Chang, and so with the American twins, it seems (Roberts being authority) we got the senile on the wrong one. And we apologize all the more heartily in view of the fact that our amiable Boston critic finds no fault with our 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 baseless charge such perfidious slander, compatible with the character he gives Mr. Hazard of "lifelong" truthfulness? Does such dodging of the issues, advocated by those he thus maligns, indicate that "he can face a fact that makes against his theories, with all the candor that he can one in their favor?" Does the fact that he declined to go to Lowell and investigate the charges made against Mrs. Pickering, although specially invited so to do before he should hold sances 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 commercial centre of the West, the JOURNAL, has never been a sectional paper, but its aim has been to make itself cosmopolitan as the great movement it represents. Spiritualism is the same, whether taught to the uncultured backwoodsman in the wilds of North-ern 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 Alleghenies, but a fair proportion are in the East; and at present we are receiving more new subscribers from the East than from the West. Letters of commendation and encouragement are constantly coming to us from the Golden Gate to farthest Maine. The number of these torrid a reply by letter, and we take this occasion to thank all such sympathizing friends, and to assure them that their well wishes 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 to add 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 sance 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 sances, and that the same were premeditated and prepared for by the Pickering's. Having approached one step nearer a common ground, let the different parties unitedly, honestly and earnestly endeavor to coolly investigate to the end that they may discover the rationale of the whole subject.

Prove It!

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

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

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

Take this latest case of Mrs. Pickering. On the RELIGIO-PHILOSOPHICAL JOURNAL's plan she would have been the first to have had a diploma. 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 us. 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 sance for form manifestations. He was obliged to say, "No," which shows how much time has been wasted over inconclusive sances of this class in his district, and how favorable the conditions have been there for the performance of sham manifestations by persons not mediums.—London Spiritualist.





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SOMETHING MORE ABOUT THE PICKERING EXPOSURE.

The Pickering Statement.

(From the Banner of Light.) To the Editor of the Banner of Light: It having been reported that Mrs. Pickering and myself had admitted that the materializations of spirit forms at her sances had been frauds, and that Mrs. P. confessed that she had in these matters deceived the people, I write this to inform you that all such reports are untrue, and that all similar reports relating to Mrs. P., her sances, and myself, are equally so.

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

ence there 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 perfection, the object of all loyal desire, the harer of prayer, the rewarder of the humble and patient. But, unless such words as "lead us not into temptation," or "every one that asketh receiveth" be too literally construed, there is absolutely nothing determining the relation of God to nature in such a manner as necessarily to clash with modern knowledge. God is conceived as a personal Being; but in such a way as to be reconcilable with the idea that He is also inconceivably more; that He is super-personal. The Power who "makes the sun to rise on the evil and the good, and sends the rain on the just and the unjust," is surely something more than personal. It is just this invariable action, without accommodation to circumstances usually considered by personal will, which suggests many of the difficulties of modern religion. That God is to us what a father is to a child, experience of life and of divine grace shows to the devout heart with resistless conviction. But that this is not a full expression of the Infinite and Adorable One—that God is immeasurably more—that his super-paternal as well as super-personal—the same experience, when enriched by observation 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 impersonal principle? Whence our self-consciousness if the Soul of the World and the Soul beyond the World, from which we ourselves have emanated, has no consciousness? Can God communicate that which He does not Himself possess, and create forms of existence which transcend His own? Can the effect contain anything which does not exist in the cause? To none but the Infinite can we ascribe perfect personality. If his shadow of personality constitutes the 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, unconditional, 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 thyself the inmost dwelling Of souls sincere and lowly; Without thy pure divinity, Nothing in all humanity,— Nothing is strong or holy. Wash each dark and sordid stain, Water each dry and barren plain, Raise up the bruised/reck; Enkindle what is hard and chill, Relax the stiff and stubborn will, Guide those that guidance need! INVOCATION. To thee, the omniscient, the eternal One, whose name is Love, we would lift our thoughts. Thou seest how far we have fallen short of our duties to thee and to thy solemn trust of life. The whole universe is evolving and advancing under thy providence, and thou lookest to thy intelligent children for co-operation, for thoughtful aid, for a zealous love: not that thou needest their help, O God, but because the need is theirs. O, may we rise to the ineffable satisfaction of being co-workers with thee; of spreading thy truth, and doing thy errands to the sons of men. Thy laws, O Wisdom Supreme, do but express thy provisions for our advancement and well-being. Thine is no arbitrary code; and so it is well for us that our works should follow us—the evil as well as the good—to the unseen world. Since in our own spiritual organisms lie the records of our past eternally inscribed: since to clairvoyant eyes and to the spirit-world, the glance of a moment may reveal our inmost plans, our subtlest thoughts, help us, O God, to realize the fearful truth, and to govern our lives accordingly. We cannot escape from the characters which we form for ourselves here. Our own wills, with thy grace assisting, can alone reform us. Lord, penetrate our dull souls with thy grace; constrain us by thy love; help us to qualify ourselves for that larger life, where our prevailing thought and desires shall have their own symbolic environment, and form our outer world; grant that they may be such as shall make for us an abode and a society forever illumined by thy smile. Save us, eternal Spirit, from self-indulgence and an abstract love of human estimation. Let us first seek thy approval. Teach us to extract good from present evil, and turn temporary suffering into everlasting happiness. Bless all to whom our loving thoughts and our pure affections recur. Keep us ever in thy love. Amen. HYMN. O, not when the death-prayer is said, The life of life departs! The body in the grave is laid, Its beauty in our hearts. At holy midnight, voices sweet, Like fragrance fill the room; And happy spirits' noiseless feet, Come brightening through the gloom. We know who sends the visions bright, From whose dear side they came; We veil our eyes before thy light, We bless our Father's name. This frame, O God, this feeble breath

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! BENEDICTION. May the love of all good spirits and the providence of the Lord our God be upon us and over us and around us now and forever more! Send down thy angels of comfort, heavenly Parents to all who are in affliction; to the sick, the bereaved, the wronged, the destitute and the down-trodden. Guard the young from all impurity. Help us to look on death with composure; and give us all thy peace—the peace that passeth understanding. Amen. STATISTICAL FACTS. Showing the Mortality of Chicago Citizens from Pulmonary Diseases. And the Wonderful Effects of Injudicious Treatment. The proper treatment of Throat and Lung Diseases is 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 materially from each other, it is important to everybody to clearly understand in what that difference consists. It would be the height of folly to ask one Doctor his opinion of another's treatment, since Doctors are proverbially jealous; and ever ready to disparage each other. Even those who are frank and honorable in their intercourse with the world become vindictive and unscrupulous the moment you raise a question of practice, or touch on the skill of rival physicians. Notwithstanding 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 regard to lungs, but merely prescribing for throat and lung cases, as they occur in general practice, rely wholly upon medicines given by the stomach. They admit that the stomach is not the seat of the disease, but claim that it is not necessary to reach the diseased 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 ipecac syrup of licorice and marjoram to soothe the throat. If he is weak, and losing flesh, they order cod liver oil, or extract of malt, with tonics, to help nutrition. If acute fever supervenes, quinine is given to lessen its intensity; if night sweats occur, ellixir of violet and other mineral acids are ordered to control it; and lastly, when diarrhea sets in, and the end approaches, they soothe the close of life by opium, and attend to the immediate wants of the patient. No matter whether the Lung disease be Bronchitis, Consumption, or Pneumonia, the above 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 does no more than to relieve the symptoms. It does not touch the cause of those symptoms, or aim at the cure of the disease. That is left wholly to Nature and the strength of the patient's constitution. The effect of this course of treatment is very clearly indicated by the report of the Board of Health, which shows that in the four years ending May 1, eight thousand six hundred and ninety-two throat and chest cases died under it. The following list of deaths by these diseases registered by a few of the leading 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 Dr. Thomas Hunter, 20; Dr. F. Meyer, 17; Dr. David Lodge, 17; Dr. R. French, 15; Dr. J. N. Lilly, 15; Dr. T. S. Russell, 14; Dr. W. H. Hoar, 14; Dr. E. A. Sullivan, 13; Dr. H. Scudder, 13; Dr. G. K. Ryan, 13; Dr. H. M. James, 12; Dr. T. N. Quaes, 12; Dr. J. J. Ross, 12; Dr. J. G. Olin, 11; Dr. H. T. Byford, 11; Dr. E. F. Ingalls, 11; Dr. P. Matthei, 11; Dr. Hermann, 10; Dr. Thomas Wilder, 10. These names were selected from a long list of physicians, and are not intended to make any invidious distinctions, but merely to show that the treatment of lung diseases by the stomach, 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 the 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 go directly to the parts diseased. It differs from the ordinary treatment in making a direct and curative attack on the disease, while at the same time employing those remedies which can be given through the stomach to improve nutrition or relieve the symptoms. It was introduced by Dr. Robert Hunter, of New York in 1851. Dr. Hunter, a member of the University of New York—the highest medical college in this country, holds a British diploma, and was in active general practice as physician, surgeon, and accoucheur at that time. From one cure and another in the fact that his profession his health broke down. His lungs became affected, violent hemorrhages supervened and his life was in danger. The treatment by the stomach failed to arrest his disease. Cod Liver Oil and tonics were tried without benefit. The ablest physicians of New York and Paris were consulted in vain. It was from the failure of all he became convinced cure was impossible, simply because the disease was not reached. Acting on this conviction he resolved to try to reach his lungs by inhaling such medicines as his knowledge led him to believe would prove beneficial. Step by step he went on increasing in health and experience. One after another all his bad symptoms were overcome. The lungs were cured and he was cured; his health being made free, and at the end of nine months his health was perfectly restored. Twenty-seven years have since elapsed and he still continues in vigorous health. The cure was effected by Dr. Hunter to which we refer in general practice and a whole attention to treatment of throat and lung diseases. Four years ago he removed to Chicago, and has since made this city his permanent home. Of the success of his treatment in Chicago some idea can be gathered from the fact that in the four years ending May 1, over 3,000 cases, embracing every form of lung complaint, many of them far advanced in consumption, were treated by him and that during the whole period registered only one case died. In the past year 716 cases treated by inhalation, but seven deaths were registered. Now, compare these figures with those in the above list, and you will discover that many general physicians lose more in a single year (out of the few cases treated by them) on the old plan than Dr. Hunter has lost, under inhalation, in the whole period of four years, although he probably treated four times as many throat and lung cases. Realize, also, the fact that general physicians have an immense advantage in their favor, in seeing the patients early, while the disease is slight and the constitution strong. The first thought of a sick person is to go to his family physician. If he has taken cold and his lungs are affected, a proper treatment in the early morning stage, ought to result in easy and prompt cure. Now, it is precisely at this point that the usual course of the stomach with cough mixtures and tonics begins. The lungs are attacked in connection with nothing is done to arrest the congestion or soothe the inflamed air-passages, and so the acute stage drifts on into the chronic, and the chronic into tubercles and consumption. It is only when the patient begins to fear that this change may be taking place that he thinks of consulting a physician who makes lung diseases a specialty. Indeed, as a rule, every effort is made to prevent him from doing so. No lung disease begins as consumption. It is not consumption until after tubercles form, and before that there is always a period of incubation, during which the lungs are only congested and the air-passages obstructed by the products of local irritation. If this congestion and local irritation were promptly cured by inhalation, no tubercles would form and no consumption follow. It is because this cannot be done by going to the stomach that there are so many cases of consumption. Ninety per cent. of the deaths from this disease could be prevented by resorting to inhalation at the commencement. Dr. Hunter has planned and successfully advocated the establishment of a Grand Sanitarium at Chicago for the cure of Lung Diseases exclusively, in which the success of this treatment could be clearly proved and demonstrated, and pending this, has opened a Dispensary for Lung Diseases in connection with his office in the Hale Building, 103 State street, where all who are afflicted with colds or any acute form of Bronchitis or Pulmonary complaints, can have the benefit of inhalation, without any expense beyond the cost of the medicine prescribed. LESSONS For Children About Themselves. By A. E. NEWTON. A Book for Children's Lectures, Primary Schools and Families, designed to impart a knowledge of the Human Body and its various organs, and the principles of health and disease. Price (in cloth) 50 cents; postage extra. Usual amount to the trade. 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Being Short Sunday Exercises for Spiritualists.

NUMBER TWELVE.

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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 progress. Its progress consists in the ever closer connection into which religion is brought with every branch of human life; in a clearer distinction between religious belief and a merely ecclesiastical belief; and in the taking up into a higher unity of all that is relatively true in both Theism and Pantheism. Men may reason themselves out of a belief in God if they will; but it will return whenever they are at their best, and sometimes with appalling power when they are at their worst. Perchance it will return in those aspirations to something better which every symmetrical man must feel at times; or return in some moment of great anguish when the bereaved heart cries out for the loved and lost, and sorrow, in a flash from its clouds, reveals to him the eternal world. Some philosophers have put conjectural stumbling-blocks in the way of a belief in the personality of a Supreme Spirit. But what do we understand by personality? It is by no means true that the notion of personality implies limitation; that it is applicable only to what is finite, relative or corporeal. The essential elements of personalities are (1) existence; (2) consciousness of existence; and (3) control over the manifestations of existence. Distinction from, and therefore limitation by, others, is not an 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, in the constituents of its own existence, without the necessity of any other being,—the distinction necessary for personal consciousness. If we define God by other predicates of human perfection, we must not deny him the highest phase of it; must not regard him as less than personal. That would be imperfect. Rather may it be said that God is super-personal. Still . . . to think of God as a person in the human sense is, as Swedenborg well remarks, to think materially. God should be thought of from his essence—from love and wisdom, and from thence to his person, and not contrariwise. Such a view seems essential to all earnest, rational religion. We can not love and rever-

MR. FLETCHER RESPONDS. LOWELL, Mass., July 3, 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 20th, and Thursday, June 27th, to many different persons, that the manifestations were a fraud on the evening of June 20th. When asked by officer Harris, "What he had to say now," he said, "It's a damn fraud." In my sitting-room, when I accused him of fraud, he said, "That is true, it's a fraud to-night, but no man is more surprised than I am. I thought it was all genuine, and Mr. 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 address me further I will own up," she said, "Part was fraud and part genuine. When I first went into the business it was all genuine, but