

This town has been swept by a tidal wave

From this time on until the 1st of February, 1878, she would have these trances and sometimes a seemingly real obsession, from three to eight and sometimes as many as twelve times a day, lasting from one to eight hours, occasionally passing into that state of ecstasy, when, as Lurancy, she claimed to be in heaven. During the time recorded, up to about the middle of January, 1878, she had been under the care of Dr. L. N. Pitwood in the summer and Dr. Jewett during the winter, These M. D.'s are both eminent allopathic practitioners, and residents of Watseka. Mrs. Allison, Mrs. Jolly and other relatives and friends believed her insane. The Rev. B. M. Baker, the Methodist minister in charge at Watseka, wrote to the insane asylum to ascertain if the girl could be received there. It seemed to be the general feeling among all the friends, save the parents and a few who were only sympathetic observers and thinkers, that the girl should go to the asylum. There were in the city of Watseka at this time, persons who had more humanity than bigotry; persons who believe, in the language of Bishop A. Beals, that " disease has a dynamic or spiritual origin;" persons claiming to understand something of the occult forces and phenomena of mind, and the diseases incident to a false conception of, and opposition to, its potencies; persons who believe, God being "no respecter of persons' and "without variableness or shadow of turning," that power exists to-day, as in the days of the Nazarene, to cast out devils. Among this class were Asa B. Roff and his wife, who, with others, became thoroughly aroused to the importance of arresting the movement, to take a lovely child from the bosom of an affectionate family, to imprison her among maniacs, to be ruled and cared for by ignorant and bigoted strangers, who know less of catalepsy than a blind materialist does of immortality. These good people ventured in the most gentle and christian spirit, to counsel with the parents and advise other treatment, different from any that had been administered. These earnest, self-sacrificing souls, imbued with the conviction that uncultivated spirits had something to do with the case. plead with the many friends of the child, to withhold her from the asylum until it could be better shown whether the girl was really Insane, or her unfortunate condition might be attributable to foreign minds. Mr. Roff, after much persuasion, obtained the consent of the girl's father, to visit her and bring with him Dr. E. W. Stevens, of Janesville Wis., to investigate the case. Dr. Stevens, who, for several months, at frequent intervals, had been in the city and a silent listener to the scoffs and scandals thrown out toward the Spiritualists on account of their opinions regarding the case, and the universal foment of mind in the city

After this system of conversation had made, to be kept sacred by the angels in proceeded for some time, she modified her | Heaven and Heaven's agents in the flesh, by

at Sparta, Wis., and Dr. Franklin Blades, now Judge of the Eleventh Judicial Circuit

of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th. A. D., 1877, and the remarkable phenomenon continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878.

to them.

Thus, for ten months and ten days, did these phenomena continue to excite and agitate the people. The following is a true narrative, and as full as the facts collected from the parents and relatives of the parties named herein and observations made by the writer, will warrant.

Thomas J. Vennum was born May 7th, 1839, in Washington Co., Penn.; Lurinda J. Smith (his wife), was born October 14th. 1837, in St. Joseph Co., Ind. They were married in Fayette Co., Iowa, Dec. 2d, 1855.

MARY LURANCY VENNUM,

daughter of the above named Thomas J. and Lurinda J. Vennum, was born on the 16th day of April, 1864, in Milford township, seven miles south of Watseka. The family moved to Iowa, July, 12th, 1864, and returned to the vicinity eight miles from Watseka, in Oct., 1865. In August, 1866, they removed to Milford, twelve miles south of Watseka, and remained there till March 1st, 1870, then moved out two and one-half miles from Milford until April 1st, 1871, when they moved into Watseka, locating about forty rods from the residence of A. B. Roff, the spirit daughter of whom, according to all the facts and representations every way tested, is the principal character in this remarkable narrative. The family remained at this place during the summer. The only acquaintance ever had between the two families during theseason, was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned; and a formal speaking acquaintance between the two gentlemen. Since 1871, the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

"Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. A few days before the following incidents took place, she said to her family: "There were persons in my room last night, and they called 'Rancy! Rancy!' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep, that every time she tried to sleep, persons came and called "Rancy! Rancyl" to her. Her mother went to hed with her, after which she rested and slept the rest of the night.

On the 11th day of July, 1877, Lurancy had been sewing carpet a part of the afternoon, when, at about six o'clock she laid by her work, as her mother said: "Lurancy, you had better commence getting supper." The girl replied; "Ma, I feel bad; I feel so queer," | over it, was formally invited by Mr. Ven- | controlled, if it would not be better, if it | South Middleport, which is now a part of

manners very much, appearing to be a little ponitent and couldential and said she would be honest and tell the doctor her real name. She was not a woman; and her real name was Willie. On being asked what was her father's name, replied, " Peter Canning, and her own name was Willie Canning, a young man; ran away from home, got into difficulty, changed his name several times and finally lost his life and was now here because he wanted to be," etc. She wearied with answering questions and giving details. Then she turned upon the doctor with a perfect shower of questions, such as, "What is your name? Were do you live? Are you married? How many children? How many boys? How many girls? What is your occupation ? What kind of a doctor ? What did you come to Watseka for? Have you ever been at the South Pole ? North Pole ? Europe? Australia? Egypt ?. Ceylon ? Benares ? Sandwich Islands?" and by along series of questions evinced a knowledge of geography. She next inquired after the doctor's habits and morals by questions like the following: "Do you lie? get drunk? steal? swear? use tobacco? tea? coffee? Do you go to church? pray?" etc., etc. She then asked to have the same questions put Mr. Roff. She declined to ask them direct, herself, but through the doctor. They must also be repeated through him te Mr. Vennum, making, the while, some very unpleasant retorts.

When, at about half-past five o'clock, P. M., the visitors arose to depart, she also arose, fung up her hands and fell upon the floor, straight, stiff and vigid, as I have often seen sensitives fall with the " power" in Methodist revival meetings, and believing it to be of the same nature, the doctor took occasion to prove it, as he has done on those smitten with the "power," by controlling body and mind and restoring them to a normal and rational state, despite the "power."

The visitors being again seated, he tock her hands as they were held straight upwards, like iron bars, and by magnetic action soon had the body under perfect control, and through the laws of Spiritual scionce, was soon in full and free communication with the sane and happy mind of Lurancy Vennum herself, who conversed with the grace and sweetness of an angel, declaring herself to be in heaven.

In this condition she answered the doctor's questions with reference to herself her seemingly insane condition and the influences that controlled her, with great rationality and understanding. She regretted to have such evil controls about her. She said she knew the evil spirit calling itself Katrina and Willie and others. The doctor continued to suggest to her mind, things to prepare the way for a change of influences, by enlightening and instructing her now while her mind was clear and in this superior condition, and then asked her, if she must be

which a mortal body was to be restored to health; a spirit, unfortunate in earth life, with twelve years' experience in spirit life. to have an amended earthly experience, a child to be spiritualized and moulded into a fine medium, an unbelieving and scoffing city to be confounded, and the greatest truth the world has ever sought, established beyond doubt or cavil. How far the contract has been kept by the spirits and their faithful co-laborers here, the sequel will show.

The object of the visit now being attained, Dr. Stevens asked: "How long do you want to stay in this heaven?" She answered.

"Always sir."

- "But you will come back for the sake of your friends? \*
- "Yes, sir."
- "When will you come back?" "At twelve o'clock."
- "But the family will want rest. Can't you ome sooner?"
- "Yes, sir, I can." "How soon can you come? " "At nine o'eleck, sir?" "Will you come at rine?"
- "I will." And so she did.

After nearly three hours of careful investigation, conversation, and the application of the laws of Spiritual science and harmony, Mr. Roff and the doctor refired, leaving the family satisfied that a new fountain of light and source of help had been reached. A new beam of truth reached and touched. the hearts of the sorrowing family,-and 20 use the language of Mary Roff, "Dr. Stevens opened the gate for her," and for the inflowing of light where before was darkness.

On the following morning, Friday, Feb. 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff and wanted to go home. To use Mr. Vennum's words: "She seems like a child real home-sick, wanting to see her pa and ma and her brothers."

It now becomes necessary in the relation of this narrative to give a brief sketch of the life of

### MARY ROFF.

The daughter of Asa B. and Ann Roff, was born on the 8th day of October, 1846, in Warren Co., Ind. The family moved in Nov. of the same year to Williamsport, Ind. thence in September, 1847, to Middleport, Ill., where they resided till June, 1857, when they removed to Victoria, Texas, in search of relief for a sick child. In March, 1858 they returned to Gilman and remained there and at Onarga, Ill., till the building of the Toledo, Peoria and Warsaw Railroad, when they returned to Middleport, Nov. 8th, 1859 and built the first house in the new town of

of Illinois, and resident of Watseka, were employed to attend her. Dr. N. S. Davis, of Chicago, Illinois, and several other prominent physicians, had examined her. They kept her in the water cure at Peoria. Illinois, under the care of Dr. Nevins, for eighteen months, but all to no purpose.

In the summer of 1864she seemed to have almost a mania for bleeding herself for the relief, as she said, "of the lump of pain in the head." Drs. Fowler, Secrest and Pitwood were called and applied leeches. She would apply them herself to her temples, and liked them, treating them like little pets, until she seemed sound and well.

On Saturday morning, July 16th, 1864, in . one of her desponding moods, she secretly, took a knife with her to the back yard, and cut her arm terribly, until bleeding excessively, she fainted. This occurred about nine o'clock A. M. She remained unconscious till two o'clock P. M., when she became a raving maniae of the most violent kind, in which condition she remained five days and nights, requiring almost constantly the services of five of the most able bodied men. to hold her on the bed, although her weight was only about one hundred pounds, and she had lost nearly all her blood. When she ceased raving, she looked and acted quite natural and well, and could do everything she desired as readily and properly as at any time in her life. Yet sheseemed to know no one, and could not recognize the presence of persons at all, although the house was nearly filled with people night and day. She had no sense whatever of sight, feeling or hearing in a natural way, as was proved by every test that could be applied. She could read blind-folded, and do everything as readily as when in health by her natural sight. She would dress, stand bebefore the glass, open and search drawers, pick up loose pins, or do any and all things readily, and without annoyance under heavy blindfoldings.

Near the time, in 1864, when she cut her arm while blindfolded, she took Dr. Hall's encyclopedia, turned to the index, traced the column till she came to the word "blood," then turned to the page indicated and read the subject through. On another occasion she took a box of her letters received from her friends, and sat down, heavily blindfolded by oritical, intelligent, investigating gentlemen, examined and read them without error or hesitancy. When Rev. J. H. Rhes, Editor A. J. Smith, Mr. Roff and others misplaced and promiscuously arranged some of their own letters with Marys, she at once proceeded to correctly draw out the intruded letters and examine them. If wrong side up, she would quickly turn them, and read aloud the address thereon, and throw violently away every letter not her own; and re-arranged twenty or thirty letters in the order she desired to have them. Rev. J. H. Rhea was the Continued on Eighth Page

# RELIGIO-PHILOSOPHICAL JOURNAL.

### THE GREAT SPIRITUAL MOVEMENT.

### BY SELDEN J. FINNEY.

But, says one, if there be any fiel, what is the use of man's torturing himself with effects to adjust himself to the laws of the universe? Didn't God build it just as he intended and desired it to bet and did he not make both man and his relations? and, if so, will be not see to it, that man, in spite of himself, shall get properly adjusted to these divine requirements? Possibly he may; I am not sure but he will. I sm not sure but the bumps which the child receives when he gets his weight over the center of gravity is the divine method of adjusting that child until he learns to keep his feet poised centerward in accordance with that law. If it is found that getting beyond the center of gravity invariably results in falling, it is quite time that he should learn the limits of his liberty and voluntarilyaput himself into harmony with these laws. What virtue is there in man if he be simply a machine turned by an outside energy, which people call God, just as the crank of a grindstone if you turn it, will sharpen an ax? You are turned, you do not turn yourself. You front this way or that, because you are fronted, not because you have voluntarily faced this way or that. The Divine Spirit adjusts you only through yourself.

And it seems to me that this principle of relations has been sometimes sadly ignored by some Spiritualists. Some of those engaged in the more external forms of Spiritual ism have been so careless about it, that they have got into a degree of passivity to all unseen magnetic and spiritual forces, losing sight of the principle of individual responsibility for their utterances and performance. I think there is no greater mistake for us than to adopt the notion of indiscriminate passivity, to all unscen influences. Man is greater than circumstances. Circumstances are fragmentary-all the circumstances on the earth are fragmentary; they are only a piece of the universe, not the whole. Man, if he be an immortal, if he be susceptible of philoso phy, must be a unit, must be the wholeness of things, gone into consciousness, and, therefore, greater than his circamstances. He is, therefore, superior to them, and is pitted against them. The balance of power is with him, if he will avail himself of the eternal laws, but if he ignore that balance of power, what then? Why, fire will burn him, frost will freeze him, lightning will strike him, the waves drown him, the passions will eat great rust-holes into him. He gets what he pays for, and nothing else; and Nature foots up this bill at the close of every chapter. or if it runs on credit, it is a compound interest upon compound\_interest,

I think, therefore, it is quite important in this new movement that we discuss this question of attitude-whether we are responsible for a true and proper relation to the laws and forces of the world, or whether we are not so responsible. If we are not, of course we are nothing but mere channels-mere automatic machines which move as they are moved. I know there is a small percentage of the large class called Spiritual mediums who really do not consider that they are responsible in relation to their capacity for adjustment to and use of these spiritual forces which inspire them, whether come from this or from the other world. History is one grand illustration of man's effort to harmonize himself and his aims with the laws and forces of the universe. And so true is the soul, so correct in its facts, so include in its instincts and its intu-Itions, that if we are not properly related, either as individuals or nations, we are in a state of constant unrest: there is no satisfaction; we do not feel streaming into us barmaniaus lifes we are restless sleep we have nightmare in the Church and in the State, in the family-circle and in society. We are pulled, and turned, and agitated, and beclouded; we cry, and laugh, and awear, by turns. And what does this mean? It means that though some portion of us may be thus properly adjusted, and in its correct attitude with regard to the sum of powers, yet that some part of us is not so adjusted, and hence that our being is playing fragmentarily, and is at loggerheads with the great objects of life.

## PHENOMENAL.

## Fower of Mind over Mind-Bastian and Taylor Controlling Mrs. Mehannd-Materializations.

TO THE READS OF THE DELIGIO- PRILOOPHICAL JOURNAL :

I have before assured you of my complete satisfaction in regard to the rather severe course you are pur-soing, believing, as I do, that truth is mighty and will prevail

My apperied with a number of mediums seems so completely a minute of truth and falsehood, that but for some string mediumistic traits of my own, I would long since have retired in disgust from the investiga-tion of this tankalizing phenomenon. The article in the have JOURNAL signed, "M. L. Sher-man," talles not only with my own experience, but it means to me is the only solution that can be given much

sems to me, is the only solution that can be given much of the spirit manifestations. I see Mrs. Pickering has been exposed, and I really respect my friend, E. Gerry Brown, more than ever, since reading the last Scientist regarding this matter. There is not a medium of any note, who has not been exposed or accused of fraud These things; it seems to me, are conducted in an illadvised manner in many cases, and it is bard to sift the evidence, for the mediums themselves are unaware of how they are used by the force that is controlling them.

I hold you too noble and good a man, to refuse justice to the humblest exponent of Spiritism, and I honor you for the fair manner in which you publish both sides of this vexed question. Even if my story is a little prolix, I am impressed to give it, for it bears you out in your opinion concerning Mrs. Richmond, while it holds a strong light in favor of the unfortunate exposed materializing mediums.

I give first an experience that goes to show that human beings influence the trance medium to a large extent; still as a true Spiritualist, believing firmly in its basic facts, I think that as a disembodied spirit, I could do even more than when shackled by bonds of flesh.

A noted trance speaker, some seven years ago, was engaged by our association, to deliver a series of leetures in this city. Some of her lectures were of the highest order, extremely logical and elegant in expres-sion. Others scarcely above ordinary, and again almost poor. I fancied this difference was owing to the character of minds composing her audience: personally fa-miliar with many of them, I traced the half-religious wholly infidel and bold socialistic ideas, to the audience before her.

There was visiting me at the time, a woman possess-ing the finest analytical mind and coolest judgment of any one it has ever been my good fortune to know. "Slave to no sect," and a searcher for truth, I unfolded my views to her, and together, we fell on a plan to discover, if possible, whether my surmise was correct. We decided to write a theme on two pieces of paper, not allowing either to know what we gave; to lay our subject on the speaker's desk, sit directly before her, and concentrating our will-power on her, desire she should use them. We retained each of us a duplicate of our question. The plan of the speaker was to select from the papers on her desk, one as a leading topic for lecture, one as a poem, and weave in the others. Sometimes as many as twenty would be placed before her. My subject on the occasion of our experiment was "All races of men worship something; will the spiritcontrol give the opinion of the Spirit-world, concerning this worship of an unseen thing called God?" I also sent a subject for a poem—"The Kingdom of the Mind." She came on the platform after we were seated. She

took up the papers, and read them, as the singing progressed. Then she read-them aloud to her audience; subjects were various, full fifteen in number. She chose my own. With a thrill of surprise, I silently slipped my duplicate into the hand of my friend. She spoke for some time, when suddenly her hand began vandering among the bits of the papera on the desk. Lifting one without looking at it, she began speaking of God-worship as illustrated in ancient Masonrydwelling at some length on the widow's son. "Hiram Abiff."

The expression on my friend's face can be imagined, when she thrust into my fingers her paper; this was W 85 LLU ш доп, ш sonage, or only a Masonic emblem?" My poetic ques tion settled the matter, for she chose it as the theme for her poem, giving on that occasion the finest one she gave during her stay. Sometimes I could run in thought ahead of this me dium, and she would use my own mental language. Partisan friends of Bastian and Taylor, could have so influenced Mrs. Richmond, I am certain. All close ob servers are aware of the fact that two minds often act in harmony, and are startled by words spoken, that show the parties are thinking your thoughts. Concerning that most difficult to believe or undertand. form materialization, 1 have seen a good deal I never asked for a test; I determined to watch; that was all I could do. Mrs. Miller, of Memphis; Mrs. Bliss, of Philadelphia; Mrs. Boothby, of Boston, were entire strangers to each other. I saw the three in a space of ten weeks. Fact first: The white material used by what was claimed to be spirit forms, was in all cases similar, and entirely different from white linen or cotton, with which I had a good chance to contrast it, as it was summer time, and many were dressed in white. Fact 2nd: The motions of what claimed to be spirit forms, were in all cases precisely similar-quick. flittering, frightened in appearance. There is here a great law, and a natural one; no law is otherwise that made by nature.

stance in her life, and clearly proved that spirit votces did speak to him: for inninging, he said: "Light the name Albird P. C." She replied, "It must be Ory as P. C.; that was my brother's name." Again he said: "I constantly hear the name Greey, Greey." She and "" "Perhaps it is Terresa, my name is Terresa." thas. Foster's tests clearly proved that the mind of man was open to his (at times) clear-sceing ave. open to his (at times) clear-seeing eye.

L.

No medium ever gave me greater satisfaction than Mrs. Eldridge has done; yet even in her case the com-municating party only told what I siready mew, or my own mind might have framed the surmise or prediction given; still there were occasions in which communication so irrelevant to what I asked came to me, that I could not do other than believe I held intercourse with a race of unseen beings, possessing all the knowledge of men, and little more than men.

One phase of this mysterious power is: A spirit claiming to be my father, always communicates with me, through every medium I meet; he uses only the initial letters of his name, and always has one hobby; it is a neglected duty in life (and a fact) and urges me to do for him, what he failed to accomplish, and that by so doing, I will save him many a pang, and myself much suffering when I enter the Spirit-world.

This communication has been given through Mrs. Hollis, Foster, Mrs. Eldridge and one other, who gavthe name Cassandra, giving account of past events, and future sorrows that were absolutely blood-curdling to hear, to one who sat before an entire stranger, and heard event after event in her life detailed, (ever using fictitious names) until I felt as if I would walk over burning ploughshares, rather than fail in my earthly duty. That duty was ever in direct opposition to the whole recognized Christian system. which ignores the fallen, if a woman, save in a certain "stand thou there, I am holier than thou " kind of fashion. My dear father's nature was such as this represented, and now the advice that was given, was, "Put your arm about the fallen one, lift her up, love her again into decency, and well-doing, for the infinite love is not cut on Mrs. Grundy pattern.

Spiritualism, to me, is the head and front of every re-form. It means something beside phenomenal marvel; it means God in man. The Christ principle lived as shown by Gautama, Pythagoras, Jesus and a dozen others. The erring recalled; the fallen lifted; the human made divine; the possibilities of all souls developed the poetic ideal realized; the millennium a demonstrat ed fact! With all the intensity of a strong soul I hate falsehood; I had rather live a dog, faithful to my mas-ter, than live and die a human, faithless to the divine idea, the grand white blossom of an illuminated soul-E. L. SAXON.

### Mediumship and Christian Spiritualism.

## TO THE EDITOR OF THE RELACIO-PHILOSOPHICAL JOURNAL:

It is always allowable between Spiritualists to tol-erate conflict of opinion. I have not the inclina-tion or the time to make good by proof any given position taken by myself, in relation to the grand philosophy of our heaven-born Spiritualism. I am glad of the riction produced, and believe good will result therefrom. If Dr. Buchanan or Hudson Tuttle can and will throw any light on the point raised, I will gladly receive and cherish it, and thank you for it.

I agree with Huxley, that science is founded in com-mon sense. What little I know about mediumship and the science of spirit intercourse, I have gleaned more from observation and experience, than in the reading of books, or study of any particular theory covering the science of the case. The more I see and hear with my physical eyes and ears, the deeper I dive on return-ing to the surface again; the less I find I know. The egg of Spiritualism is just pipped; we will understand more about it by and by.

• I do know that there are intelligent and honest men and women in the ranks of Spiritualism, who are on the alert to expose all manner of fraud, as other people, and they do so whenever the exigencies arise. Three or four years ago, a traveling mountebank came to this city, and with flaming handbills claimed to perform and nplicate all the phenomenal manifestations occurrin in the presence of genuine mediums. The whole per formance was a clumsy attempt at jugglery. Twenty orthodox divines, who were present on the occasion, signed a statement, which was published in the daily papers, to the effect of the triumphant success of the operator, ergo, that all that was claimed for spiritual mediums by way of spirit manifestations rested upor the same basis. I have observed one thing as a general rule, with some honorable exceptions, however, that the orthodox religious and secular press grasp at every opportunity to give publicity to all exposed cases of mediums, but never make the amende honorable when the medium has been vindicated.

AUGUST 3, 1878.

5th. I deny that God showed to Moses his back parts, through the cliffs of the rocks. <u>6th.</u> I deny that God put lying spirits in the mouths

of His prophets, in order to deceive King Ahab, or any-

body elsa. 7th. I dony that Balaam's as talked. 8th. I dony that it was an angel who stood before Joshua, with a drawn sword. 9th. I dony that Sampson killed any one, with the

jaw-bone of an ass

10th. I denythat David put Uriah in the front of bat-tle to have him killed off, so he could have his wife, or that David was a man after God's heart.

11th. I deny that Solomon had 700 wives and 300 concubines, and that he advised people when in trouble to drink strong drink, and forget their troubles.

12th. I deny that Jesus rose from the grave in the body, which hung upon the cross. 13th. I deny that he had the power to have forgiven

the repentent thief, and secured him a passport to heaven.

14th. I deny that Paul, in the trance, or any other condition, was caught up to the third heavens. 15th. I deny that the fetters which bound Peter and

Silas were knocked off of them and they released from prison in darkoess.

16th. I deny that an angel conversed with John on Patmos.

Now, if any, or all of our Christian friends will prove that any one of the phenomenal manifestations above alluded to, did actually occur as stated in the Bible, and that the prophets who produced them, were under strict test conditions, I hereby agree to abandon Mod-ern Spiritualism as a delusion, and to join some one of the Orthodox churches. J. EDWARDS.

Washington, D. C.

## A. J. Davis-A Ghallengo.

BY LYMAN C. HOWE.

Fo the Editor of the Religio Philosophical Jovenial: Any theory, hypothesis, philosophy, seet, creed or institution that fears investigation openly manifests its own errors. A. J. DAVIS

Is A. J. Davis a fraud? Now is the time to "sift" him! He has impressed the moral and spiritual nature of the age as no other man has. His writings have modified and inspired the philosophy and religion of the world, and opened new and wonderful fields for thought, theory and experiment, and his name will live in history and his testimony will count, in solving and settling difficult problems and spiritual mysteries when he is arisen—a denizen of the Summer-land. It is of the utmost importance to the future that every question of fact and the absolute reliability of his record be settled now, while he is among us and the wit-nesses accessible, and the "proof palpable" easy to es-tablish. He has given the world his version and cited us to the "cloud of witnesses" ready to attest the accuracy of his statements. Has any one taken the pains to verify the record? Have the witnesses been cross-examined? Will future generations have any more reliable evidence of the psychic phenomena-so marked in his life-than we have of ancient mysterics? If the "Book is sealed," and silence broods the centuries with no echo from the hidden shore, of what infinite moment to a groping world, would such a record be, established beyond question or possible error, and transmitted without any post mortem fixing or priestly med-dling to adopt it to the creeds of men?

These queries are suggested by remarks made to the writer sixteen years ago? A public speaker professing to be a Spiritualist, said: "When Mr. Davis is dead there will be published a work of scientific authority reviewing the life, works and experiences of A. J. Davis and uncovering the errors and misapprehensions with which he has impressed this age and setting the proper value and import to his psychic carcer!" I asked,-"Why not do it now ?". He replied, " Out of respect to Mr. Davis' feelings (11) the work would not appear un-til after he was dead?' This is as nearly as I can quote. it from memory. Whether the purpose was to invalidate the evidence and impugn the integrity of the great to solve the psy 1DFA ory or discovery, or by analysis, criticism and the applications of science to place his record to a disadvantage, or to put his Harmonial Philosophy into the cru-cible and bring it out transformed into the vagaries of a dream, I cannot tell. But whatever the purpose, I insist that no time should be lost. "Now is the accepted time." Cowards can trample on the grave of buried heroes with impunity. But honest manhood will not hide behind a corpse to strike when there is none to answer. I am authorized to make this challenge. If there is a single claim made by Mr. Davis respecting his psychical experiences and autobiography that will not bear analysis, we call upon the world to produce it. If there is a statement that is not true, lef it be met and refuted now, while the author lives, and the witnesses can be found. Mr. Davis will not flinch. He is not a coward. He has braved the scorn and ridicule, the critleism and misrepresentation of the organized church and dogmatic schools of science and philosophy for over thirty-two years, and every year makes him stronger, and his enemies more respectful. Frauds are runger, and his enemies more respectful. Frauds are run-ning in gauntlet and "speaking mediums" are in the crucible. "Misery likes company," and A. J. Davis is very acceptable society. Initiate him1 "Expose" him1 "Let him be crucified." Who is ready to prefer charg-es? Don't wait for him to get out of the way. His ghost might trouble you then. Court is open, defend-ant ready, Judge on the bench, jury in the box. Where is the plaintiff? Who prefers charges? Who? Binghamton, N. Y., July 19, 78.

I did not speak of the efforts of the addients in them selves as permanent, but only as temporary and provisional. All the efforts of the nations are provisional and temporary. The truths which most of them have discovered are provisional truths-that is, half-views, not sum-total views of truth. Even if you take the clearest-minded, the holiest-spirited person, unquestionably the climpses that such an one has are still somewhat fragmentary at the best. And though there is the consciousness of this unity of purpose in Nature-this capacity in man to feel and to incarnate that unity of purpose in life-yet how fragmentary how piecemeal we live.

Our own personal private lives and experiences are illustration. I Put your finger, if you can, upon a single individual, who, from the moment he began his career of business inflife, made that business subservient, in all its ramifications, to a great unity of purpose, which, like a solid zone of light, runs through all his efforts, illuminating them and holding them together. Very few of us live in this divine sort. And yet we are tortured till we do. Bothamen and nations totter and totter about until their moral consciousness gains this mount of transfigura tion. From this solitary and sublime hight, alone, can we calculate our latitude and longitude.

God built the world for a great purpose, and it is only when men build society as God builds worlds that they merit or can receive the Divine approbation. And the Cause which approbates or condemns is found in reasonthe only common sense of the centuries. Once get out of place, and though you caunot tell how or where the fact is, your instincts and intuitions at once declare it to you; nor is there any more rest or peace until you are righted again. All the disquietudes of society are only so many signs of positions at sharp angles with the unitive aim and purpose of being. What mean the terrible pains and abrupt explosions, the scandalous breaches of conjugal fidelity, the frequent divorces and bitter animosities of domestie life? I answer: It means either that there are no true laws of natural marriage, whose observance would make home heavenly, or that, there being such laws, man has not found and adjusted himself to them. The first notion is blasphemous-its logic would be social ruin.

And this dissatisfaction comes as the sign of the fact that we are out of place-that our highest social attitudes are not yet attained-perhaps not yet attainable, at least not instantaneously. It is to be allalned by hard work, by "calrying bricks, and mortar, and stone," by doing the dirty as well as the sublime work of the world-no, excuse me, there is no dirty work in the world. All work is sacred because it is the effort of man to realize his whole-hearted relation with the universe. There is no work that is not sacred. From the blow of the wood chopper to the finest strain of poetry, from the toll of the mother over the cra-

### (To be continued.) Copy right by H. Tattie & G. B. Stebblas, 1878.

If you would be pungent, be; brief; for it is with words as with sunbeams, the more they are condensed, the deeper they burn.-Saxe.

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and awings there as easily as a star.-- Uhapin.

I saw a too great willingness on the part of spectators at Mrs. Boothbys, to guess at what they saw. did not recognize the two claiming to come to me, and because I would not guess at their identity, or suggest some one, parties present seemed provoked with me.

A form came out so like the medium (Mrs. B.) that absolutely shivered with a sense of disgust, at what i believed a shameful fraud. even while I marveled at the rapidity of action shown by the medium, for she wore a brown dress, limp and clinging to the form: this creature was classical in her apparel and movement, still the voice was Mrs. B.'s. As if in answer to my suspicious thought, this while-robed thing threw up the curtain, showing Mrs. B. in the chair. I saw enough to induce my return; the same time I saw there a form apparently a child ten years of age, dressed in white. Mrs. B. had not gone in the cabinet, but was in the act of nailing a curtain. I saw the small trim feet and egs of a child, for I had been told mediums personated children by getting on their knees. Our exclamations of surprise caused Mrs. B. to turn, and the figure seemed to be swallowed up by her movement.

I decided at once that Mrs. B. was a genuine medium. or had at least five or ten accomplices, and they were a brewd lot even then. As regards Dr. Samuel Watson, that true and royal natured man, there is not in my mind one shadow of doubt regarding his judgment veracity, or ability. His wonderful success lies not in the fact of over-credulity, but that for twenty years, long before the world knew of it, like one of the olden patriarchs, he stood reverently before the door of mystery, and in his own house, among his own family, he beheld the faces and forms and had the evidence given, that he would have been worse than a fool to deny This gives him knowledge as well as faith, and like the master he so reverently followed, and still follows, he lives by the law of love, and so becomes the recipient of manifestations that other natures fail to receive. We are well aware that Prof. Crookes succeeded better than almost any one else, under the most rigid test conditions, and yet his medium (if I mistake not) under lax and foolish management, was exposed.

I have had experience with Clara Robinson, one of the finest slate-writing and phenomenal mediums in the world, and yet she was totally unaware of the nature of her gift, and said once to me: "I don't know any more what it is than you do, nor how it is done." She seemed too careless to inquire, and gave it all up, because people annoyed her.

I was present once at the scance of a noted clairvoy-ant, held with a lovely old lady seventy-five years of age. At the outset he said to me: "Oh! what a lovely nature; ante-natal law was perfect, and this was a wel-come child; the Spirit-world comes close to her, and she knows all the spells of harmony, almost perfect harmony of life."

He gave to this woman name after name in full, of eventeen dead people; told of every remarkable inIf people when they die are just the same in spirit, excepting the physical body, we can reasonably conclude, they can and do perpetrate tricks.

I once knew a lady medium, now dead, who was in a certain village tavern; one day the landlord's daughter was to be married to a Mr. A. The girl had been ad-dressed previously by a Mr. B., who was desperately in love with her, but in consequence of his dissipated hab its and ugly disposition she rejected the offered hand of B., who in a rage visited the house on the day of the intended nuptials with A. The medium did not know any of the parties concerned, and yet she became ob sessed by an evil spirit, seized a large butcher-knife and started for the bride. Query: Did the spirit of B leave his body and take possession of the medium, or was it some spirit friend of B.'s?

I have read with great interest and pleasure what Dr. Peebles had to say on the trance state, but I do not agree with him, that the unconscious trance state is a normal condition; for, if a medium is led to do a thing in an unconscious trance condition, that he would not have done in a normal condition, then the condition must have been an abnormal one.

One of the most learned and scientific investigators of Spiritualism, residing in this city, a few weeks ago in the presence of a materializing medium, had Bishop Whately appear, dressed in black. The Bishop was anx ious to have made a verbal discourse, but had not the power to do so. Another spirit who could converse, in consequence of his having so often materialized, requested my friend to place paper and pencil in the cab inet, so the Bishop could write. After waiting a few minutes, the spirit who could converse audibly, remarked, that the old Jesuit Loyola came along, broke the magnetic conditions, snatched the paper and pen-

cil, which was missing afterwards. Now, whether people believe this or not, we don't care. I am convinced that Loyola is aiding all be can, the mundane Jesuits, and on the occasion alluded to. upset the learned Bishop Whately, in his communication he desired to make to the denizens of earth.

It is well known I come under the category of a Christian Spiritualist, yet I hold to but very little in theolo-gy, that is held by the orthodox Christians. I entertain a different interpretation of the Scriptures, and of the attributes and mission of Jesus of Nazareth. I know very many of our orthodox friends sneer at Spiritual-ists and Spiritualism, while their everlasting cry is,-"Fraud, fraud," always demanding the proof and test conditions.

I propose in all seriousness to propound a few inter-rogatories, in relation to certain wonderful phenomena or manifestations recorded in the Bible, which our friends regard as the infallible word of God. We take the negative side to these questions, and provided they are answered by any of the learned Doctors of Divinity, they will give their proof of the actual occurrence of the phenomena, as well as to the real existence of the prophets or individuals who produced the phenomena, and if at the time whether or not they were under test conditions.

1st. I deny that God created the heavens and the earth in aix days, and becoming tired of his labors, rested on the seventh day.

2nd. I deny that God created the sun, moon and stars, after He created the earth, for the especial purpose of giving light to this earth. Srd. I deny that Jonah lived three days and nights in

the belly of a fish.

4th. I deny that angels appeared to Abraham, Jacob and Lot.

Mrs. Mary Holien-Forms Floating in the Air.

A correspondent writes to the Voice of Truth, certain occurrences witnessed at the residence of Col. S. P. Kase in Philadelphia, from which we extract the following:

At 8 o'clock in the evening, Miss Mary Holien, an ingenious and interesting young lady, a member of Mrs. Kase's family, went into the cabinet. She was thoroughly entranced, being controlled, apparently, by the spirit of an Indian, and conversing jocularly with the friends. When at length she did enter the cabinet the appearance was so wonderful as to astonish every one in the room, for scarcely had she gone inside the cur-tain before a female form dressed in white appeared. It is proper to remark here that Miss H. wore a blue wrapper, thus utterly precluding the idea of the identity of the medium with the form thus appearing. The former was at least six inches taller than the latter. Soon a heavy male voice was heard from the cabinet, joining with the audience in singing. Most of those present were called up, either to receive a communicaion or to have a nearer view of the faces presented at the cabinet. One gentleman who thus came up, received a communication from the spirit of a lady, who afterwards joined him in singing, by which he was greatly affected.

At a scance held later in the evening, three of the four persons were at one time called up to the door. Your persons were at one time caned up to the door, and when the curtain was raised by a male form, be-yond and above the medium appeared four female fig-ures, some of them apparently floating in the air, with hands joined and faces of angelic brightness, they seemed as if worshiping at the shrine of love immor-tal. It is impossible to describe their dress; over their heads floated gossamer wreaths, in which they were nartially enveloped. partially enveloped.

Another form appeared, whose dress seemed to be of a very rich silk or satin fabric; and when Col. Kase asked her if her dress was not slik, she shook it so that all could distinctly hear it rustle.

The editor says in commenting upon the report: There has been much written about the so-called or real exposures for some time past, that when we know the manifestations to be genuine, we feel that it is due to true mediums to have the endorsement of the spiritual press. As we said when noticing this medium and what we saw while there in the same family, if nothing else had ever occurred than what we know beyond the possibility of a doubt, it would forever settle the question that spirits do materialize and show themselves new as the Bible history records they did in olden times.

## AUGUST 3, 1878.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Our Young Lolks.

### The Pearl Diver of Ceylon.

From remotest time the pearl has been hold in great esteem, being valued almost equally with the diamond. Its purity has made it a symbol of truth, and it has been deemed a fit ornament of regal loveliness and beauty.

My story relates to the pearl and those who drag it up from the deep sea. We must first suppose ourselves in a very distant country. I think we will go to Ceylon. In the ocean surrounding that almost fabulous land, and which borders Persia, the most valued pearls are found. It is only in a few localities that they attain perfection.

On a clear day, when the great ocean rests in calm repose, and there is no shadow of a storm in the sky, the pearl diver ventures far from land in his rude boat. There are always two in a boat, one to remain while the other dives. The sought for pearl. is secreted in the shell of a kind of oyster, which grows in extensive banks. The boat is brought over these banks, and then the diver prepares himself for his work. He diver prepares himself for his work. He ties a little sack to his waist, in which to bring up the oysters he may find. He also carries some short sharp sticks of bony reed, for what use, we shall presently see. Thus equipped, the diver draws in his breath and plunges into the sea. Down, down he falls until he stands on the floor of the ocean. It is light there, and he can walk over the white measy floor, surroundwalk over the white, mossy ficor, surround-ed by the denizens of the deep. He rapidly gathers as many oysters as he can find, and then by rapidly striking the water ascends to the surface. He has not breathed for many minutes, and lies exhausted in his boat for some time before he recovers. As very few oysters have pearls, and not one in a thousand, one of any great value, the poor diver makes many perilous descents without any reward. Yet he is not discouraged

Such was the business of Arabée, a Cey-lon boy, who every fair day went out in the boat with his father. They were poor peo-ple, living on almost aquatic life, for all they had they derived from the water. The mother of Arabée died while he water mother of Arabée died while he was a child, and he had almost forgotten her love. The world was but a struggling place of ex-istence to him. At times he thought that death was better than life, for then he would be at peace. Said he, "I can never change my lot. My father has sought pearls all his life, and he never found one really valuable. So may I waste mine." Arabée forgot that we all are made for a purpose. although we may not see what it is, the future will unfold it to us. He repined as many boys and girls have repined, before his time and since. He continued at his work, and as years went by, he became a noble looking man. His forchead was high, his eyes large, dark and thoughtful, his mien engaging, but he wore the garb of the servile caste. Every one by that could see

that he was lowly born. The king of the neighboring coast was a great and powerful prince, proud of his de-scent through a long line of haughty chieftains. His palace was called the Golden Moon, and its doors were of silver. In its courts a hundred fountains sparkled, and thousands of rare birds sang. Nowhere in all the storied East was there aught as ground in this book. Speaking of "Panish-splendid, or beautiful. The king had two ment," he says, "How terrible is the thought daughters, the eldest of whom was betrothen to a neighborun ae king dag promised as a part of her bridal wardrobe, a pearl the shape of a pear, as large as a peach, and as pure as the water in the fountain of the sun." He sought his kingdom over, but could find none equaling his rash promise. He offered great rewards to the divers, but they never saw one so large or pure. The day of the welding approached. The king saw that his word would be forfeited, and he pointed at as a boastful liar. He grew wretched, and in agony exclaimed to his court: "I will give Ajel, my other daughter, in marriage to the one who will bring me the pearl I desire!" Ajel was considered the most beautiful princess in the East. She was the pride and light of the palace of the Golden Moon, and every courtier at once set his wits at work to gain the tempting prize. All in vain Only two days remained, and the largest pearl the king possessed was not larger than the egg of a sparrow. That day the news reached the ears of Arabée. It revived the yearnings of his boyhood to extricate himself from his position, which for years had been crushed beneath the routine of life. That night, for the first time in his life, the straw which formed his bed afforded no slumber. He thought over and over again the chances of the morrow. He could dive ten times during the day, and there was a possibility of finding the treasure. The sun almost revealed the border of his gray twilight robes in the East as Arabe¢ fell into a half conscious sleep. He dreamed his mother, who had departed this life years before, was with him. He heard her soft voice and felt her gentle touch. She was robed in a gossamer cloud. She told him to row his boat where he saw a nautilus floating, and when it sank to dive after it. There he would find what he sought. He at once awoke. It was not yet light, but he arose. He was early out on the ocean He saw the promised nautilus; its beauti-ful snowy shell looked like a whirl of foam. its legs extended out as oars, and above it spread its two azure sails. As it was waft ed along by the breeze, it seemed the most wonderful and fairy-like work of nature Arabée's heart beat fast as he met this object of his dream, and saw it fold its sails, and prepare to drop into the depths of the ocean, but he faltered not; he too, prepared, and the nautilus no sooner sank than he plunged after it. He soon stood on the floor of the sea; craggy corals grew every-where, festooned with mosses, and most gorgeously colored plants, among which fishes of purple and gold glided like flecks of light. At his feet was a very large oyster, the largest he had ever seen. Its shell was covered with long moss, and a dozen more shells had attached themselves to it. He knew it must be the prize. He placed it in his sack, and looked upward preparatory to ascend. What new horror? An enormous shark circled above him as a hawk circles in the air over its prey. As he passed the monster, it intended to devour bim at a mouthful. Nothing daunted, he grasped one of his pointed sticks and sprang upward. He had met sharks before, and conquered. The shark opened his jaws, one end of the The shark opened his jaws, one end of the stick was thrust into the upper, and the other end caught the lower jaw. It could not shut its jaws together, and in its pain rushed away like an arrow. Arabée climbed into his boat. He opened the shell and found the object of his search. The pearl exceed-ed in size and perfection even the promises of the king of the king.

At the setting of the sun, the king assembled his court, and in a sorrowful voice ask-ed if any one claimed Ajel by right of hav-ing answered his demands. All were silent. After a little while, there was a confusion at the gate. The usher said a poor man wanted to enter, and had been thrust out. "Show him to me!" said the king, who prided himself on administering justice to every one on all occasions, and hever turn-

ing one away unsatisfied. The man entered. It was Arabée. He advanced, and bowed to the king, but not servilely. It was the bow of one noble to another. His air so at variance with his rustic garments, surprised but did not dis-please the king. He asked; "Why are you here?"

"You said that you would give Ajel in marriage to the one who would bring 'a pearl the shape of a pear, as large as a peach, and as pure as the water in your fountain of the sun," answered Arabée. "Rustic, I did, and at this hour will add

"Rustic, I did, and at this hour will add the free gift of the best principality of my empire," said the king with great emphasis. "Then," said Arabée, "I claim your re-ward. Here is the pearl;" saying this he laid it on a silver tray which was placed on a table in front of the throne. The king snatched it eagerly and examined it. It was all that he desired. When all had examined it, and expressed their satisfaction, the king-snatche to A rabée. spoke to Arabée.

"Who are you?"

"I am," he replied, "a pearl diver." The king then turned to his eldest counsellors, whom he consulted on different questions and said:

"Can I. with honor and justice. evade uniting my daughter to this man, because he is of a low caste?"

"No," they answered, "and you break your laws by so doing."

"What then am I to do?'

After consulting a long time, they replied: "If you first grant the principality, you make him a noble, and then he can lawfully marry your daughter.'

This pleased the king, who valued justice more than life, and he acted accordingly.

Arabée and Ajel dwelt in a beautiful palace, and the people they had governed, generations after they had passed away, spoke of their goodness, and their interest in the welfare and happiness of the poor and distressed.

"Have yon enjoyed our strawberry festi-val hoys?" "Ohl yes, sir!" Then," asked the teacher, seeking to append a moral, "if you had slipped into my garden and picked those strawberries without my leave, would they have tasted as good as new?" Every small boy in that stained and sticky compa-ny shrieked: "No, sir!" "Why not?" "Cause," said little Thomas, with a cheerful-ness of conscious virtue, "then we shouldn't have had sugar and cream with 'em." have had sugar and cream with 'em."

BOOK REVIEWS.

LIFE IN OTHER WORLDS: Including a Brief Statement of the Origin and Progress of Life in Our World, By Adam Miller, M. D., with an Ap-Our works, by Adam and et, S. D., while an ap-pendix of Three Sermons, by Rev. H. W Thom-as, D. D. Chicago: Fox, Cole & Co., publishers., 1878, 222 pp, Cioth; price \$1.50. For sale by the Religio-Philosophical Publishing House.

Although a member of the Methodist Church, and retaining a hold upon many of its doctrines, the doctor takes very liberal of eternal, conscious, sensuous suffering. Prove to me that my cana or iriend has landed where the flames of fire 'dash on Agony's eternal Shore,' and you drive me to insanity. I must forever forget myself, or become unconscious of my own identity, before I could be happy in heaven and know that my child is to be in a hell of sensuous suffering." of Heaven, he says: "No man liveth to himself.' No angelic being can have an in-dependent existence. The happiness of heaven will greatly consist in active labors for the good of others. \* \* \* In that bright world we will have bodies as we have here, but they will be spirit bodies, in which we will retain our sense, reason and memories, only in a higher degree than we have them here. The work and the appendix of Mr. Thomas' sermons, are in keeping and take the advanced view of liberal and progressive Methodism. All through the work the doctor has quoted largely from well known authors to fortify his positions and has presented a very readable and instructive book. The Northwestern Christian Advocate prints the following item in regard to it: "Dr. Adam Miller, of this city, has just published a book entitled, 'Life in Other Worlds.' The book discusses in a pleasant manner what few people know anything about, and yet what all would like to learn something concerning. Science, religion, and hypothesis are so combined as to make a very readable volume. Dr. Miller is a minister well known to a large circle of our readers. He wields a glorious pen."

Scribner's Monthly. (Scribner & Co., New York.) Contents: Portrait of William Cullen Bryant; A Sea-port on the Pacific; Sharp Eyes; Our Tavern; Bereft; William Cullen Bryant; Falconberg; Catch; Off Scarho-rough; Glimpses of New England Farm Life; The Puritan's Guest; Longstaff's mar-riage; Old and Young; "To South Africa for Diamonds;" Old Robin; Roxy; Midsum-mer; Meridian; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brica-Brae. This the mid-summer Holiday number is replete with interesting articles, most of which are beautifully illustrated.

Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Amos Bronson Al-cott, with Portrait; The New Theory of Immortality: Brain and Mind; The Fella-heen of the Nile; Slipshod Ways; William Cullen Bryant, with Portrait; Quiet People; Injury to Brain and Insanity; General Schou-valoff, with Portrait; A Visit to Howe's Cave; Vitality in Food; The Roman Soldier and his Food; Editorial Items; Poetry; Notes in Science and Agriculture; Answers to Correspondents; Personal; Book Notes

The Ecleotic. (E. R. Pelton, New York City.) Contents: The Origin of Flowers; Impressions of America; The Past, Present, and Future of Turkey; A Firey World; Companions on the Road; Macleod of Dare; Me-ryon and Meryon's Paris; Johnson's Lives of

the Poets; "Philochristus;" My Friend; The Great Tropical Fallacy; Eternal Hope; A Romance by Rum-Ligh.; Hermann Lud-wig Ferdinand Helmholtz; The Ballard of Imitation; Literary Notices; Foreign Lit-erary Notes; Science and Art; Varieties. This number contains a fine steel plate en-graving of Hermann L. F. Helmholtz,

The Magazine of American History.) A. S. Barnes & Co., New York and Chicago.) Contents: Historical – The Verrazano Map. by B. F. De Costa; Champlain's Expedition of 1615; Reply to Dr. Shea and General Clark, by O. H. Marshall. Biographical-William Livingston, Governor of New Jersey, by John Austin Stevens. Original Documents—The Siege of Savannah, 1779, as related by Col. John Harris Cruger, Communicated by Henry C. Van Schaack. Re-prints-Letter of a Philadelphia Quaker, 1769. Notes, Queries and Roplies; Literary Notices.

The Rabyland, published by D. Lothrop & Co., Boston, for youngest readers is in large print and quite instructive.

The Nursery. (John L. Shorey, Boston, Mass.,) a magazine for young readers, as usual contains interesting stories for the little ones, with pretty illustrations.

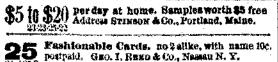
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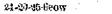


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Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece-"Vacation Days;" Vacation Days-Poem; The Story of a Dress; Will-O'The-Wisp; The Child Toila Dress; Will-O The Wisp; The Child Toli-ers of Boston streets; Rain-Song; Aunt Dol-ly's School-Room Stories; The Story of the Lillies; The Double Sun-Flower; Doc and her Knights; Classics of Babyland; That which happened to Tommy; Poet's Homes; Summer Rain; Trying to be True; Mrs. Hubbell's Live Stock; Thistle-Top People; A Mie'ble Day: Little Miss Muslin of Online A. Mis'ble Day; Little Miss Muslin of Quintillion Square; Nipping Fidget; Tangled Knots; Midsummer Spirits; Parlor Pas-times; The Post Office Department of Wide Awake; Music; Yellow Birds; The Yellow-Birds' Cousins; Some Trained Canaries; The Swain; Daniel; Some Spunky Birds.

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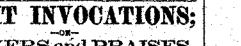
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## " Frauds and Errors."

We publish in another column an article copied from the Banner of Light, from the pen of Mr. Allen Putnam, entitled, "Frauds and Errors. We do not publish this article as endorsing its statements in any particular. Although our columns are badly crowded, yet we are able to find room for both sides of all important questions. We do not fear the "inharmony" of discussion so much dreaded by some of our contemporaries. We believe that true and permanent harmony, must be the outgrowth of earnest agitation and that the "warm molasses" policy will never accomplish any advance in our knowledge of Spiritualism.

If the "views" of Mr. Putnam were to obtain credence among Spiritualists, it would be impossible for them, by their beliefs, or by their acts, their lives, or their characters, to commend Spiritualism to others. It would be so officus as to be repellent. If there is no way in which the truthfulness, the honesty, the genuineness of mediumship and manifestations can be ascertained, then there can be no such thing as confidence or trust on the part of any person who is sincere, honest and true, and who seeks to advance in the knowledge of spiritual truth. All centine Spiriculansis sucula and do scrive for growth in spiritual knowledge here as a fit preparation for an advanced position in Spirit-life. Is mediumship really so uncertain as Mr. Putnam would have us believe? Are we then at the morey of an unseen horde of spirit tramps, who have power to make us their prey in the dark, to surround us with an "enveloping mist," to dispossess us of all our rights and deprive us of all ability to protect ourselves from the frauds perpetrated by them upon the mediums, and through the mediums upon us? Are all mediums subject to the control of Diakka, as Davis calls them, and we their legitimate dupes? The christian world has been accused of supreme folly in arguing that the Devil goes about like a roaring lion, seeking whom he may devour, that he is constantly standing at our elbows urging us to the committal of sin, in order to work out our destruction and drag our souls down to the pit of infernal woe. But horrible as this picture is, it is pleasant in comparison with the one presented in Mr. Putnam's article. There is one thing that strongly tends to sustain Mr. Putnam and those who advocate his kind of reasoning, and that lies in the supposition that these apologists are themselves under the control of "mischief-loving spirits," and that "the chosen time for scattering the enveloping mist," which surrounds them, has not yet arrived. While assuming to defend mediumship, would it be possible to say anything more damaging than does Mr. Putnam? Of what use are mediums except as instruments of deception and fraud. If mischiefloving spirits can bring in all the "attesting paraphernalia of fraud, and this without the consent or knowledge of the medium \* \* \* in any quantity they please; with power to place these where they shall most conclusively indicate fraud, and all shall be invisible by any mortal eye until the chosen time for scattering the enveloping mist," and neitherathe mediums, ourselves, elevated pure and truthful spirits, nor Infinite Wisdom have power to prevent the deception? And if this was true, what honorable minded person would for an instant permit himself to be controlled by the denizens of the Spirit-world? It seems that no more atrocious defamation of Spiritualism could be uttered, reaching, as this does, the depths of infamous charges against the inhabitants of the Summer-land. It discredits at once all spirits and their mediums.

in any quantity, and to fraudulently use them in the presentation of false manifestations. Interrogatively he asserts that it does not necessarily follow that when fraud is committed, it is done by the medium, or that the modum is in any sense responsible for it; but declares that the fraud may be perpetrated by some other mind who dietated the movements of the medium. He thinks this must be admitted to be possible, and hence it must follow that mediums, around whom appear conclusive evidences of fraud, may be entirely innocent. Does Mr. Putman mean to assert that if

a medium is well developed, has a genuine character for honesty, integrity, uprightness and purity, that the spirits, without his knowledge, can actually bring into the presence of that medium, for fraudulent purposes, masks, mustaches, rag-babies, etc. made of earth matter, and use them in simulating spirit forms? Can he or any other person prove that this was ever done by any spirit, in the presence of such a medium? That these and many other things have been used, in any quantity, in different cases, is not denied; and it is not denied that in very many cases, in presence of that elass of untrustworthy mediums, these frauds, as Mr. Putman asserts, may have been, and probably were, "perpetrated by some other mind who dictated the movements of the medium;" but that other mind was most likely an accomplice in the flesh. Can Mr. Putman show a single instance, either "from his study of the general subject long ago," or at any recent time, where "masks, mustaches and rag-babies" were used for fraudulent purposes by spirits in the production of materializations?-Can he show that such things have been so used in any cases except where exposures have shown them to be used by or with the knowledge of the mediums themselves: These things are common enough among pretended or untrustworthy mediums and their accomplices and defenders, and have become so frequent as to throw great doubts upon spirit manifestations. It would seem to be the duty of all true Spiritualists to try and rescue the evidences of spirit manifestations from this doubt, rather than to further involve and complicate them. It would seem to be the parpose of Mr. Put-

man to further and more completely disgust people by trying to convince them that the spirits themselves, as well as the mediums, are guilty of these frauds, and that there may be no such thing as genuine, truthful and reliable manifestations.

Again, Mr. Putman declares, if a medium can get "numerous competent and trustworthy witnesses" to certify to the mediumship, the disclaimer of that meduum, when froud subsequently appears in his manifestations, should be taken to be sincere, honest and truthful; and for this very reason that the fraud was committed by the controlling spirits, and they, and not the medium, make the confession of the fraud !!" What wonderful mediumship that is! What comforting satisfaction to sit with such a medium! What marvelous philosophy of spirit life and spirit power is here taught! It would seem that to evolve such a "view." Mr. Putman ought to have been born prior to the tad-pole age of development. Based on this "broad view" is the further proposition, most comforting to the the Bliss and Pickering brand of mediums, that every person ought to accept the medium's denial of fraud until proof can be obtained that this denial is in fact a deliberate falsehood. We are here met with an insuperable difficulty. How are you going to prove the falsehood of the medium's denial? On Mr. Putman's "broad view" it is simply impossible. Suppose at a scance, you are able to detect and to seize the real material "masks, mustaches and rag-babies," with the tradesman's cost mark on each, being used in the production of fraudulent manifestations. This is no proof, because, forsooth, these things were got at the store by the spirits and brought there, without the knowledge or consent of the medium, and the poor innocent medium, as well as these articles, are used by the spirits to perpetrate this fraud on the sitters. But supposing the medium makes the fullest confession, in detail, of the fraud, of the manner of perpetrating it, and of his conscious, intelligent and intentional participation therein? This is no proof against him, because this confession was not in fact made by the medium, but by the spirits controlling him! This is certainly a very "broad view" of the case, and so extremely broad as to be extremely thin. It seems to us that it cannot impose on, or be accepted by, any person who is not struggling with desperation to find some pretense for apologizing for fraud and impurity in mediumshin. Mr. Putnam attributes the prevalent contentions in the field of Spiritualism, to a failure to grasp and make practical the scheme of the supernal supervisors of our spirit manifestations. We know of no contentions in the field of Spiritualism, except those between the true and the false, the honest and the dishonest, the genuine and the fraudulent, and the pure and the vile. We think these contentions arise directly and necessarily out of the different views which are taken of that scheme. The view held by the large mass of Spiritualists, those who are the most enlightened, the most spiritual in their aspirations, the most pure and honest in character, the most sincere and truthful, and the most unselfish in their lives and conduct, is, that the scheme of these supernal supervisors looks to the promotion and advancement of the true, the

ual, in thought, word and character, public and private. Perhaps the view held by an active, but small minority of professing spiritualists, is well expressed by Mr. Patnam. If so, they appear to think the scheme is devised to sustain and apologize for the false, the fraudulent, the dishonest, the impure, in thought, word, and character. , This contention is not a new one. It existed as far back as the history of our race goes, and will continue as long as vice, fraud and deception, and their supporters and apologists shall exist. But the duty of all true men and woman to stand for the right against this cunning and uncompromising foe, in whatever disguise he may come, was never greater than it is now, when we have genuine Spiritualism to advance.

Mr. Putnam in all his "study of the general subject" has probably but very rarely, found an instance where these frauds have occurred in the presence of a medium possessing a character for honesty, integrity, truth and purity. Lying, undeveloped spirits are not attracted to such mediums and seldom control them.

 If these frauds are committed in the presence of a medium, whether by spirits, or by the medium himself, it may be set down as a universal fact, always safe to act upon, that the medium is unreliable.

Each medium and the spirits that control him or her, should sail under their true colors. If the medium, or his spirit controls, produce fraudulent manifestations, (and it makes no difference which is responsible for them) let that fact be known; let them be honest in declaring their true character, if they are not honest in their manifestations. If the medium and his spirit controls produce only genuine manifestations, let that fact be known. Then Spiritualists and honest investigators will have a chance to choose intelligently.

Individual Responsibility.

There is nothing that clings closer to a man than religious dogmas. From early mfancy something of its influence has been thrown around the mind of the individual, wrapping it in the psychological envelope of its dominant ideas through heredity, education, and social impartation. Even from the Roman Catholics and Calvinists, who believe in the salvation of those who practice the formulas of their church, to the Universalists, who would have all men to be saved; all teach that this salvation depends upon the plan of "vicarious atonement," without which not even a remnant could have been saved.

In all ages, according to history, mankind have been seeking an excuse for their own shortcomings and wrong doing. " The woman thou gavest me, gave to me and I did eat," says Adam. "The serpent beguiled me and I did eat," says Eve. To purify Israel, the High Priest once a year bound the sins of the people upon the head of the scape-goat and sent him into the wilderness. The Christians through the Romish church established the dogma of "vicarious atonement"-of salvation through faith, and being washed in the blood of the Lamb. Among so-called Spiritualists there are those to-day to whom these old dogmas still so persistently inhere that they endeavor to make some one else answerable for their own misdeeds and seek to throw upon the "spirits" the responsibility of their own acts. Why seek to make ourselves irresponsible? Is there anything manly in the contemplation that we can do nothing only as we are permitted, or "impelled," or "impressed," by invisible friends or foes? Some would have us believe there is a strong preponderance of "dark" or undeveloped spirits exerting all their influence, unseer by us, to lead us to the committal of fraud and crime, or to insanity and suicide. Are we to be thus wheedled at every turn, and out of our very existence even by those against whom, according to this class of thinkers, we have no remedy or protection? Are we not embodied spirits, endowed with reasoning powers capable of cultivation, and furnished with abundant opportunities for making ourselves familiar with psychic phenomena to enable us to acquire a knowledge of the laws of control and learn, to some extent at least, our relations to beings visible and invisible? If we but will it understandingly, in consonance with the laws of mind, can we not control our own mental efforts as well-as forcibly-as can another mind? We will go farther. Can we not exert an influence over other minds with as much certainty and controlling power as they exert upon us? What then becomes of the theory of being "impelled" to do just what we by our own mental and physical organization are fitted to do. and what in the very nature of things we will do if left to ourselves, without being driven thereto by any outside power. Let us have done forever seeking to throw all our responsibility upon some one else to act as a scape-goat for us, and learn that we have powers which we should understand and cultivate; that our failure to do so, if it opens the door to evil influences and the control of "dark" spirits, makes us doubly responsible; for in so doing we not only degrade our own manhood, but keep down those whom we bring en rapport with our own undeveloped natures. It is time we understand that we are often teachers of unprogressed spirits, who are brought in contact with the earth sphere to enable them to complete their experiences, which they had failed to do while in the earth-life, so as to fit them for further progrees in the sphere beyond. Instead then, of placing ourselves under their control and as "masks, mustaches, rag-babies," etc., etc., I genuine, the honest, the virtuous, the spirit- | being meekly led into folly by blind and ig-

norant leaders, we should at once, in the utmost kindness, assume our true position as teacher, freeing ourselves from everything that would have a tendency to debase us, cultivating only the purer and nobler qualities of the soul, thereby becoming worthy of the trust reposed in us. Thus we shall be enabled to "preach to the spirits in prison" and "lead them up out of the land of Egypt; out of the house of bondage." Instead of being machines in the hands of any power, let us be men. Instead of being "led captive by the Devil (ignorant, unprogressed influences or spirits) at his will," let us rather, through a proper comprehension and use of our own powers, lead captivity captive, and teach the Devil how to do good and grow better.

Goodness and nobleness will elevate into the truth, while wisdom added to knowledge will save from all evil influences. When man lives in the loftier chambers of the mind, the intellect controlled by pure principles, the emotions swayed by a strict sense of right and justice, he will cease to need a scape-goat for his shortcomings, cease to be controlled by ignorant and unprogressed spitits,-and will control, educate, aid and elevate them by the superior culture and discipline of his intellect and developed powers of reason.

## Bay Stete Camp-meetings.

THE PEOPLES' CAMP-MEETING at Highland Lake Grove, under the auspices of Drs. Gardner and Richardson, commenced July 16th and is to be continued until August 5th. The location is beautiful, the grounds well shaded by high trees, unobstructed by underbrush, and ample arrangements for "Tenting on the old camp ground." Dr. J. M. Peebles and Mr. J. Frank Baxter were among the speakers, during the camp-meeting, also, C. Fannie Allyn. They have a fine dancing hall, and good music is provided.

CAPE COD CAMP-MEETING Commenced on the 19th of July, and held over the 29th, at Nickerson's Grove, Harwich. Giles B. Stebbins, Dr. J. M. Peebles, J. Frank Baxter, H. B. Storer, Cephas B. Lynn, I. P. Greenleaf, and others took part. LAKE WALDEN CAMP-MEETING.

This ground was opened for occupation July 15th. Regular exercises commenced Sunday, July 21st, by discourses from Dr. J. H. Carrier and Mrs. Fannie Allyn. Dr. Peebles, Mr. Stebbins, George A. Fuller, Mrs. Townsend Wood, and others are announced to speak during the meeting, which closes August 9th: Picnics every day, boating, bathing and dancing, are among the attractions at Lake Walden.

ONSET BAY GROVE CAMP-MEETING Commences August 1st, and closes Septembor 2d. Besides the usual attractions, this offers the additional inducements of saltwater bathing, fishing and sailing. The grounds embrace 250 acres of rolling woodland, with a stretch of three miles of slop ing sandy beach. The spiritual and intellectual entertainment will be furnished by the following eminent speakers: J. Frank Baxter, Mrs. Nellie J. T. Brigham, Dr. J. M. Peebles, Cephas B. Lynn, Dr. R T. Hallock, Susie N. White, Dr. H. B. Storer, Sarah Byrnes-Snow, Giles B. Stebbins, Dr. I. P. Greenleaf, Fannie Davis S Lith, Parker Pillsbury, and others.

AUGUST 3, 1878.

She is a Spiritualist of long standing and experience. Her visit to Chicago is one of pleasure, and she expresses herself greatly pleased with our city.

## A Colored Girl has Curlous Visions.

We learn from the Kansas City (Mo.) Times, that the people of that section have been having a genuine spiritual sensation. It appears that a colored girl had been deaf and dumb for three months, only communicating with her friends by writing on a slate. One day she informed them that she had had a vision, seeing both her father and mother, who had been dead some years. They came to her and said that on July 16th at 12 o'clock she would able to speak, but could only talk for two hours. A large number of her friends congregated at noon, and at the time indicated her tongue was loosened, and she conversed quite freely on different subjects, but at the stroke of two her articulation became thick and she ceased talking. She is eighteen years of age, and writes on paper or slate without any apparent trouble; and by this means she can communicate what she requires. Her visions do not seem to depress her mind or trouble her in any manner, and but for being told of her ailments, nothing particularly would be noticed in regard to her. In one of her visions her mother told her that there was an obstruction in her throat, something like a silver dollar, and no human power could relieve her, but she (her mother) would come again on August 19th, at which time she would be able to talk with her friends again for an hour or so, but no more. She says that when her mother touches her throat she can speak at once, but only just for the time stated. Her mother also gave her particular instructions to have her limbs wrapped in flannels, or neglecting to do this, she would lose the use of them. There is nothing excitable about the girl, and her conversation is straightforward and rational, given without any apparent constraint. She is a strict believer in God, and has been a member of the church ever since she was nine years of age. A number of physicians have visted her, but all pronounce her case one that bafiles their comprehension, and beyond their medical skill.

## Practical Spiritualism.

George W. Webster, of Bonair, Iowa, in whose grove the Northern Iowa camp-mesting was lately held, is arranging for an industrial school, where pupils can be educated as well in some useful trade or business as in books; and thus while acquiring an education, be fitting themselves for some useful occupation, are at the same time paying the expenses of tuition. Mr. Webster has 520 acres of splendid land, a blacksmith shop, carpenter shop, and broom factory, in which instruction and work will be furnished, as well as farm work and horticulture. Although a staunch Spiritualist, the school will be free from religious bias. Pupils will be left free to attend spiritual meetings at the hall on Sunday or to attend the churches at Bonair as they choose. He is now prepared to accommodate about fifteen students who can work out most of the expense of board and tuition if they choose, and Dr. Kayner assures us no better home, for those who desire to improve themselves need be looked for. Mr. Webster is well calculated by education. experience and deep love of the work to make a success of the scheme, and we cheerfully commend the undertaking as worthy of the patronage and good will of all.

No, no, Mr. Putnam-hundreds of noble, high-minded mediums will peremptorily dený your assumption.

Mr. Putnam assumes to declare, as a fact, that spirits, good and bad, have the power, without the knowledge or consent of the medium, to bring around him all the appearances and paraphernalia of fraud, such LAKE PLEASANT CAMP-MEETING

Commences August 6th, and closes September 3d. We have heretofore given quite an extended notice of this meeting. It has secured the Fitchburg band-twenty-four pieces-who will appear in new and splendid uniform, and add greatly to the interest of the occasion. Some idea can be formed of the extent of the preparations, when it is known that the association pay \$1,500 for music alone. The best speakers have been engaged and everything carefully arranged for a successful meeting. Capt. H. H. Brown and Mr. Vandercook are engaged at Lake Pleasant. During the continuance of these various camp-meetings, most of the prominent speakers will be heard from their rostrums. The close relation of the different camps, enables them to engage a few of the most interesting speakers, who can rotate from meeting to meeting; thus allowing all to hear them, while in this manner the expense of employing the best talent is comparatively small to each association.

### "The Man Harmonious."

The editor of our harmonious Boston contemporary says in his last issue, that he is in receipt of articles against the arguments of Mr. Hazard on mediumship, etc., "which we would gladly publish had we the space to spare." There is in the same issue a column and a half from Mr. Hazard. Would it not have been as well to have omitted Bro. Hazard's customary weekly column, and thus had space in which to enlighten his readers upon the other side of the question. Probably this would have been done, but for fear of creating inharmony. The publication of Mr. Fletcher's reply to Pickering, was such a departure from the Banner's usual custom, that it nearly took away the editor's breath, and he evidently has promised not to be "inharmonious" any more. No indeed! he is bound to maintain harmony with tricky mediums and to propitiate the "dark spirits." Well we have no objection: he has a perfect right to choose his own company. We are glad he is showing it in so marked a way, that there can be no question as to his choice.

Mrs. A. E. Cutter, M. D., formerly of Boston, Mass., and now of Louisville, Ky., gave us a call this week. Dr. Cutter has lately lectured in Memphis, New Orleans and Evansville, Indiana. She lectures upon physiology and the laws of life and health.

## **Physical Manifestations.**

It appears from the London Spiritualist, of June 5th, that Mr. Rita, who is now holding séances in London, is a most remarkable medium for physical manifestations. Several prominent gentlemen and ladies were present at a seance held by him, in a darkened drawing-room, which he had never before entered, and his hands were firmly held by two sitters. Under these conditions phosphorescent lights were produced, musical instruments were carried about the room, and materialized spirit hands touched everybody present. Though the hands of all the sitters were interlinked throughout the seance, a materialized form showed itself four or five times over the center of the table, robed in white, and holding a light in one of its hands. A seance under such conditions, two of the sitters holding the hands of the medium, can not otherwise than be satisfactory. Where is there such a medium in this country?

SULKY SEAVER. The jolly Investigator man is in the sulks. He feels injured because the National Liberal League don't act as canvassing agent for his organ which by courtesy is called a newspaper. He intimates that for forty years his sheet has advocated the same principles for which the forward Index assumes the main credit. The trouble is that the Investigator has had to devote so much space to Jonah and the whale, the ark, and other fossilized subjects, and has been so badly worried in inventing jokes on Spiritualism that it neglected the field now being so successfully worked by the Index and Truth Seeker.

## The Watseka Wonder.

We publish this week a portion of an account which will attract the careful attention of every reader, and which furnishes matter for the scrutinizing analysis of critical investigators. We are well acquainted with Dr. Stevens and believe the account is thoroughly trustworthy. The narrative will be concluded next week and then put into a pamphlet. The full history of the case has

## AUGUST 3, 1878.

# RELIGIO-PHILOSOPHICAL JOURNAL.

been held back until time should verify ev- | age, she delivered a fine address, which her ery point and show the entire recovery of the patient.

# The Watkins Convention.

This meeting gives promise of being a complete success. A large number of eminent speakers of all shades of liberal thought, are to take part, and great good will no doubt result. The editor of the Journal. expects to be there, and will be glad to see hundreds of Spiritualists.

## Laborers in the Spiritualistic Vinevard and other Itoms of Interest.

Mrs. Emma Hardinge-Britton's lectures continue to excite great attention in Australia.

D. Bacon has been writing some essays upon Progression for the Idahoan, which have been well received.

Mrs. shepard spoke at a grove meeting at Port Huron, Michigan, July 20th and 21st She is recommended as a good speaker.

Bishop A. Beals will hold a two days' grove-meeting, the 3rd and 4th of August, at Sardina, N. Y.

E. V. Wilson lectured in Lowell, Mich., July 26th, 27th and 28th, with a scance Sunday afternoon.

The "editorial phenomenon" ventured into a Pool(e) before he had measured its depth, and only with great Hazard can he now save his Bacon.

Mrs. M. J. Hendee is resting at Allen Springs, Cal., a most charming resort for invalids and travelers. Mr. Allen, the proprie tor of the hotel. is an earnest Spiritualist.

Mrs. L. A. Pearsall lectures the first Sunday of August at Auburn, Mich.; the second sunday she attends a grove meeting in Troy, and on the third Saturday and Sunday, she has appointments at Antwerp, O.

Charles Ellis, No. 8 Portland street, Boston, Massachusetts, is prepared to deliver a series of thirty lectures on liberal subjects, and would like to correspond with those wishing to make engagements.

The Spiritualists of Detroit, Michigan, have closed their meeting until September. They had two lectures from Mrs. R. Shepard, July 7th and 14th, and adjourned over the heated term.

The editor of the Banner of Light has a two column editorial on the first page of his last issue, but with his proverbial modesty. he savs Geo. Bacon wrote it.

We hear from a creditable source that it is Dr. Peebles' intention, while at the Watkins meeting of Free-thinker's, to push forward the idea of holding a World's Convention of Liberalists, in Washington, D. C., in 1880. Considering friend Peebles' extenvive travels, and wide acquaintance with the Spiritualists and Liberalists in all parts of the world, he is a good man to put such a ball in motion. The editor of the Free Thinker has had a genuine manifestation of independent slate writing under test conditions, Miss Sadie McIntosh as medium. A heavy " comfort" was spread over a common split-bottom chair, a clean slate with a small piece of pencil on it was introduced under the "comfort" and the medium grasped and held the slate through the thick folds in plain sight while writing was heard underneath and a name was written on the slate. Others have received lenghty and intelligent messages under similar conditions. Dr. J. M. Peebles is engaged as a sneaker at all of the Massachusetts' camp-meetings of Spiritualists the present season. He is also engaged with Fred Douglas, James Parton, F. W. Evans, Hon. G. W. Julian, and other prominent men, to attend the great Free Thought convention, to be held in Watkins, N. Y., towards the last of August. Col. Ingersoll is also expected to be present at this gathering of free thinkers.

admiring auditors received standing. Wendell Phillips, William Lloyd Garrison, Clara Earton, Mrs. Abigail Bush, and Frances E. Willard were not present, but they wrote excellent and encouraging letters.

## Dr. Babbitt's Principles of Light and Color.

This work which claims to develop light and color, and a multitude of mysterics in connection with the fine forces such as heat, electricity, magnetism, atomic law, chemical action, psychology, clairvoyance, etc., is being received with no little enthusiasm by some of our cotemporaries, who speak of it as "magnificent," "superb," etc. The part of the book which reveals the chemical and healing power of color, gives the detailed account of the cure by lightand color, or by color-charged substances, of such diseases as paralysis, rhonmatism, nouralgia, mothers' marks, sciatica, consumption in the third stage, costiveness, corebro-spinal meningitis, baldness, lunacy, nervous exhaustion, diarrhea, and other complaints which have entirely bafiled the ordinary methods of treatment. Color healing is thus spoken of as a science called Chromopathy, and is explained also as an art in connection with colored glass, chromo-lumes, chrome-lenses, and solaria, which last consist of sun-rooms fitted up just above or beneath the roof of a house, and containing colored panes of glass arranged for chemical and physiological effects. The author believes that cures performed by these fine forces, including also vital or spiritual magnetism, are more safe, more enduring, and more conducive to mental upbuilding, than those performed by coarser elements, such as drugs. Dr. Odell, of New York, speaks thus emphatically of the work:

"The cream of Dr. Babbitt's Principles of Light and Color, is not to be acquired by skimming, but reaches down into basic principles in the midst of which are pearls of great price. The work comes to us like a new revelation, with its startling array of facts and discoveries, and bids fair to revolutionize Therapeutics and the whole present philosophy of force."

Furnished by the KELIGIO PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. See advertisement

Frauds and Errors.

### BY ALLEN PUTNAM.

Conditions personal, domestic and secular, have for several months debarred me from use of pen and also from much reading; yet I have glanced over the columns of the *Banner of Light* each week, and obtain-ed general ideas of the contents. The alleged exposure of materializing mediums, and the value of speaking mediums, have therein been commented upon in manner and terms which create no little surprise, when coming, as they purport to, from professed Spiritualists.

Views which study of the general subject

make self-application of the vastness of the scheme of the supernal supervisors of our spirit manifestations, and the variety and extent of the forces and agents in their em-ploy. It may be that higher powers find it needful to check our apparent progress, by permitting such obstacles to be placed in our path as shall force us to intensify our scrutiny of the forces they use, of the objects they have in view, of the methods they adopt, till we have learned to wait more patiently for results from their processes; learned to be more trustful that their wisdom is greater than ours, and that we shall make greater progress in proportion as we lessen our fault-finding with their permissions, their doings, and their agents and instruments .-- Banner of Light.

## Grove Meeting.

The Likewels and Spiritualists of Kalomazoo and edjoining counties, will hold a one-day group meeting in Judge Dyel-man's heartiful lehand Grove, at Schoolarait, Mich., the fast Sunday in Acquet. The meet on incest speakers in the feld of reform will address the meeting. All raincad centralleg at this point will run for half fare from fouth Bend, Ind., Battle Greek, Gread Rapids and Sturgis, Mich. ALEENT BURSON. ALBERT BURSON.

### Spiritual Grove Meeting.

The Liberalists and Spiritualists, of Plainwell, Mich., and vicinity, will hold a two doys pionic grove meeting in Staf-ford grove, in said village, commencing on the 10th day of August, 163, at 2 o'clock P. M. The talented and eloquent speaker. Dr. J. L. York and others are expected to be there to address the people. D. EARL,

The Watkins Convention-Excursion Tickets.

The Penersylvanie Reilroad company has agreed to imme ex-carcelon fighters of two conts a mile to and from the Waltins caucealion over this rand and braaches, viz., Pennsylvanio Cen-tral from Pitteburgh to Watkins through Lock Haven and from Pitteburgh to Watkins through Lock Haven and stations on the Northern Central railroad from Haltimore to Watkins, including Harrisburg, Northernberkand and Elimina, and Loffit, from Cauadiagia passing through Stateff and Penn Yan; also at all stations on the Pennsylvania and Eric allroad, from Eric Pa. to Watkins, passing through Corry, Warren, Emporem, Lock Haven and Williameport. Fridas coming from West at Eric, Pa., Corry and Pit sbarg. "AAEE Morreg.-Any person desiring to get excusion the states of these roads, should cend no their same, the number of these roads, should cend mo their same, the number of these state station each the state with the bolder to the pass from any chain age state. So of the state is house to the pass from any chain age and the state in bolder to the pass from any chain age and the parts. Balamace, N. Y.

the houser to the press main any entromatent. De housen, Sea y, Balamaca, N. Y. R.S.-The Ontario Sonthern pairond has agreed to take pas-sengers at half fare; that will permite our Canadkan friends and these from Oswego and Wayno counties to procure tele for from Wallington to Watkins and return for \$2.0, and from Newark to Watkins and return for \$1.60. Arrengements are being made with other rands. Janies Parton, the great biographer, will read a paper at the Watkins convention, entitled, "The Coming Man's Re-ligion." Hou, Geo. W. Julion, the great Demeentic orater of Indiana is a Free Thinker, and will speak at the Watkins convention. Elder Evans, the distinguished Shaker preacher, will peone of the speakers at Watkins.

## The Watkins Convention-Rail Road Reduction.

The A. & G. W. R. R. Co. will cell half-fare tickets from either of the following cities where twenty percens purchase viz; St. Loals, Checkman and Cloveland. Sond your name to either R. Peterson, corner Srd and Walnut streets, St. Louis; John F. Caldwell, P. O. Box 1992 Cincionatt, or E. D. Storz, 9 Roses Diock, Cleveland. There will be no doubt of the re-guired number going from Cleveland. Fore for round trip from Cleveland about fut.

ERIE BAILROAD. Excursion tickets to Watkins Glean-the round trip-from New York (Sty, 413; Damirick, 55; Buffelo, N. Y., \$3,53; Sela-manes, \$3,59; (Hopo to get beiter races.)

FROM THE SOUTH. The Penn R. R. the Eric R. N. and the Northern Central R. R. will sell exemption takets at all station. You must first set an order from H. L. Green, Salarannez, N. Y. Eand Gen, for one. Rates from a few office stations: Baltimore, \$1.12; Harrisburg, \$7,53; Philadelphis, \$9,00, (this low rate should give us a large delegation): Lock Haven, \$1,00; Williamoport, \$1,00; Phitsburg, \$2,44; Tyrone, \$7,27; Emaira, \$5 conts; Horze-heads, 61 conts.

### FROM THE NORTH.

The Ontario Northern Rullroad gives half-fare, connects at Outardegua with N. C. Railroad, which will give face rate, round trip, Canan-Sagua, \$1,54; Stanley, \$1,45; Foun Yan, 555; Sodns Point, \$2,55; Wallraton, \$2,19; Many from Canadaand Northern Now York will cance first way. Remember you inast send for order of H. L. Green, Eslamanca, N. Y., to get extension tickets from Canadagua. Send siz cents. OUTED DOALD AND DOALS

OTHER ROADS AND BOATS.

SPENCE'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 21-11f.

DR. PRICE'S Cream Baking Powder is by eminent chemists decided to be the best.

SAFONIFIER, see advertisement on another page

D:: J. A. CLARZ, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on application. 24-9-26.

Mas. D. Jounsron, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a opecialty. 21424

ALL NOTICE .- In order to preserve the testimo. and another investigated Spiritualism, I ask the readers of your valuable Journal, medi-uma and members of circles, to fond to my address, answers to the following questions:

dress, answers to the following questions: 1. Name. 2. Residence, city and state. 3. Occupation. 4. How long have you investigated Spiritualian? 5. Are you a medium? If no, with what power fias Ged gifted you? 6. If not, how became you convinced of the truth of Spiritualism?

of Spiritualism? T. Give name and postoflico address of persons

in whose presence manifestations have taken place. 8. Do you upon your honor here accert that the

above statements are true? 9. Are you willing, if called upon to do so, to make affidavit to these facts?

10. Will you permit me to publich your full

name? All communications should be addressed to Hugo Preyer, editor Ohio "Staata-Zeitung, Can-

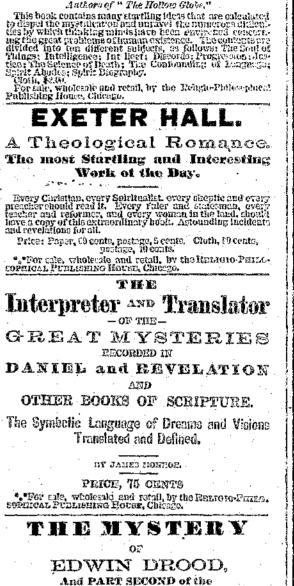
ton, Ohio. F. S.-I will furnish each and every one conding me a full report a copy of the book when complet-ed, gratin. Friends, it is necessary that we compile your testimony, for with such a compilation of facts we can compel the most skeptical to think and learn. Hoping that all will lend a help. ing hand, I remain yours for the truth and human. HUGO PREY R. 24-22-24

DR. KAYNER, Surgeon and Eclectic Physician, Merchants Ballding, Cor. La Selle .and Washing. ton Sts., examines disease Clairyoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes there to order. See his advertigement in another column.

Dr. G. E. ROSERS, the celebrated magnetic healor and practical physician, cures all chronic dis-cases with his vitalized and magnetized remedies. Also magnetized latters and paper; by this means the most obstinute diseases yield to his great healthe most obstinute diseases yield to his great heal-ing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a P. O. order for \$5.00, which pays for examination and one month's remedies. Can-cers and Tumors cured without entting or drawing blood, with very little or uo pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence. The Vital Ling Healer, prepared and magnet. ized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular con-aumption, etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milan, Eric county, Ohio. 34-216

A Tource ANTIPOTE, manufactured and cold by J. A. Heincohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the rom-edy is highly spoken of by those familiar with its effects.

CLARVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes



THE HOLLOW GLOBE:

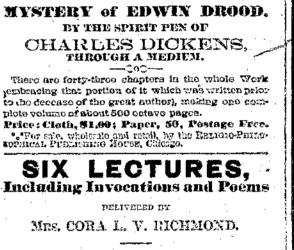
THE WORLD'S AGITATOR AND RECONCILER.

A Treate on the Physical Conformation of the Earth, Presented through the organism of M. L. Elerman, H. D., and written by Win, F. Iyou, Price, \$107, pestage 10 cents.

\* For sale, wholesale and retail, by the Religio-Philosoph Real Publishing House, Chicago.

THE GOSPEL OF NATURE

By SHERMAN & LYON, Authors of " The Nollow Globe,"



Titles of Lectures. Freemesoney and other kindred Orders, chiefly the Riseart Progress of Freemosonry as analyzed by Spiritualism

"We can never place the great fact of materialization on a scientific basis until we rule out all frauds; and so it cannot be impressed upon mediums too emphatically that a resort to fraud, under any pretense, must be fatal to their reputation and success as genuine mediums." \* \*

So writes an author of several books embodying much of the phenomena, and whose name, if published, would be recognized as that of a man who is the warm friend of mediums and a zealous champion of Spiritnalism.

Capt. H. H. Brown and Mr. Vandercook closed a series of four lectures at Bushnell, Ill., July 21st. Spoke at Vermont, Ills., the 22nd and 23rd; were at Galesburg on the 24th, and will be at a grove meeting at Allegan. Mich., Aug. 4th; at Farmington, Mich., Ang. 9th, 10th and 11th. They will leave Detroit, eastward, Aug. 12th, and will stop for two lectures at Kelly's Island and at points in New York, to be yet determined, and Lake Pleasant camp-meeting, Aug. 24th and 31st. They can be engaged in New England the first ten days of September. Address them at Allegan, Mich.

The thirtieth anniversary of the formation of the Woman's Rights Association. held in Rochester, New York, on the 19th ult, has been declared successful. Many of the most active female-suffragists in this country were present, such as Mrs. Elizabeth Cady Stanton, who presided; Miss Susan B. Anthony, Mrs. Matilda Joslyn Gage, Miss Belva Lockwood, Miss Phœbe Couzins, and Fred. Douglass. But the most notable event of the anniversary was the appearance of the venerable Lucretia Mott. for whom Daniel O'Connell and Wendell Phillips vainly endeavored to gain admission as an American delegate to an anti-slavery convention in England, in 1840. Although 85 years of

long ago led me to entertain, permit an ex-planation of the alleged frauds, which will leave the truthfulness of both the accused

mediums and of their accusers, unharmed, untouched. The forces by which material-ization is outwrought, and by which mate-rial articles are brought and carried back and forth by unseen intelligences, are natural, and are usable by any spirits competent to handle them, and for any purpose the users cherish. The instrumentalities used by true spirits, when they materialize, are at the service and command of mischievous and fraudulent ones when conditions favor them. The same mediums through whose properties genuine materializations, occur to day, may to morrow be so used by mischief-loving spirits as to bring around that medium all the appearances, and also the attesting paraphernalia of fraud, and this without the consent or knowledge of the medium. Such spirits have power to bring masks, moustaches, rag-babies, &c., &c., in any quantity they please; power to place these where they shall most conclusively indicate fraud, and all shall be invissively indicate fraud, and all shall be invis-ible by any mortal eye until the chosen time for scattering the enveloping mist. When such things become visible every be-holder, Spiritualist or skeptic, says, and justly says, FRAUD. There is fraud in the case, but who perpetrates it? Does the me-dium necessarily? or may it not be some dium necessarily? or may it not be some other mind which dictated the movements of his or her form? If the latter can be

(and I see not how any careful student of the spiritual phenomena and spirit teachings can fail to admit its possibility,) then it is possible that a medium around whom conclusive evidences of fraud appear may be as innocent of that fraud as any beholder at the seance. The fraud itself is admitted, but belongs not necessarily, and in many cases not probably, to its seeming author. Witnesses may be truthful and earnest in charging fraud-and fraud there may have been-and yet the accused party may have been as innocent as is the very pen by which a forger signs another man's name. Where numerous competent and trustwor-thy witnesses have had proof of spirit-materialization in the presence of a particular medium, it is fair and proper to presume that a disclaimer of fraud by that medium on any subsequent occasion when fraud actually appears, may be made in all sincerity, honesty and truthfulness; the fraud, all of it, may attach to the controlling spirits; yes, even a confession of fraud may be theirs, though seemingly the medium makes it.

When this broad view is taken of the powers of spirits, and of the subjection of many mediums to absolutely unconscious instrumentality, common fairness requires every Spiritualist to accept a medium's declaration of non-fraudulence until proof appears that the medium's own will controlled his or her form while the fraud was be-ing committed. Having taken that view, I have seen no occasion, through these latter months, to question the truthfulness of mediums when they denied fraud, nor of their accusers when charging it. The latter merely mislook the fraudulent party.

The criticisms in your columns, July 13th, The criticisms in your columns, July 18th, upon the strange, illogical, erratic article, previously furnished upon "Speaking Medi-ums" were richly merited; and had one time and strength at his command it would be no difficult matter to expose a great number of weaknesses and errors in it which your correspondents have not yet noticed.

The chief root of the prevalent conten-tions in the field of Spiritualism seems in my view to be our failure to grasp and The Utica, Cortland and Einira Rollrood, the Corning and Geneva Railroad, and the boatson Europa Lake, will carry at half rates. Persons from the East batter come to Geneva, N. Y. Examine Railroad Guide.

Michigan Spiritualists and Liberalists

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberaists for the year 1975, will be held at Grand Rapide, commencing on Thursday, Angust 23th, and closing Spinday, Sept. 1st. The arrangements that are being made, it is hoped, will make the meeting the largest liberal demonstration ever held in the State. Some of the best speak-ers in the Spiritual and Liberal ranks will be present. S. B. M'CHACEEN, See'y.

Notice.

The Spiritualists of Battle Creek, Mich., will hold a grove meeting at Gogma Lake, Aug. 4th; Dr. C. Fred Farlin, Rev. T. H. Stewart and Mrs. R. Snopard are the speakers. The friends everywhere are cordially invited. The falent employ-cd is sufficient guarantee of a general good time. T. P. B. L.E.B.

## **Eassed** to Spirit-Life.

Departed this life at his residence on the West Side, Cleveland, Obio, July 20th, Mr. Guy C. Parrish.

Cleveland, Ohio, July 20th, Mr. Guy C. Parrish. He was been in Otsego, New York, in 1604, and leaves a wife with whom he has been united 55 years, a daughter and two sons to mourn their loss. He has long held a position in the shops of the Lake Shore and Michigan Southern Railroad, and by his integrity and bonesty won a wide circle of friends. He has been for many years a Spiritualist, and ordered his life in accord-ance with its moral precepts. No one could point to a single epot on his noble, self-sacrificing character. By his special request Hudson Tuttle conducted the fa-neral services, and a very large gathering of his friends gave token by their sorrow of the deep friendship that united them with the deceased.

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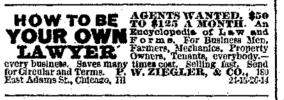
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### **RELIGIO-PHILOSOPHICAL** JOURNAL.

AUGUST 3, 1878.

# ANSWEE FROM A. C. TORRET HAWKS.

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

Spiritualistic Impostors.

ET WILLIAM W. STOCKWELL.

SPRANSVILLE, Ind., July 14, 73. MR. EDITOR: - I send you another poem for the JOURNAR. Ferhaps you may think me too severe In my views of impostors If so, you must accept it as a conviction. In my opinion impostors have injured our cause more than anything clac, and it is time to make conditions fraud proof where there is a lack of confidence. You are treating light and dark scances in the right manner. Wa. W. Stoffwell.

> Score deep, score deep, how to the line; The true and fulse thus well define; Unmerst impostors near and far, And show us things just as they are.

We score the lips that frame a lie, That vice may live and virtue dia,, That freud may wear the garb of truth, And lead astroy bath age and youth.

Affection is a sacred thing. And he is base, although a king, Who islifes with a holy trust-In thought, or word, or deed unjust.

The triffer vain, the fraud and thief, The light of truth should bring to grief; And stooping basely to deceive A brand upon the soul should leave.

I have no love for men false-faced. Who have our confidence misplaced; I look on them as could too vain To tread on virtue's fair domain.

I have no sympathy for man Who will dark imposition plan, And trille with most energed things, As though life had no conscious stings

The language is inadequate To tell my coul's deep scorn and hate For these by dark deception led To wrong the living and the docd.

Should I a opirit's procence ask, I'd scorn to look upon a mash, And hear a vain protentious tone Indeed of voices I have known.

When they are with us who profess To show us hands we long to press, Let test conditions be employed Till confidence shall be onjoyed.

If darkness may essential bo, Our cheriched spirit friends to see, in darkness men should be as true As when the light holds all in view. Spectryllic, Ind.

## Dark Scances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the sub-

and spoke while George was out." But now he awears it was the medium. What frail mortals we are, Bro. Darwood. As far as skeptics are concerned, I consider dark circles an injury, instead of an aid to the cause. I have attended in my early investigation one or two circles in private, where friends met at each oth-The spirit Oscaloosa, an Indian maiden who ma-

terializes strong, and is an active spirit, Bro. Dar-wood tells his audience, came out on the platform and exhibited a wonderful head of hair, so long that with her arms extended at full length she that with her arms extended at full length she could not reach the end, and when she stood in bent position, her hair thrown forward, near-ly reached the floor; he requested to examine the hair and the head to see if it was not a wig prepared for the occasion; it was granted, and she came to the front of the platform, held her head down so that he could have full and free examina-tion. He put his hand, at her request, down the spine and about the back of the neck, and around the root of the bair and after full examination he a glorious future through the education of our children into a spiritual element, has been very sadly neglected, for the encouragement of what spine and about the back of the neck, and around the roots of the hair, and after full examination he turned to the audience and said he would swear (Bro. Darwood is great on the swear) that there was no deception in that; it was not a wig, but natural hair, and called on his brethren who were present to come and feel for themselves—which they did, and after a full examination in which there was no hindrance or objection, he declared himself satisfied that it was all right, and at the has found its way to the press, as wonderful spirit manifestations. There is a development in all spiritual phenomena and we have reason to behimself satisfied that it was all right, and at the elose of the scance before Mrs. Stewart left the platform, she was requested to show her hair, which she did without any hesitation, and Darwood, with others, examined it closely, and stated there that Oscaloosa and Mrs. Stewart were dis-tinet and different individuals. That was in the

hall and the facts fresh. The gentlemen who attended some of the seances with Mr. Darwood, made a written statement which he read at his lecture, but refusing to give e copy of it to Mr. Hook, it is quoted in Mr. Hook's reply from memory, as follows:

"We, the undersigned, ministers of the gospel hereby certify that we investigated the so-called spirit scances given by Mrs. Stewart, who claims to be a spirit medium, at Pence's Hall, in the city of Terre Haute, State of Indiana, and after mature consideration we are prepared to pronounce the manifestations there had in materializations as the cheerest humbug, fraud and swindle that was ever devised to cheat humanity, and we are will-ing to swear that the protended materialized spiring to swear that the protended materialized spir-it there seen was no other than Mrs. Stewart her-celf. Signed by C. A. Broke, Presiding Elder; F. M. Pavey, Pastor of Asbury Church; J. L. Harris, Paster of Moffatt street Church, and Bro. Darwood caid his name would be also attached." I ask the public to consider the hasty and incon-

siderate action on the part of the brothers of the ministry who have voluntarily endorsed the senti-ments embraced in the above letter, it being their mants embraced in the above-letter, it being their first experience in spiritual phenomena, preju-dice and preconceived opinions, unfitting them for a fair and impartial investigation. The time they gave the investigation was insufficient to revolutionize minds educated to repudiate all the-ories without investigation that conflicted with their old-time dogmas. Ignorant of the laws and philosophy governing the phenomena, they were prenared in advance to condemn any exidence. philosophy governing the phenomena, they were prepared in advance to condemn any evidence, however convincing to others, of a power inde-pendent of the medium, prejudice controlled by religious training, prepared them to disregard all tests presented to them, and dismiss with a sneer-those accepted by others, and, without due con-sideration, signed the statement therein made ex-pressing a willingness to scal the statement with their oatks. Who can measure the power of preju-dice governed by religious fanatacism? Who could believe that these divines, after a little redice governed by religious faustacism? Who could believe that these divines, after a little re-flection, will risk perjuring themselves, and thus promulgating their own ignorance. Every reader of common intelligence knows that the same phase of mediumship claimed for Mrs. Stewart occurs throughout the civilized world; that the phenomena has been tested by science, and acknowl-edged by the advanced minds of the age. They ought to have known that Mrs. Stewart's combugged as they. They should have taken the bugged as they. They should have taken the pains, before making such a statement, to know that for five and a half years she has been under our supervision and control as a medium, giving the closest scrutiny and critical examination to the phenomenon before endering it and have test the phenomena before endorsing it, and have test-ed her mediumship, in which we have been as-sisted by representatives of the best minds in ev-ery state in the Union, and that she has in every case proved herself worthy of the confidence re-

## A Spirit Prophecy and Oplum Cure.

We are personally acquainted with the gentleman who writes the following communication. He is a member of an old and aristocratic family, occupying a high social position. Some members of his family have a wide political reputation. We fully credit his statatements, and publish the article, helieving it our duty to do so:

MR. EDITOR:---While attending clinics at Ber-lin, Prussis, I suffered intensely with facial neu-ralgia, and in order to be able to continue my studies, I was obliged to seek relief in hypoder-mic mjections of morphis. I do not propose to go into the details of how I incurred a habit that soon into the details of how I incurred a habit that soon rendered my existence void of happiness. Suffice it to merely state that, as everyone addicted to this habit knows, I suffered acutely in mind as well as in body! To me day seemed as night, and night more infernal than hell itself! Seven long, ctarnally long years, was I thus fottered in bond-age more terrible than any slavery known to man, for not only was my body heavily laden down with languor, inactivity and crucial papers by the dread languor, inactivity and cruckal pangs by the dread narcotic, but also my very moral and mental colf! The dread end of all must have been insanity or ldiocy of at best, sulcide.

My attempts at self-cure were many and desporate. Though a graduate in medicine of two con-tinents, America and Europe; though-master of the English, German and French, thereby enabled to thoroughly ransack the works on opium eating to theoroughly ransack the works on optium eating and its cure, in these languages; though become a monomaniae on the one great thought of deliv-erance; though in correspondence on this theme with the most learned physiciane of the old or new world; though self-destruction seemed inevita-ble; -- I found no means of escape, no hope in sci-ence! Science, then, describing me, I fell victim to those heartless swindlers who, under the promise of a "cure," send morphia, disguised, to the un-suspecting sufferer, thus adding to his habit. suspecting sufferer, thus adding to his habit, whilst taking away what remnant of hope had still comforted him. Falling in all these, my despair knew no bounds, for my health and happiness were shattered, and my family brought, from former wealth, to the very brink of poverty, through my inability to properly attend to my duties as physician.

duties as physician. Three years previously, spirit friends had pre-dicted through my wife that on the first day of May, 1878, I would be entirely rid of the morphia habit, and, though little encouraged by science or my own sad experience; I placed confidence suffi-cient in my wife's controls to look forward with impatient longing to the promised day of libera-tion. But when April set in this year. I again lost all faith and hope in this prophecy, and on the 5th day of that month gave myself up to increas-ed despondency, for who and what on this plane of existence could effect a cure considered impossi-ble by science, within the time allotted by my spiritual advisers! Still the impossible was to be made possible, a wonder was to be performed! By made possible, a wonder was to be performed! By chance, if such indeed it was, my opinion on a circular of Dr. Stephen's opium cure was solicited by a Cleveland gentleman. The essence of this circular was, "The oplum and morphine habit cured in from ten to twenty days." Possible?! Science and the united medical fraternity of the clobe say, "Nay, may! Can he do more than we?!" But my kind heavenly advisers reminded me of their oft repeated promise, of the "first day of May," and insisted on my undergoing treatment at once! As a physician, I probably would have obeyed science and reason (?), but as a Spiritual-ist, I had become too disgusted with the *ipse dict* of such "learned" ignoranuses as Carpenter, Ham-mond, et id omne genus, not to obey my angelie I started for Dr. Stephen's on the 13th day of April. On the 15th I took my last morphia injec-tion, and on the 23rd day of April I was perfectly cured, entirely freed from morphine habit, as well as the antidote employed cured in nine (9) days. I suffered no actual pain, and was able to be about during the entire treatment. The autidote com-pletely annihilated, from the very outset, all longing for the drug, and I abstained from it, though in possession of my hypodermic syringe and mor-phine solution during the entire treatment. Fouriecen (14) days after my arrival I was able to

## The Debate and the Debaters.

The great religious discussion that has been in progress during the past and present week is all the topic of the day. The debate commenced on last Monday night, one week ago, and lasted nine consecutive nights, excluding Sunday night. The questions have been warmly contested, and both sides were ably represented. Notwithstanding the disputants have been very earnest in their manner, the very hest of feelings have prevailed all along between them. They met each evening and cordially greeted each other with smiles which showed that personally they were friends, although in principle they were each other's deadliest enc-

### DR. DITZLER.

s 47 years of age, but he looks 60. His face bears the impress of hard study. His head on top is bald, forehead large, bread and high His eye-brows and forchead extend out so far that his eyes appear small. His hair and beard are almost as white as the driven snow, and he has premataroly grown old from excessive mental labor. As a speaker he is not elequent; his voice is sharp, harsh and husky, and has doubtless been impaired or strained by too constant use. As a reasoner he is logical, yet some of his propositions were not argued as fully as they might have been. The doc-tor evidently relied too much on the intelligence of the masses, or his time would not permit him to develop as fully as he should. Points that were very plain to him and students of history, logic, very plan to him and students of history, logic, philosophy and physical science, were not suffi-ciently explained to the masses. Dr. Ditzler is a profound thinker and a deep scholar in history, philosophy, philology, science, theology, the Greek, Hebrew and Latin languages. Ho proved himself capable by his knowledge of the Hebrew. to explain and make straight any of the so-called contradictions and crocked paths. His manner, though carnest, is pleasant; the hardness of his voice is lost in the train of logical thought and beautifully rounded sentences, and he was entire-iz devoid of concerns ly devoid of carcasm.

### PROF. JAMILLON,

is about forty-one years of age, but does not look a day over thirty-five. He is tall and graceful with dark hair and whiskers, high, intelligent forehead, and straight nose, rather large. He is very cool and suraight hose, rather large. He is very cool in discussion, pleasant in conversation and gener-ally affable. He is a man of iron nerve, and re-mained as cool as an ice-berg while his opponent was drawing, apparently, a web of argument about him from which it seemed impossible to extricate himself. In his speaking he is usually mild and pleasant, though he cometimes almost verges on surgest. He has an excellent raise, but hes up sarcasm. He has an excellent voice, but has un-fortunately fallen into a semi-hard shrill and semi-sneering tone that should be avoided. Mr. Jamie. son seemed to labor all the time under the impres-sion that his ideas and doctrines were not popular, and on several occasions in a way apologized for the discussion by assuring the audience that no ill feeling existed between himself and Mr. Ditzler; they were merely striving for the truth. To us (although we may be partial) he seemed to lack the knowledge of science and language that Mr. Ditzler possessed, though this defect he made up by endeavoring to show the contradictions and smooth, oily speeches. And to us he seemed to have an abundance of sophistry

He quoted infidel authors altogether, and here we will remark what we forgot in noticing Mr. Ditz-ler, that he maintained his arguments from infidel authorities-scientific writers. Mr. Jamieson read rather too much, and discoursed rather the opin-ions of other men than his own. The debate has been conducted very pleasantly, but we doubt if a single opinion is changed. Christians before are Christians still, and infidels are infidels still. We must say for Mr. Jamicson, as much as we differ from him in centiment, that ha (so far as our ob-servation went) throughout this debate has acted the part of a gentleman, but Dr. Ditzler has dis-played the boldness of a true man, and the mech-ness of a Christian.—Register, Kirksville, Mo.

JAMICSON AND DITZLOR DEDATE, HELD AT MIRHS-VILLE, MO.

The Rev. Mr. Ditzler is a learned and shrewd debater upon matters pertaining to the dostrino of baptism, but his recent experience up country ว่าธา จ con the

# Capt. Rook Reviews a Minister's States ment. From an article in the Terre Haute Sciurday

Evening Mail, being a reply by Mr. Hook, we clip as follows:

of such circles, the more we have of what we need The advancement of the harmonial truths of the

divine brotherhood of man, and the foundation of

Heve that the day is not far distant when all mani-festations will be directed under the influence of

ANSWEB BY M. J. U. HENDER.

You ask my opinion of dars, scances. Upon the whole they have been a failure with me. I have taken a great deal of trouble to investigate the

matter fairly, with different materializing medi-ums, but have failed to see the face or form of a departed friend that I could recognize; but in

many instances I have seen miserable imitations

which serve only to disgust rather than ennoble the son!. In the first place, the conditions that are made render the investigator helpless, and he

or she is compelled to accept without the privi-lege of making their own conditions. Scientific men should establish a school, receiv-

ing different mediums, classifying them under their various developments; the physical or mate-rializing medium being free to get, where there is

no opportunity to deceive. I feel that the phenom-ena as given to the world to day, does more harm than good.

MRS. STEWART'S MATERIALIZA-

TIONS.

more advanced spirits in the light.

Rev. W. M'K. Darwood, pastor of the Gentena. ry Methodist Church, has, for some weeks past been giving lectures at his church on Spiritnalism, and what he saw at Pence's ball, and in initism, and what he saw at reaces han, and in his manner and manifest zeal he seems to im-agine that he has been especially assigned to the work of exterminating the whole thing—spir-its, mediume, etc.; and if vituperation, billings-gate, invectives and slang, such as would do hon-or to a pot house politician, will pass for an argu-ment then Subjutuation donerably and Pence's ment, then Spiritualism generally, and Pence's hall particularly, is essentially demolished and wiped out. We will favor our readers with a few wife to the roverend gentleman's remarks, to-wit: "We can not find language to express our de-testation of the frauds and those engaged in them in Pence's pandemonium in their hellish work." And of their leaders he says: "Thieves, and robbers are gentlemen when compared with such persons." And in speaking of those who strend the scances at Pence's hall, he could not call them ladies and gentlemen; and in a burst of virtuous indignation, declares that "So long as they teach their damnable heresies, perjure themselves in courts of justice, dofy law, are foes to purity, and whose touch is pollution, he will hold them up to public scorn."

Mr. Darwood had previously attended several scances with other ministers and in this reply is reported to have said as follows:

At the first he says he caw "Mro. Pence, brother of Sam Conner (Alex. Conner), and then Bro. Grawford, an old Methodistminister from Illipois." Said he, "I got Bro. Crawford by the hand and gave him an old-fashioned Methodist grip. He did not dematerialize, and if I could have held my

jest, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested. The question put is as follows: In your opinion what is the effect of dark scances (1) in so far as they bear upon the scientific exposition of spirit phonomena; (2) in so far as they effect the morale of Spiritualism ?

### ANSWER FROM S. A. ROGERS HEYDER.

In reply to your questions I would say, that in my own experience, as a clairvoyant, test and busi-ness medium, and psychometric reader, I have never required darkness. I can not have a strong light shine on my front brain. If the room has been dark, I have always felt uneasy; could not do as well, yet I think for some manifestations dark. nces may be necessary; for instance, material-ization. In all nature darkness seems to be required for certain things; all animal life seems to be governed by this great law, yet I think no true medium will refuse test conditions if darkness is required, and when they do refuse, it looks suspiclous, as if something was not as it should be; in my humble opinion, it behooves us all as Spiritualists and seekers of the truth, to look out for fraud, for a true medium can bear the test and stand higher by it, and our cause shine the brighter, saving such

disgrace as many have fallen into lately. I can not say that I like dark scances. Former-ly, nearly all thought the light must be exclud-ed from the scance room; that idea is not so common now, and perhaps if mediums would try for many phases, a pleasant light could be used and do no injury whatever. How is it that our spirit friends can materialize in the artist's rooms and have their pictures taken. I have often thought of that, for, most assuredly there must be a form, a substance, for no shadow could be rep-

resented on the camera without. We understand but a little of these grand and beautiful laws. God help us all to be charitable; section in the section of the provide the section of the section o misconduct of many. Grass valley, Cal.

### ANSWER FROM A. A. B.

1st. In order to arrive at a true and complete knowledge of any phenomena, it first becomes necessary to investigate them under all conditions that they occur. This proposition admitted, there seems to be a valid objection to an exception in testing spirit phenomena, therefore dark circles to which recorded experience accords the most powerful physical manifestations, should not be Smitted in forming a verdict. 2d, I think the morale of Spiritualism somewhat

temporarily injured by the dark circles of itinerant, paid mediums, as their scances are generally burdened with discordant elements that render the results of investigation very unsatisfactory. Persons possessing mediumistic power available

only in darkness or in an ill-lighted room and at-tempting to exchange that power for money, should not be countenanced by Spiritualists or the Spiritual press. By a concerted movement on the part of Spiritu-

alists throughout the country in forming home cir-cles, with explicit directions for procedure, enough persons in private life might be developed so as to dispense with mercenary dark circle mediums, disable humbugs, and establish conviction of the mighty truths of immortality and spirit communion in every inquiring soul. Chagrin Falls, Ohio.

### ANSWER FROM HENRY S. CHASE.

On general principles I am opposed to dark se-ances Physical manifestations in the dark are entirely injustical mannestations in the dark are entirely injustical ones is a dark scance. Dark se-ances are expecially to be avoided by newices. Dark scances can only be correctly interpreted by keen, practical minds, cultivated in spiritual concernes by experience. Public dark adarage phenomena by experience. Public dark scances are abaurd, and injurious to the cause of Spiritualism. Dark scances are permissible, enjoyable and often profitable, in a strictly family group.

grip I could have fetched him out of the cabi-net. \* \* Next was the nude form of Dr. Curtis, a former resident of this city.

Scance number two: Two forms stood in the door-one the medium, and the other was called Belle, from Quincy, Illinois. They shook hands, slappeā faccs." \* \* Why, sir, did you not tell the whole fruth? In ethics a witness is equally guil-ty in withholding the truth as telling a falsehood. The two forms that stood in the door---one was the medium under the control of Minule, the entrancing spirit; the other was the spirit form of Alice Belle Purvis, whose earth home was at Quin-cy, Illinois, each handling a door of the cabinet in full view, and you held converse with them while standing there within seven feet of you. \* \* \* four years old came, she was introduced by him to the audience; he invited me forward and intro-duced me. I shook hands with her and she van-ished." "The next form was that of my brother Mathaniel. I did not recognize him, he having died young. I asked him if he was my brother. He signified that he was, and while I was holding his hand he went down under the floor." As your memory seems bad, remember you said there were no trap doors in the floor of the cabinet, and you swear that it was Mrs. Stowart. Wonderful wo-man that. That letter, Bro. Darwood, how about that? You stated in your last lecture that you received an anonymous letter about your going to Pence's Hall, and on one evening during your vis-its there, Minnie reminded you of the fact; you asked her how she knew it; she said she had seen it; you admitted the fact, and read the letter to the audience in such manner as to leave the impression, "of course they had seen it." To those of your audience who were in the seance room (and there were several) at the time the letter question was up, felt only contempt at the want of manly honesty on your part to state facts as they occurred. But to the facts: Minnie said, "Chief, you got letter." You asked how she knew it; she said she saw it; you asked where; she said in your pocket; you asked is it there now; she said it was; you asked if she could tell what was in it, she said she could; you asked her to do so; she told you to put your hand on the pocket that con-tained the letter and she would read it for you; yon put your hand on one pocket, and she told you that you were trying to fool her; that was not the pocket. You admitted that was not the pocket, and said, now Minnie I will be honest with you; and you put your h nd on another place or pocket and then she told you the contents of the letter, reading it verbatim; you then asked her how it was written, with ink or pencil? and she told you, all of which you then and there stated to be true and scenaries you could tell it yourself, and of-fored to raise the light and show the letter to the company present. It was objected to by Dr. Pence as it would be no test, as the skeptic would say that Mrs. Stewart or some one connected with the scance room had written the letter and she would be not the heat the scance of the source of the source of the scance room had written the letter and she would know all about it. You then declared that you would exonerate Mrs. Stewart from any knowl-edge or participation in the production of the letter, as you knew the source from whence it came and that it was done by no friends of yours, to frighten you away from attending those scances, but you generally did as you pleased about such things, and they would find you hard to scare. No comments comménta.

"Next was the spirit of a man who had died with consumption (Jesse Henerick, who had hed in this city about two years ago); had hacking cough, was timid about coming out. I went to the cabi-net door, got hold of his hand, same old hand. I managed to get my hand on his head, and then I worked my hand into his halr and got a good hold beir and then he head to come I hald him of his hair and then he had to come. I held him by the hair against the cabinet until I measured his height. I was within air inches of her, and saw her plainly, and will swear it was Mrs. Stow art."

Fourth seance: "Mrs. Judge Lawrence, of Ann Fourth scance: "Mrs. Judge Lawrence, of Ann Arbor, Michigan, first to appear. Makes fine ap-pearance; next George Stewart." Bro. Darwood's memory at fault again; there is no George Stew-art, but George Powell, brather of Mrs. Stewarts an active spirit who went to the spirit land at the art of 12 went and then been front beaut an active spint who want to say spint land at the age of 13 years, and has been there about 5 years. Darwood had a talk with George; he had all the characteristics of a boy of that age. Liked George much except that he did not answer some of his questions to suit him. Knew it was not the medium, was not as large as the medium. George went into another room; Minnie rang the bell

posed in her honesty and mediumship, and that those who oppose and speak all manner of evil of her, cannot substantiate a charge against her per-sonal character. In short, her committee declare, after these years of acquaintance, that her person al character is unimpeachable, and her mediumship unsurpassed by any known to them JAMES HOOK.

Terre Haute, July Sth. 1878.

## ELDER F. W. EVANS.

### He is to Address the Watkins Convention.

H. S GREEN-ESTEEMED FRIEND:-- I have just read your cordial invitation to attend the Wat. kins Convention, to be held in August next. Upon this subject of national reform my whole soul is moved with deep emotion, caused by influx from the inner spheres of the Spirit-world, which is at this time acting upon the earth-sphere to inaugu-rate the second cycle of the great American revo-lution. The founders of the first cycle—the signers—are all in the Spirit-world. They rest not day or night until their revolutional, prophetical ideal of a civil government is in arnated upon earth. It is the hope of humanity, their trust in God, that the Judge of all the earth will do right, and cause those who rule their fellows to do right.

The list of speakers invited to your convention indicates the existence in our country of true sons and daughters of the signers-Infidels all, infidel to false, oppressive systems of church and state, religious and civil institutions that make men and women, capital and labor, enemies to each otherenacting organic laws that sin as with a cart rope. Let us begin the second cycle where the signers began the first, at the bottom. Put the ax of re-form to the root of society evils. They declared the inalicable rights of man, independent of all existing laws of Great Britain and her thousand years of political and religious experience.

Let us declare the rights of man and woman, of labor and capital—the right of human beings, not to the pursuit of happiness only, but to its perma. nent possession-that all government should tend towards that end-the good of all

As Jefferson, Paine and coadjutors removed one class of evils, so let us remove another class. We have made a good beginning. Slavery is abolish-ed, imprisonment for debt is abolished, public. lands are free to actual settlers, homesteads are in alienable, women have some rights besides that of being chastised with a whip not longer than a broomstick, applied by their lords. Let us make women citizens, limit the quantity of lands to be owned by a citizen, thus increasing the number of freeholders, and decreasing the material for arm-ics and navice-landless people. Abolish all laws for collecting debts. Each town establish a homestead, where all the weary and homeless can find rest, and all tramps plenty of work on the farm, in the garden, or the shops—have a communistic, unitary home of their own, with brains to manage it,

In a word, educate men and women to take care of themselves, and educate one class to take care of the class that will not do it, and all will be car-ed for. Success to the coming great Watkins Convention as a means of effecting a peaceful revolu-tion. F. W. Evans. tion.

The rational believer does not need to be told that the manifestations are associated with much that does not accord with the just demands of a cultivated taste and enlightened understanding. The questionable phenomena may be altogether earthly; or they may be dim, distorted, and spectral shadows of divine thoughts and things, brok-en and confused by contact with the baser elements and inharmonious conditions of this world.-Dr. Brittan, in Spiritual Telegraph.

Six personssign a report in the London Mediand Daylwork endorsing the statement therein concerning a scauce with Miss Wood, given by the Newcastle Psychological Society. Among other tests the cabinet was visited while the form was out, and Miss Wood seen and felt to be in her chair. Two forms were plainly visible at one time, while the medium was also in sight and at the same time the chairs and instruments were moved about. The ring test is also certified to by a gentleman who held her arm.

return to my family, perfectly cured, in time to thank the spirits on the "first day of May" for this glorious verification of their prophecy.

I would merely add, that to day, over three months since my last dose of morphis, I am in perfect health, having gained thirty ive pounds in weight, and that I am now free of any habit, that of morphia, or tobacco, or liquor: a free, happy, better and wiser man! While at Dr. Stephen's I witnessed the cures of four ladies, two of Ohio, and the other two of Iowa and Indiana respectively. The lady of Iowa had taken from fifty to eighty grains per day of morphine for twenty-four years and yet was cured in sixteen days. I saw this lady but a few weeks since, and convinced myself of her perfect cure. The other ladies were rid of their habit on from the 15th to 17th day of cure. Ever since my cure, *i.e.*, since April 23rd, I have had no longing whatever for morphia, the very thought of which indeed, nauseates me, and I know my cure to be as perfect and lasting as I consider it wonderful. M. D. Chicago, July, 1878.

## The True and the False.

ż.s.

There is no war against trance or physical meiumship, but there is a movement to separate the true from the false, not only in trance and physi-cal mediumship but in every other place. Nor will the wave of criticism be confined to medlumship alone; it will extend even to the conduct of your public teachers and lecturers. There is much that is unreliable in trance and physical mediumship; to seek for an intelligent explanation is a legitmate subject of inquiry. Before this is at-lempted the mass of deliberate impostors must be driven out. There is no danger of injuring gen-uine mediums. every step in the direction of an exact investigation is beneficial to them.

No Spiritualists will deny the reality of spirit communion, the phenomena commonly known as physical manifestations or the gift of spiritual healing. It is equally true that no candid observ. er can deny that more or less humbug permeates the whole. It is not necessary in this article to enlarge upon the injury that these tricksters have already done the movement in general and indi-viduals in particular. The Banner says that "the battle is not always to the strong." This is truly encouraging for imposture is strongly entrenched. It has psychologized some earnest workers to be their devoted champions. For some years they have flourished unmolested, and shrewdly laid their plans for a longer roign. They are now using every exertion to stem the tide that threatens to angult them. engulf them. Any lecturer or Spiritualist who will discountenance or denounce exact investigation is their especial friend. Any paper who will voice their opinions will receive their unbounded support. The plea of "persecuting mediums," anything sentimental that suggests possible injury to mediums is sweeter than music to their ears. They and their friends and supporters, however, may as well understand that a movement for reform, inaugurated by the Spirit-world, com-menced long ago, and has grown stronger as the months and years advanced. It can not be check. months and years advanced. If can not be eneck-ed. The agitation increases the fermentation; the scum is rising to the surface; it may linger there for a short time, but the end is not far distant. Spiritualism is freeing itself of the load that has dragged it in the dust, and true Spiritualists should rejoke for the prospects of the future.—Spiritual Scientist for Luke Scientist, for July.

be likely to forget. We slikde to his debato with Mr. Jamieson, the free-thicker. The divinc inspiration of the Bible was the subject under discus. sion, and the newspaper reports of the debate, to-cether with the subsequent condition of the relig-ious community, indicate that Ditzler was badly worried, not to say badly beaten. The free-think-ers are as good natured as you please over the re-ult will the other needs of a considered sult, while the other people are exceedingly sour and angry. Mr. Ditzler will doubtless confine him-self hereafter to the discussion of the cold water phases of his belief .- St. Louis Journal.

J. H. Harter writes: I folly and thoroughly endorse your course in regard to exposing dishon. est and frandulent mediums. Your work is a great and important one, and one that few men would dare to undertake, as it brings you in opposition to the "false teachers," "false prophets," "false brethren," "false apostles," "false witnesses" of our day, who have about the same characteristics these classes had in the days of Jesus and Paul, who, with others, lost their lives for their fidelity to duty and truth. I like the stuff of which merto duty and truth. I like the stuff of which mar-tyrs are made. My motto is: "Stand by the truth if you die in the poor house, or like John the Bap. tist, lose your head in prison." Success to you and your JOURNAL, which is growing better every week.

We are glad to notice the vigorous warfare the RE: 1610-PHILOSOPHICAL JOURNAL has kept up for the past few months with the "Punch and Judy" spirit shows of this and other cities, where the dupes have been charged one dollar or fifty cents a head to witness a little sleight of hand and optical illusions of a foolish sensating alongatar. More illusions of a foolish, senseless character.-New Church Independent.

The JOURNAL will keep up the warfare until these "Punch and Judy spirit shows" are as rare as they are now common. Our Swedenborgian contemporary has our thanks for frequent courtesics.

No renson can believe in a good God and in a literal heli. A good being would instantly put out all the fires and teach the wicked how to become wirthouts and blest. A being who could create men, knowing that even one in ten millions would go to such a hell, is himself worse than a quintil. lion of devils all combined in one. It is a grand and magnificent relief to the lafidel mind to feel and know that this glorious old universe is not the offspring of, or controlled by such a malignant, diabolical, flegitious fiend as the awful doctrine of hell-fire implies.—Mrs, E. D. Slenker.

From a private letter from Australia, the Medi-um and Duybreak extracts a record of physical phe-nomena, the names of the sitters and medium being suppressed. A stone weighing 21 pounds, a shower of apples, twenty-three in number, and an abundance of flowers were among the articles brought. The apples were recognized as coming from a farm six miles distant. The stone was also identified.

J. M. Louderback writes: We have organized a liberal society here on the Welapa, for the purpose of establishing a circulating library. The JOURNAL has wakened a goodly number here: it is the best paper I have ever read, and I hope that it will continue to show up every fraudulent medium in the land, that we may finally have physical demonstrations that are undefiled. We want a good medium here.

Canon Farrar, in answering the question "What is Heaven?" says, "Oh to be honest, true, noble, sincere, genuine, pure, holy, to the heart's in-most core,—is not that Heaven? Is not Heaven a state rather than a place? Is it not a temper rath-er than a habitation? Is it not to be something rather than to ao somewhere.

Mrs. G. F. Richardson writes: The Jour. TAL is without a peer. We all like It.

F. M. Clarke writes: Put down fraud of ey. ery kind and oblige one subscriber that advocates truth every time.

The German mind is essentially Spiritual. It loves its mystic far more than its realists. It ac-cepts the stolidity of skepticism for a time, but gladly turns to the more congenial fields of Ideal. ism and Spirituaism. The reaction has come, and a new race of philosophers will meet the demand, who will not make a God of the "Unknowable,"-Soiritual Scientist.

If there are spirits, who have no very comprehen. sive views or clevated purposes, it is but natural for such to select mediums of corresponding develop-ments and accordant inclinations. From all we know of the nature and character of those who served in a similar capacity among the ancients, we are justfled in presuming that many spirits are not too fastidious to employ such means and in-struments as come within their reach. It must suffice to vindicate the character of the spirite, and their sense of propriety, if the mediums select. and then setups to propriety, at the methams select. ed are the best the occasions afford. That many of them are doubtful authority, and the instru-ments they employ of questionable morals, we deem it no heresy to believe.—Dr. Brittan on "Mediums and Morals" 1859.

The editor of the London Melium and Daybreak records his experience with Miss Wood, Newcas-tle, and considers it a genuine instance of the ring test. His hand had not parted from that of the medium but the ring was passed on his arm.

## AUGUST 3, 1878.

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### Continued from First Page.

Methodist minister in charge at that time; A. G. Smith was editor of the Iroquois county Republican, now editor of the Danville (Ill.) Times. She was also investigated by all the prominent citizens of Watseka at that time.

With the physicians her peculiar state or condition was called catalepsy. With the clergy it was one of the mysteries of God's providence, with which we should have litthe to do. With editors, who are obliged to be wise or silent, it was fits or some unaccountable phenomenon. All, with untiring effort, tried to solve the mystery, and learn what it was that produced such strange and wonderful manifestations. The editor of the Danville Times, in a recent issue writes:

"Now as to Mary Roff, it was our fortune to know the sweet girl, who was herself a cataloptic, and who died twelve years ago. Disease dethroned her reason and maddened her brain until she sought her own and othlives, and the modest young lady was transformed into a screaming maniac. She had periods of exemption from raving, and thus her aberrant mind conceived fancies of the queerest hue, creating the most impossible beings for associates, and conversing with them, she maintained her own side of the conversation in a usual tone of voice while imagination supplied her created asso-ciates with language and intelligence. When in this condition, her father and mother as-serted the discovery that Mary could read a book with its lids closed, and they desired us to test the correctness of what they claimed. We therefore took from our side pocket a letter inclosed in an envelope, and holding it before her bandaged eyes, said to her, 'Mary, read the signature to that letter.' Immediately the proper name was pro panment

After remaining in the clairvoyant state above related for three or four days, she came again to her normal condition and in good health as she usually was, except the its. From this time she continued as she had been prior to cutting her arm. Her fits increased, and her parents were advised to place her in the insane asylum.

'On July 5th, 1805, while her parents were at Peoria. Ill., on a three days' visit, she ate a hearty breakfast, and soon thereafter lay down on her bed, and in her usual health went to sleep. In a few minutes she was heard to scream, as was usual on taking a a fit. On approaching her bedside, they found her in a fit, and in a few momentsshe expired."

We now return and take up the original narrative where we left it, dating Feb. 1st, 1878, when it was first seen that Mary Roff had control of Lurancy's body, and teasing to go home. Could it be possible the gulf of death had been bridged! the gates of heaven left open? Had Mary, like Moses and Elics, returned to a transfiguration? Or, like the spirit of "one of the prophets," had she come with revelation to the grotte of daringes in this benighted Patmos? Were the unnumbered facts of scriptural ages 18neating themselves now? Can we say with Job, "A spirit passed before my face?" Ezekiel and Isaiah talked with the departed, Saul conversed with Samuel, Paul and the shephords with spirits in the air, and can we talk with Mary? And the friends of the family went up tosee, and answered, "Yes!" From the wild, angry, ungovernable girl, to be kept only by lock and key, or the more distressing watch care of almost frantic parents; or the rigid, corpse-like cataleptic, as believed, the girl has now become mild, docile, polite and timid, knowing none of the family, but constantly pleading to go home. The best wisdom of the family was used to convince her that she was at home, and must remain. Weeping, she would not be pacified, and only found contentment in going back to heaven, as slie said, for short visits. About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the cirl. As they came in sight, far down the street, Mary, looking out the window, exclaimed exultingly, "There comes my ma and sister Nerviel" the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house, she caught them around their necks, wept and cried for iov. and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home. Finally some friends of the family insisted on their sending her to Mr. Roffs, which they reluctantly consented to do; reluctantly because the girl was so much trouble and care as she had been all winter: so much so that Mrs. Vennum was nearly prostrated, and could not have survived the care and anxiety many months longer, under the same state of affairs, and they felt that it would be an imposition to send the girl to be cared for by strangers. and especially so by Mrs. Roff, as she was mot able to take charge of and care for a girl that made so much trouble as this one had for Mrs. Vennum. Mr. and Mrs. Roff, with their hearts ever full of the milk of human kindness, more ready to forgive than to censure, and braying the sneers and taunting innuendoes of an uneducated bigotry, with no other motive but one of mercy and kindness, opened. their doors and kearts to receive the unfortunate girl with her new control, having | ry began to examine them she said, "O, ma, no hope or desire for reward but in the sense of a just sympathy for right and truth. They remembered the precept, "Forget not to entertain strangers, for thereby some have entertained angels." On the 11th day of February, 1879, they sent the girl to Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said. "The angels will let me slav till some time in May;" and she made it her home there till May 21st, three months and

sister in a borrowed body.

After the girl was at Mr. Roff's, the Rev. Mr. Baker said to Mr. Vennum, "I think you will see the time when you will wish you had sent her to the asylum." Mrs. Jolly. said if she ever came home she would be more trouble than ever. Another relative, more religious than humane, said, "I would sooner follow a girl of mine to the grave than have her go to Roff's and be made a Spiritualist." Dr. Jewett called it catalepsy No. 2, which is as definite and convenient in explanation of this case as is "humbug" in explanation of any newly discovered scientific truth unacceptable to popular ignorance. He said: "Humor her whims and she will get well." Some prudent, two-faced people would say, with a noncommittal air, 'What strange freaks!" Others, with an exalted opinion of their wonderful perceptions, would say. "It is all put on," etc., etc. Yet none of the persons expressing such opinions have ever called to see the girl, or derived any information from those in

charge of her. The girl now in her new home, seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes bundreds, of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize any of Mr. Vennum's family, their friends or neighbors, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times. From day to day she appeared natural, easy, affable and industrious, attending diligently and faithfully to her household duties, assisting in the general work of the family as a faithful, prudent daughter might be supposed to do, singing, reading or conversing as opportunity offered, upon all matters of

private or general interest to the family. Three days after she came to Mr. Roff's, while looking at him and seeming to have been in a sort of retrospective revery, she asked, "Pa, who was it that used to say 'confound it?"" and laughing very heartily when she saw that he understood it to be himself, that being a common expression of his in the time of her girlhood, twelve to twenty years ago.

One day she met an old friend and neichbər of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a Mr. Wagoner with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck, and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she know her fifteen years ago, and could not seem to realize that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate. Some days after Mary was settled in her new home, Mrs. Parker, who lived neighhor to the Roff's in Middleport in 1852, and next door to them in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognized both of the ladies, calling Mrs. Parker "Auntie Parker." and the other "Nellie," as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker, Mary asked, "Do you remember how Nervie and I used to come to your house and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerya used to come to their house and sit and sinc. "Mary had a little lamb." etc. Mrs. Dr. Alter (Minerva) says she remembers it woll. This was when Mr. Roff kept the postoffice, and could not have been later than 1852, and twelve years before Lurancy was born. One evening in the latter part of March Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand: "O, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary. I have some of them." She at once got the box with many letters in it. As Mahere is a collar I tatted! Ma, why did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognized every little thing and remembered every little incident of her girlhood.

ten days, a happy, contented daughter and | great many Indians, and I remember Mrs. Reeder's girls, who were in our company," and other incidents and facts. And thus she from time to time made first mention of things that transpired thirteen to twentyfive years ago.

On the 19th of February Mr. Roff addressed the writer as follows:

"You know how we took the poor, dear girl Lurancy (Mary). Some appreciate our motives, but the many, without investiga-tion and without a knowledge of the facts, cry out against us and against that angel girl. Some say she pretends; others that she is crazy; and we hear that some say it is the devil. \* \* \* Mary is perfectly happy; she recognizes everybody and every thing that she knew when in her body twelve or more years ago. She knows nobody nor anything whatever that is known by Lurancy. \* \* \* Mr. Vennum has been to see her, and also her brother Henry, at different times, but she don't know any-thing about them. Mrs. Vennum is still unable to come and see her daughter. She has been nothing but Mary since she has been here, and knows nothing but what Mary knew. She has entered the trance once every other day for some days. She is per-fectly happy. \* \* \* You don't know how much comfort we take with the dear angel."

The child has often said she likes Dr. Stevens next to her pa, because he opened the gate for her to come in, and because he has done so much for her pa and ma, and her brothers, and for Lurancy's body, and feeling that gratitude, she wrote him by permission of the parents, on the 20th of February, in which she said:

"I am yet here. \* \* Frank is better. \* Nervie is here for dinner; Allie Alter is going to stay all night; Mrs. Marsh was here to-day and read a beautiful letter to us. I wish you could spend the evening with \* I would like to have your picture 118.1 to look at. \* \* Please write to pa when you get time. \* \* We all send our love to you. \* \* I like it here very much, and am going to stay all the time. \* \* \* I am going to stay all the time. went to heaven and staid about an hour. It seems a long time since I saw you.

Forget me not. Good night, MARY ROFF.

She wrote the doctor again on February sist, of which the following is an extract:

"I have just finished a letter to brother Frank. He went back to his store feeling quite well. The boys have gone out to play for a dance. \* \* \* In the evening I went to heaven, and I saw some of the beautiful things, and talked with the angels, \* \* \* and be sure I don't forget when I go to heaven and come back. \* \* Fear the Lord and depart from evil'-Prov. 3d: 7th. MARY ROFF.

It may here be said that it was frequently the case that when Mary went to heaven, as she called it, other spirits some times, by permission, would come and present thomselves, and speak freely their own language and sentiments. Mr. Roff writes under date of March, as follows, of a communication through another young lady at his house. The medium's name I reserve because I have no license to use it:

"A lady came through --- at our house, and channed fo heads had nessee, and says she was all cted from eight years of age till twenty-five, when she died with a similar disease, and in a similar way that Mary died. She says that Mary has control of Lurancy Vennum, and will retain control till she is restored to her nor-mal condition, when Mary will leave. Mary is happy as a lark, and gives daily, almost hearly, proofs of being Mary's intelligence. She don't recognize Lurancy's family or friends at all. She knows and recognizes everything that our Mary used to know. and nothing whatever of what the Vennum girl knows. She now enters the trance without any rigidity of the muscles whatever very gently, and at her own will, describes heavenly scenes, etc., etc. We think all will be well, and Lurancy restored to her orthodox friends yet. \* \* Some of the relatives are yielding by Mary's calling their attention to things of thirteen years ago, that transpired between her and them. wakes them up. \* \* It is wonderful. \* It would take a volume to give the important items that have occurred. Mrs. Dr. Alter, under date of April 16th, 1878, writes of Mary as follows: "My angel sister says she is going away from us again soon, but says she will be of en with us. She says Lurancy is a beauti ful giri; says she sees her nearly every day, and we do know she is getting better every day. Oh, the lessons that are being taught us are worth treasures of rare diamonds they are stamped upon the mind so firmly that heaven and earth shall pass away be fore one jot or one tittle shall be forgotten. \* \* I have learned so much that is grand and reautiful, I cannot express it; I am dumb. \* \* A few days ago Mary was caressing her father and mother, and they became a little tired of it, and asked why she hugged and kissed them. She sorrowfully looked at them, and said, 'Oh, pa and mal I want to kiss you while I have lips to kiss you with, and hug you while I have arms to hug you with, for I am going back to heaven before long, and then I can only be with you in spirit, and you will not al ways know when I come, and I cannot love ou as I can now. Oh, how much I love you ăn P 🤊

tested. A man, or a system, or a philosophy that cannot stand even the severest tests, honestly applied, is not entitled to confl-ALBERT E. STANLEY. dence. Leicester, Vt.

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### DISCOURSE.

"Whatscover a man soweth, that shall be also reap." If there is any one great truth of the soul, more than another, illustrated by Spiritualism, it is this; and an awful truth it is, when we think of it aright. The man who has profaned the sanctities of life, who has wronged his neighbor, and, in doing it, has far more foully wronged his own soul, must inevitably reap as he has sowed. Until he pauses in his downward and dark career, and remoulds the very essence of his moral nature, his perverse will and his depraved affection he cannot enter the heaveny sphere, the sphere of the noble and the good By his own choice and sympathy and desire he must gravitate where he belongs. Such is the law which all the facts of Spiritual ism reveal.

A returning spirit once said ; "Know that I reaped my harvest. On earth I was hated for my unholy pride. Here, in spirit-life, it was long, O, very long, before I could fully realize my actual state. Only when self is forgotten can we find peace. In my low and dark sphere I longed for the gratification of my sellish desires, and it was given to me in the form I asked." This is but one of innumerable testimonies to the same effect showing that only in noble and unselfish action can the soul ever find heavenly repose. All evil punishes itself, and thus tends to abolish itself. Will any one, from this, draw encouragement for evil doing? Will be say that every fall is a step upward? Or will be say: "Since I am bound to come right at last, I will soil my conscience now without a fear?" Let him beware! If he sow evil, knowing it to be evil, and thus profaning and obscuring the divine light within him, who shall count the harvests of angnish he must reap before the day of amendment and restoration shall come

All sin, consciously committed and persisted in, is a fatal anodyne to the soul's divine hunger. All who would progress in real and enduring wisdom, must, as the first step, cherish right and noble feelings. When truth is mastered only by the intellect, it is still external, no part of the Me. To become so, it must be felt and loved.

Do considerations like these present to the rational mind a weaker motive for right action, than the fear of a hell-prison house. kept by that monstrous chimera of orthodox theology, an ominpotent creator who would plunge his creatures into eternal torment because, under those laws of mind to which he has subjected them, they can not

## AUGUST 3, 1878.

My pulses faint and fainter beat. My faith takes wider bounds: I feel grew firm beneath my feet The green, immortal grounds. The faith to me a courage gives, Low as the grave to go; I know that my Redeemer lives, That I shall live I know.

- The palace walls I almost see Where dwells my Lord and King;
- O grave, where is thy victory? O death where is thy sting?

I found him not in world or sun, On eagle's wing, or insect's eye; Nor through the questions men may try, The pretty cobwebs we have spun: If e'er when Faith had fallen asleep, I heard a voice, "Believe no movel And heard an ever-breaking shore,

That tumbled in the Godless deep. A warmth within the breast would melt The freezing season's colder part, And, like a man in wrath, the heart

Stood up and answered, I have felt!"

## ADDRESS.

Help us to reflect thy glory in our thoughts and in our lives, O Infinite Spirit! We can serve thee only in best serving ourselves; in studying thy works; in acting up to thy ideal of goodness; in benefiting our fellowcreatures, and in keeping our souls unspot ted from the world. Adorable God! thou canst be rightly adored only through our conformity to thy holy law; only through our obedience and our love. Vain are all words extolling thy majesty and thy might but, Father, thou art infinite love, and love seeketh in return, and love can be rendered

to thee only in acquainting ourselves reverently with thy will, as expressed in nature and the soul of man, and extending to all thy creatures charity, kindness, and all the practical aid it is reasonbly in our power to bestow. Help to do this, O our God! Help us to understand the law so that in board us to understand thy law, so that in keeping it we may find that peace of thine, which passeth understanding. Amen.

### HYMN.

- O Thou who driest the mourner's tear,
- How dark this world would be, If, when deceived and wounded here,
- We could not fly to thee! But thou wilt heal the broken heart,
- Which, like the plants that throw
- Their fragrance from the wounded part, Breathes sweetness out of woe
- O, who would bear life's stormy doom, Did not thy wing of love
- Come, brightly waiting through the gloom
- Our peace-branch from above? Then sorrow touched by thee grows bright
- With more than rapture's ray, As darkness shows us worlds of light
- We never saw by day

### BENEDICTION.

On all our beloved, whether in this, or in the unseen world, we invoke thy blessing, Infinite Parent! Help us all to a more vital and inspiring trust in the life everlasting; help us to a deepersense of thy infinite. presence and thy all embracing love. Be ours the pure religion whose very simplicity, undefiled by human impertinences, in the pledge of its truth; the religion of supreme love, of immortality, and of holy duty Amen.

Every true mother will view her children as heirs of immortality, and herself as the heaven-appointed guardian of their tender years; to guide their young spirits into paths of obedience, affection for what is od and true, and loving regard for one another.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I re-

### Conclusion next week.

## A Voice From the Green Mountain State,

By the kindness of a triend, I have had an opportunity to read the recent numbers of your JOURNAL, containing articles relating to frauds in mediumship. They were especially acceptable and interesting to me.

Had Spiritualism only such expounders and defenders as your JOURNAL has shown itself to be, it would be universally respect ed and accepted to-day. Your position is the force one, and may God sustain you. I am heartsick at the amount of fraud that is ing practiced upon the people, and often at the apparent unwillingness of many to expose and punish the offenders.

Ours is a beautiful philosophy, and only for its real worth, it would long since have been crushed out under the weight of rub. bish that has been heaped upon it. sponsible persons, persons without that sterling character which gives force to words, have been too long tramping through the country as exponents of Spiritualism; and I do not wonder that unbelievers are so frequently disgusted with what they see and hear

The JOURNAL is doing excellent work in standing for the simple truth, for honesty, member crossing Red river and of seeing a for integrity. Let everything be thorough

accept as truth what revolts their reason

But the intelligence, the reverence of the age is fast outgrowing this blasphemous conception of a barbarous theology; and the 'orthodox" teachings that still contends for it, had better declare frankly that God's justice is not the justice of good men; that an attribute stretched to infinity reverses its character, and thus what would be injustice in man becomes justice in God: and what would be pitiless cruelty in us towards our worst enemies becomes serene mercy in God towards his miserable and defenseless creatures.

Better an announcement like this, than to go on, blending in one frightful string of paradoxes, hordes of love and doctrines of death and despair, till language loses its meaning, and goodness and mercy become terms for cruelty and wrong!

Yes, there are so-called "evangelists" who tell us that God is merciful and good, and the Father of all men; who bid us invoke that Father's aid to make us just, beneficent, and forgiving to all; but who, in the same breath, proclaim to us that this same God is the Lord of hell, and that his "mercy and goodness" will not save millions upon millions of his weak, fallible, groping, finite creatures from eternal torture.

Do not such preachers add to the hideousness of their dogmas by prefacing them with the mockery of their praise? Far more logical, far more honest, would it be for them to say: "God is cruel and tyrannical, therefore he has made the pit of fire; God is unjust, therefore he will burn therein forever millions who have never heard, or, hearing, could not in reason accept, his only terms of escape.

The facts of Spiritualism, in teaching us that by the persistent effort of our own wills in the direction of good, of love, of truth, we must create our spiritual heaven. that it is the product of no specialty, provided arbitrary externalities, no partial rewards, but of our own interior state--will do more to mankind of these medeval notions of a heaven or hell, exterior to the mind itself, than all other agencies whatsoever.

At the bottom of our frail human hearts (except in natures that appear to be irre-sponsibly diseased in moral respects), there is, even at out worst and weakest, a wish to be good, a dumb longing to be brave, up-right, truthful, sober, deserving of our es-

In the next life, perhaps, after much trial, much suffering, proportioned the our errors here--we shall grow to see things as they really are, ourselves and our sins among the number. No other punishment, wheth er retributive or purgatorial, will be need Naked truth, unfilmed eyes, will do all that the most righteous vengeance could demand. The only hell for us, will be that, which our own sense of what is right, fit, remedial, and beneficent, must create, when our eyes are open. And this self-inflicted punishment, we may be sure, can not, while God's love survives, be an eternal infliction; nor can it be such while the laws of our nature are what he has made them. True repentance is the actual repudiation of the wrong repented; and we are forgiven in the very act of such repentance.

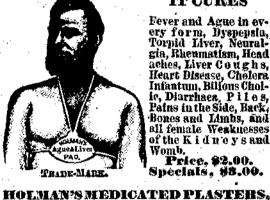
BECITATION.

- Earth with its dark and dreadful ills Recedes and fades away; Lift up you heads, ye heavenly hills, Ye gates of death, give way!
- My soul is full of whispered song, My blindness is my sight; The shadows that I feared so long Are full of life and light.

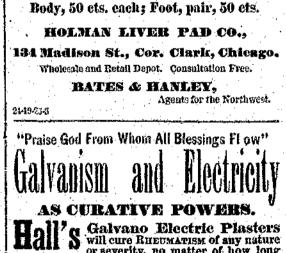


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