Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Taks a Bearing.

INO. C. BUNDY, BOXTOR.

CHICAGO, SEPTEMBER 14, 1878.

\$3.15 IN ADVANCE. SINGLE COPIES BIGGT CENTS.

NO. 2.

Mrs. Francis H. Green McDougall.

BY S. B. BRITTAN.

To the Editor of the Religio-Philosophical Journal: The removal of this noble woman from the field of her earthly labors, is an event that calls for something more than a passing notice from the American press. It is seldom we have occasion to record the departure of one so distinguished for independent thought, eminent ability as a writer of both prose and verse, and for all the gentle and ennobling attributes and qualities which at once refine, exalt, and dignify human nature. Her example is a mild reproof and a strong Her example is a mild reproof and a strong incentive to the weak and irresolute; at the same time it is a severe rebuke to the indolent and the unworthy. With a disposition admirably tempered by thorough culture and mature reflection, a loving and hopeful philosophy of life-softened and sweetened by every tender affection—she was yet invincible in her resistance of every form of evil. With a sympathetic spirit that listened with tearful emotion to every tale of suffering, she combined a supreme love of justice and humanity, and an intense hatred of oppression and cruelty, rendering her firm and forcible as she was gentle and forgiving. For the hoary superstitions of the past, and the gigantic wrongs of the world—for all tyranny and tyrants—Genius had placed in her hands the scourge of Nemesis. At the same time she was an earnest and true Reformer, in whom the stern virtues of the Puritan were charmingly modified by every womanly grace and the divinest charity. I may not hope to do justice to such a character within the limits of this article, but I must reverently pay my humble tribute to her memory.

her memory.

Mrs. M'Dougall was born in Smithfield, R.
L. about the year 1805. She was the daughter
of Mr. George Whipple, and her ancestors were among the early settlers and most dis-tinguished families in the State. While at a tender age her father, by a series of mislittle blue-eyed Fanny was left to support herself by her own industry, and to depend on such means of improvement as the common school and occasional hours at home. She labored and studied early and late, with a cheerful and hopeful spirit, always mak-ing the most of her limited opportunities. Her rare natural endowments soon became apparent to all intelligent observers. More conspicuous than the retentive memory, which enabled her to grasp the principles and details of whatever she read, were the illustrations of that creative power which is the distinguishing characteristic of genius. The first fruits of her prolific mind were short poems, in which she displayed a deli-cate sense of beauty and harmony; and as early as 1830, she attracted public attention by her poetic ontributions to the papers in

her native State. Miss Whipple's first venture in the shape of a book was the life of Eleanor Elbridge, a colored woman. It was a great success more than thirty thousand copies having been sold. Her strong interest in the labor-ing classes determined at once the subject and object of her next volume, "The Mechanic," which appeared in 1841. This book was extensively noticed by the New England press, and highly complimented by Mr. Brownson, in the Boston Quarterly Review. In the same year she contributed to the Rhode Island Book a poem entitled, "The Dwarf's Story," a gloomy conception, em-bodied in a composition revealing great depth of passion and power of expression. In 1842, she edited and published the Wampanoay, a journal devoted to the interests of labor, and the special improvement of the people engaged in the productive industries of the country. "Might and Right," followed in 1844. It was a history of the origin, and a discussion of the facts and circumstances, of the attempt at revolution in Rhode Island known as the Dorr Insurrection. She subsequently contributed to many periodicals on subjects commanding the wide range of polite literature, popular science, and constructive art. Among these various contri-butions to the press—in which she displayed an unrivalled versatility—we recall her pa-pers in *The Nineteenth Century*, an elegant quarterly_magazine conducted by Charles

Chauncy Burr. In December, 1847, The Univercelum and Spiritual Philosopher was started at New York by an association, under the editorial management of the present writer. The new journal was devoted to a spiritual-rationalism; a philosophical exposition of the psychological phenomena of all ages, and the application of natural principles to the relations and interests of individual and social life. It was a phenomenon in journalistic literature, and its appearance or casioned a sensation. Mrs. M'Dougall, then Mrs. Green, became one of the largest and most import ant contributors to the new paper. She was deeply interested in the enterprise, and at once sought a home in the editor's family where she remained for several years in the most intimate and friendly relations. She was never weary in serving others; and during all that period she never, by so much as a word carelessly spoken, disturbed the social harmony, or otherwise diminished the respect and love with which she was regarded by every member of the household.

Mrs. Green wrote with great freedom of thought and diction, and was neither limited in her themes nor the method of their treatment. When the subject involved important principles; when it took hold of great human interests; or presented poetic

aspects, she was often truly inspired. Her mind was full of light, and her pen became a tongue of fire, illuminating whatever it touched. Sometimes a mere question—like the rod that smote the rock in the wilderness—seemed to strike the living fountain of her inspiration Now and then, a single remark would produce an effect as instantaneous as the falling of a spark into a magazine. We have a remarkable instance of this in the production of her "Song of the North Wind," a poem of about one hundred and fifty lines, in which the force of strong words and the whole metrical movement suggests the blasts of polar skies and the grand march of the tornado. This poem was composed one evening early in March, 1848. The writer of this had just returned from his office at the close of the day. It was a cold night, and the wind was blowing a gale from the north. On entering the door I met Mrs. Green, whom I thus addressed, "Well, Fan-ny, the Spirit of the North Wind is having a grand rehearsal to-night. The rythmical mov ment is rapid and powerful, and the music full of startling crescendos." Starting suddenly, as if moved by an electric shock she made no reply, but rushing up stairs, disappeared. In an hour and a half she redisappeared. In an hour and a half she returned with the poem complete and ready for the press. My observation, made without premeditation, suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of his boreal march. It was no "ill wind" that produced such a result; it was rather a divine afflatus, that gave to the inspired poeta power of expression, majestic and free as the wild blasts which cradled her Muse. Boreas rehearses his victories on land and sea. I will here extract portions of this grand anthem:

SONG OF THE NORTH WIND. From the home of Thor, and the land of Hun, Where the valiant frost-king defies the sun, Till he, like a coward, slinks away
With the spectral glave of his meagre day—
And throned in beauty, peerless Night,
In her robe of snow and her crown of light,
Sits queen-like on her ley throne,
With frost-flowers in her pearly zone—
And the fair August (Jesting France) And the fair Aurora, floating free, Round her form of matchless symmetry— An irised mantle of roscate hue, With the gold and hyacinth melting through; And from her forehead, beaming far, Looks forth her own true polar star. From the land we love—our native home— On a mission of wrath, we come, we come! Away, away, over earth and sea! Unchained and chainless, we are free!

we fly, our strong wings gather force. To rush on our overwhelming course; We have swept the mountain and walked the

main, And now, in our strength, we are here again: To beguile the stay of this wintry hour We are chanting our anthem of pride and power; And the listening earth turns deadly pale— Like a sheeted corse, the silent vale Looks forth in robes of ghastly white.

As now we rehearse our deeds of might.

The strongest of God's sons are we,
Unchained and chainless, ever free!

We have looked on Heela's burning brow, And seen the pines of Norland bow In cadence to our deafening roor, On the craggy steep of the Arctic shore; We have waltzed with the meelstrom's whirling

And curdled the current of human blood, As nearer, nearer drew The struggling bark to the boiling blue— Till, resistless, urged to the cold death-clasp, It writhes in the hideous monster's grasp moment-and then the fragments go Down, down to the fearful depths below!
But away, away, over the land and sea
Unchained and chainless, we are free!
We have startled the poising avalanche,
And seen the cheek of the mountain blanch,
As down the giant Ruin came. ith a step of wrath and an eye of flame; Hurling destruction, death and wo On all around and all below, 'ill the piling rocks and the prostrate wood nceal the spot where the village stood; And the choking waters vainly try From their strong prison-hold to fly! We haste away for our breath is rife With the groans of expiring human life! Of that hour of horror we only may tellwe chant the dirge and we ring the knell; Away, away over the land and rea Unchained and chainless—we are free!

Old Neptune we call from his ocean caves, When for pastime we dance on the crested waves And we heap the struggling billows high Again t the deep gloom of the sky;
Then we plunge in the yawning depth beneath,
And there on the heaving surges breathe,
Till they toss the proud ship like a feather,
And Light and Hope expire together;
And the bravest cheek turns deadly pale At the cracking most and the rending sail As down, with headlong fury borne Of all her strength a d honors shorn, e good ship struggles to the last. With the raging waters and howling blast! We harry the waves to their final crash, And the foaming floods to frenzy lash; Then we pour our requiem on the billow, As the dead go down to their ocean pillowwn-fardown-to the depths below, Where the pearls repose and the sea-gome glow; 'Mid the coral groves, where the sea-fan waves Its palmy wand o'er a thousand graves; And the insect weaves her stony shroud Alike o'er the humble and the proud What can be mightier than we, The strong, the chainless, ever free.

Among Mrs. Green M'Dougall's prose contributions to the Univercelum were stir-ring papers especially addressed to her own sex, in which she exposes the superficial character of American female education, and uncovers the vain and false motives that influence the lives of many women. She strips the soft draperies of fashionable indolence from those who wear them, and

reveals the scars pride left when it rifled the bosom of its divine affections. She se-verely chastises the hejeweled fair ones who either coldly turn away from the fallen sister, or remorselessly trample on every poor mortal whose name is woman. We select the following passage from an article on Literary Women:

"Let us pay less attention to external decoration, seeking rather that 'inward adorning of the mind' which gives to weman her true beauty and that intellectual

vigor which imparts her real strength. . . A wrong motive is still left at the root of female education, and its present consequences are quite deplorable. . same motive which softens down the graces and smiles of our young ladies into a burlesque of all that is natural, bends the knee of the bright-eyed Georgian in the seraglio of the Sultan, and points the electric glances of the fair Circassian; and I know not that the principle has higher dignity here than there. Do not misunderstand me. I neither condemn the wish to please, nor quarrel with the art or the power of pleasing; for both are natural and therefore right. I only deprecate the motive and the power when made paramount to and subversive of all other and higher incentives to action.

Let us not waste time by idly talking of our rights or our capabilities, but put the whole matter directly to the testing process, by commencing, each one of us, the work of self-elevation."

Mrs. M'Dougall's example was not less impressive than her speech. She practiced her principles with a blameless integrity. She regarded life as a serious matter, and never treated its interests and responsibilities lightly. The following extract will sufties lightly. The following extract will suffice to indicate the earnest manner in which she was accustomed to treat fashionable "Ask for the definition of the word lady,

and you are answered, it is a female who, being placed wholly above the necessity of labor herself, may command the labor and services of others. What a dignity is here coveted! No less than that of complete uselessness. Now in these cases the greatest danger is not in mere idleness, but the natural activity of the mind may cause its development in wrong directions. Surely very little moral consistency or dignity of character could be expected of one to whom the highest motive for excellence is to get a husband and a fine establishment!

To this end our young ladies are taught all that can fascinate—all that can charm the senses. . . They must dance gracefully, and glide more voluptuously through the spiral mazes of the waltz. The fair rounded arms make a five contrast with the dark rosewood of the gilded harp; and the belle must learn to murmur her Italian love sonnets with a more liquid and tender enunciation. The advantages derived from these superficial graces and accomplishments are soon discovered by their possessor as well as by her less fortunate companions. Even before she has left the nursery the theme of her beauty and probable conquests is rife in the mouth of every friend and visitor of the family. She will certainly make a great sensation in 'coming out;' and all her hopes, all her dreams, all her efforts, point to this as the Rubicon of Life.

Strength and self-reliance are supposed to be incompatible with the power of fascination. Whether physical or mental power is implied, it is not presumed to be the attribute of a lady. Thus woman is made the mere parasite of man. She loses her own identity. In a vast majority of cases-in fact almost universally —she becomes hard-ly conscions of a self-dependent existence. She is made the mere appendage of her father, her husband or her brothers. We have heard the story of Woman, the tender, graceful vine, clinging for support around Man, the lordly, majestic oak, until woman absolutely forgets that she is invested with the power to stand alone, if need be, endowed by nature with all the physical, mental and moral energies of a self dependent and

self-accountable being."
In the interest of abandoned woman, Mrs. M'Dougall's plea is eloquent and powerful. She appeals to a numerous class of her own sex in a manner which must cover many a fair cheek with a blush of shame, while she applies something like a lash of scorpions to the shameless authors of their ruin. The following will illustrate the spirit of the

"For the honor of the sex, for the hely love of virtue, for the crimson blush of shame, let it no longer be said that woman, by making the disgrace of a single wrong inexorable, shuts out the female sinner from all hope of reformation, while at the same time she takes the libertine, upon whose guilty soul is wrought the crimson stain of that victim's first crime, into the sacred confidence of her bosom friendship! Let it no more be said that the personal sanctity of woman is sullied by the elightest contact with the vicious of her own sex, while it receives no blemish from the closest union with the vile and profligate of the other. Let us hear no more that pious and holy women—tract distributors, leaders of classes and prayer meetings, and members of benevolent associations—come into our churches flaunting in the garments from the making of which their own criminal yanity and covetousness has abstracted the price of virtuel then and there to strike hands with the destroyer! Such women are accomplices in his crime. They may envelop themselves in the robes of ten-fold sanctity, but through all the dark plague-spots will appear, the crimson stains of im-

molated purity, of the martyred Life, that was folded in every plait and wrought in ev-ery seam! Let woman interpose the majesty of her Medusan shield, not to terrify but to protect the fallen, and let her transfer her smiles and favors from the seducer to his victim.

But there is a better feeling in regard to this subject springing to life among us; thanks to the sainted Thomas Hood for his Bridge of Sighs, and his Song of the Shirt, which have wakened tender and mournful eches, now thrilling millions of bosoms, which but for those sad strains, might never have known the wrong. Thanks to Eugene Sue, who has given us such vivid portraits of individuals of this class. Through these we get nearer to the human hearts that lie, throbbing in their great anguish, deep—deep—below the wreck of virtue, and the broken fragments of happiness and hope. Does not the image of the gentle and tender Fleur de Marie stand out amid the depths of prostitution and blackest crime. to rebuke with its angelic sweetness the doubt that there may be good—even there? Does it not invest the whole sisterhood with a kind of sanctity—the sanctity of human nature—the sanctity of Womanhood—which however low its possessor may have which, however low its possessor may have fallen—however guilty she may be—is still divine?"

In 1848-9 Mrs. M'Dougall and the present writer were associated in the editorial management of the Young People's Journal, a monthly magazine designed to popularize science, literature and art. To this work she was the largest contributor. While thus employed, three cautos of her Nanuntence, a legend of the Narragansetts, were published in Philadelphia. This poem is every way remarkable. It exhibits the fruits of a careful study of the Indian character: a strong and indimate sympathy with icter; a strong and intimate sympathy with Nature; a quick and accurate perception of the elements of beauty and the laws of poetic expression; great allnence of thought and speech; at the same time it reveals a strong imagination, and powers of descripen aetermine hei rank of American poets. I can best justify this opinion by extracting a passage from

A SUMMER NOON IN NEW ENGLAND. "Stillness of summer noontide over hill;
And deep embowering wood, and rook, and stream,
Spread forth her downy plni ne, scattering sleep
Upon the drooping eyelids of the sir.
No wind breathed through the forest, that could stir
The lightest follage. It a rustling sound
Escaped the trees, it might be nestling bird,
Or else the pollshed leaves were turning back.
To their own natural places, whence the wind
Of the last hour had dung themr From afar
Came the deep roar of waters, yet subdued
To a melodious murmur, like the chant
Of nalads, ere they take their noontide rest.
A tremulous motion stirred the aspen leaves,
And from their shivering stems an utterance came,
So delicate and spirit-like it seemed
The soul of music breathed, without a voice.
The anemene bent low her drooping head,
Mourning the absence of her truant love, The anemone bent low her drooping head,
Mourning the absence of her truant love,
Till the soft languor closed her rheepy eye,
To dream of zophyre from the fragrant south,
Coming to wake her with renewed life.
The egla tine breathed perfume; and the rose
Cherished her reddening bude, that drank the light,
Fair as the vermil on the cheek of Hope.
Where'er in sheltered nook or quiet dell,
The waters, like enamored lovers, found
A thousand sweet excuses for delay,
The clustering liftes bloomed upon their breast,
Love tokens of the maisds, when they came
To trifte with the deep, impassioned waves. To trific with the deep, impassioned waves.

The wild bee, hovering on volaptuous wing, Scarce murmured to the bloscom, drawing thence Slumber with honey; then in the purpling cup, As if oppressed with sweetness, sank to sleep, The wood-dove tenderly caressed his mate; Each looked within the other's drowsy eyes. Till outward objects melted into dreams.

The rich vermillion of the tausger;
Or summer red-bird, flashed smid the green,
Like rubies set in richest emerald.
On some tall maple sat the oriole,
In black and orange, by his pendant nest,
To cheer his brooding mate with whispered songs;
While high amid the lottlest hickory
Perched the lequacious jay, his turqueise crest
Low drooping, as he plumed his shining cost,
Rich with the changeful blue of Nazareth.
And higher yet, upon a towering pine,
Stood the fierce hawk, half slumbering, half-awake,
His keen eye flickering in his dark unrest.
As if he songht for plunder in his dreams."

Dr. Rufus W. Griswold, in his "Female Poets of America," pays a high tribute to the genius of Mrs. Green M'Dougall. I extract a paragraph in which he expresses his judgment of the poem under review:

"This is a work of decided and various merit. * * * In Nanuntenoo' are shown descriptive powers scarcely inferior to those of Bryant and Carles Wilcox, who have been most successful in painting the grand, beautiful and peculiar scenery of New England. The rhythm is harmonious, and the style generally elegant and poetically ornate. . . . It is a production that will gratify attention by the richness of its fancy, the justness of its reflection, and its dramatic interest.'

From the year 1852 to 1854, Mrs. M'Dougall was a highly valued contributor to the pages of the Shekinah, a spiritual magazine. edited and published by the present writer. In the first volume of that work will be found her "Time and the Ages," one of her finesest poems. The subject is treated in an eminently original and effective manner. With a rushing sound, as of great pinions smiting the still air, until silence became voiceful, Time—in the character of a venerable sage—appears, mounted on

-"a majestic car, Borne by six eagles, black firebus."

The stately form, the lofty mien, and benign expression of the Sage, are described with remarkable force and poetic effect. His face, which bears the stamp of sover-eignty, radiates the light of all ages. "On that brow Were the deep traces of all laman thought, While every feature scenned a history Of laman disappointments, serrows, joys, Affections, hopes, and passions infalte."

Of all the daughters of Time, only the Present Age remains; and she is clothed with all the beauty and glory of the past. Reclining on the massive breast of the Father of all the Ages, she questions:

"Oh, bless me, gentle Father, with the love My heart so long hath yearned for - of the Dendt Speak of my Shiters, that are sleeping still In the deep tomb of Ages.

With a smile That passed o'er his stora features, leaving there A trace of fairest sunshine, he embraced The gentle creature with one massive arm.

The gentle creature with one massive erra.

And in the fullness of his love replied:

'The dead, sayest thou, my child? There are no dead.'
His voice woke, surging, like the distant see
Poaring its strong base through some pearly cave,
That softened, while it deepened, the rich tones.

'My children! it is true they all are conc—
All gone, but thee my lest and lovellest one!
Singly they came: singly they all departed;
And when their work was done, lay down to sleep;
But never one hath died. True, forms may change,
But spirit is immortal.

Darkness and death are but residuum—
The grosser portion of all human hopes,
Thoughts, struggles, passions, labors, and desires—
Whence the chiercal essence buth burst cut—
The ashes of the Past. Yet even this
Hath made soil for the Future. Not one trace
Of his can ever perish. Mid all changes
Of Mind and Matter, every ray of light,
All hope, all faith, all action, and all thought,
That has vitality within itself,
Lives for a fellowship with purer light—
With lotter action, thought, and hope, and faith—
Lives with an ever-concentrating power,
Which, as it strengthene, reaches centroward."

Lives with an ever-concentrating power, Which, as it strengthene, reaches centroward."

Time evokes the spirit of the Ages, and they reappear. The Pastoral Age is repre-sented, and the birth of Poetry and Music illustrated. The Muse inspires the songs of the Shepherd Minstrels. Of these we can only make room for two stanzas, from a

A SONG OF THE MINSTREL MAIDEN. Go ask the Sky, and ask the Dow, What molds the drops, and paints the blue; Seek if the Spirit dwelieth there: A voice comes sobbing through the six, 'T is only fiche, marmuring, "There?"

Questions the Spirit in thy breas that waking, sleeping, ne'er hath rest.
That waking, sleeping, ne'er hath rest.
If it hath wings for souring higher,
Thrilling—as with a tongue of fire—
Shouts joylat Echo, "Higher! Higher!"

Among the works which illustrate Mrs. M'Dougall's scholastic acquirements, is an excellent class-book in botany. She had been a faithful student of the science all her life, and her treatise was highly appreciated by eminent judges of its merits. From 1857 to 1859 she was a frequent contributor to The Spiritual Age.* During that period she gave to the public, through the press of Thatcher and Hutchinson, a book of six hundred pages, entitled, "Shahmah in Pursuit of Freedom; or, The Branded Hand. Translated from the original Showiah, and edited by an American Citizen." As will be inferred from the title, the work was written in the interest of the anti-slavery cause. The essential facts in the story of Shahmah, as told in the brief historical sketch by the translator, may interest the reader. He is represented as belonging to the "Kabyles, a tribe inhabiting the high regions among the mountains of Algiers. Amid all the revolutions that have overrun and depopulated the surrounding countries, sowing the borders of sea and desert with the ruins of ages, they have still maintained themselves in their strong fastnesses, a race of unconquered Freemen.

Shahmah Shah was the son of the Chief

of his tribe. In early childhood he was taken captive, and for years lived as a slave among the Algerines, and subsequently as a serf in Bohemia. Having purchased his liberty, he returns to his native freedom among the mountains. At length, by the death of his father, he becomes Chief of the Kabyles. But he is dissatisfied. He wants more knowledge and a higher freedom. He is at once a philosopher and a philanthropist, and withal highly religious after the manner of his people. Having graduated from the highest school in his country, he makes the pilgrimage of the Holy Sepulchre, and then visits the famous Khaaba, the pantheon of Mecca. He conceives the idea of a higher life and a nobler freedom than he can ever hope to actualize among the rude people of his tribe. He resolves to find the superior liberty which forms the subject of all his day-dreams. He has heard of the United States, and is assured that he will there find the practical form of his ideal conception. He comes to this country, landing at New Orleans, where commences his observations. He visits different places in the hope of finding the object of his search. On the contrary, side by side he Ands the Christian's church and the slavemarket. In one, Jesus, the friend of the poor, is worshiped; and in the other, avarice and the auctioneer separate husbands and wives, and parents and children. Things are fearfully mixed. Hemp and hangman, the gallows and the cross are expressive symbols of the national institutions. The prayer-meeting and the whipping-post are presumed to be equally necessary to the glo-ry of God and the welfare of his people. He finds that the marriage covenant is a cruel fiction; and that young womanhoud is shamelessly desecrated is a fact that finds the form and color of its demonstration in commingling blood of the races. The pursuit of freedom is vain. Shahmah finds

*A large weekly paper, published in 1 57 in New York, and conducted by the present writer, with the late W. & Courtney as assistant cilior. In January 1878 the Lee was removed to Boston, when the Register Spiritualist was merged in it; after which The Applicant Spiritualist was much need in the actional supervision of Mr. A. E. Newton and the writer, until 1879, when the latter revigent his place in its management.

Continued on Eighth Page

THE GREAT SPIRITUAL MOVEMENT.

DY SELDEN J. PINNEY.

ICONTINUED.

VII.

THE SOVEREIGNTY OF THE PEOPLE.

The idea of the sovereignty of the people is central to the American Republic, as it is the expressed object of the Constitution itself. The Preamble to the United States Constitution declares, "We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, and secure to ourselves and our posterity the blessings of liberty, do ordain and establish this Constitution." The one idea here is Popular Sovereignment; not the sovereignty of any one class, but of the whole People, without distinction of race or sex. This is the idea—the principle which the founders of the Constitution set themselves down upon when they began to build. Nor must it be forgotten that but a short time had elapsed since the close of the revolutionary war-a war which began by declaring that "taxation without representation is tyrauny." And when this Constitution was solemnly adopted by the States, this idea of popular sovereignty was accepted as the fundation thereof. Now begins the great work of making this idea prestical and logical in all the institutions of the nation. We all know the rest. Grim anomalies in the legislation of the astion and of every State, have been possed, and collect laws Man hunting, woman whipping, and baby stealing, have been carried on in open day, under the very eye of the Constitution, and indeed in the name of the Conattention. This illogical procedure rose so high at last, as to threaten the Constitution and the permanency of the Republic: The rebellion opened its black batteries upon the very covereignty of the people, as expressed under the forms of law and of the Constitution. The rebellion failed. Such limited covereignty as some of the people—far less than one-half-were allowed to hold and exercise, was retained; man hunting, women whipping, and baby stealing was brought nearly to a close. And yet the idea of the Constitution is very far from being a fact. One half the people, plus one whole race of human beings, loyal to a men, woman and child, are still denied the only authority, symbol, and security for that sovereignty, viz: the ballot.

Will it be eald that the framers of the Constitution contemplated only a partial and accommodated sovereignty, and not all the sovereignty of the whole people? I anewer, England does this. Could our fathers do no better than a kingdom which they had just soundly thrashed for claiming the "right to tax the colonies in all cases whatsoever;" and thrashing it, too, with "taxation without reprecentation is tyranny "-roaring from the mouths of all its connors? We have no doubt that the framers of the Constitution were inspired when they wrote that Preamble, and so may have builded wiser than they knew;but certain it is that the task consigned to the American people by the Constitution and by the genius of our civilization, is the actualization of popular sovereignty.

And beside, in five States, negroes voted for members of the Constitutional Convention, and so come under its saored "We, the people." It is also stated that in one State -New Jersey-women voted likewise. The first fact is sustained by the decision of the Supreme Courts of Virginin and North Casolina, and by the history of three other States, so that, by the very terms of the Constitution, nogross certainly, and probably women, are represented as part of the covereign people. Hence, to deny this coverelgaty to women and negross, is a literal violation of the very terme, as well as a greater violation of the spirit and genius of that great instrument.

And if the denial of political sovereignty to women and negroes were not a direct and express denial of the very letter of the Constitution, it is the direct subversion of the very principle itself of the sovereignty of the people. On what ground can political sovereignty be allowed to men, and refused to women? Are not women people? Will it be said that the male gender alone are to be endowed with political power? If so, what reasons can be given for the assumption? Is the proverbial coarseness of men the qualification for ballot? Or will it be put on their greater physical strength and force? Oxen and asses are stronger than men; why should not an elephant vote; then? Will it be said, women are too reflued to vote! I answer, they are not considered too refined to work in the field, as slaves; to drudge in the kitchen, as cooks; to do all the dirty work for a whole household of coarse men and boys. Is it more delicate work to scrub, than to drop a tiny piece of paper, carrying the "principle of human rights into logislation," into a ballot hox? Or, will it be said, their sex should exclude them from the ballot? What has sex to do with taxation, with exime, with pauperism, with knowledge, with morality, with religion? Truth and falsehood, virtue and vice, knowledge and ignorance, and all the other common principles and endowments of human life know no sew. Science knows no sex; religion knows no sex; art knows no sex; life itself knows no sexual superiority, unless, as some of the finest thinkers of the age affirm-woman be man's superior. And why should political sovereignty know any distinctions of sex? If there be any distinctions of power to be grounded on sex, woman must be allowed the most power, as her sex is the finest, the most delicate, and the most perfect, physiologically. Or, will it be said, her delicacy of constitution renders her unfit to mingle in the coarse throngs around the polls? Who conctitute this rabble but men-women's fathers, husbands, brothers and friends, with whom she is in daily, almost hourly contact? 'Tis not the ballot-box that is coarse, or the polis per se; all the coarseness comes from men, and men alone, with whom women are compelled, or choose to live in the closest intimacy. The objection would divorce all the husbands on earth; it is insincere, false and hypocritical, or idiotic in those who make it.

It may be objected that women and negroes are not qualified for the ballot. We answer, the use of the ballot alone can qualify them. It was said of the slave, "Two hundred years of servitude has disqualified him for freedom." The exercise of liberty is the only school for liberty. So the exercise of the franchise is the only legitimate training for the ballot. Suppose I tring my son to a blacksmith to be taught the trade, is there so big a fool of a blacksmith on earth as would tell me. "Sur, your son is not qualified to become a blacksmith, because he has had no experience in blacksmithing? He cannot wield the hammer wisely, or well, because he has never done it; and his arm is not strong enough?" This is the objection of the old granny, who told her son "nover to go into the water until he had first learned to swim."

But we will not here spend more space or time to answer the oft repeated, always groundless, and too often insincere and silly objections to the extension of the elective. frauchise to negroes and women; but we put the whole question on the principle of the Sovereignty of the whole People. In the United States the People are the rightful and Constitutional Sourcigns. Women and negroes are more than half the people, and, therefore, have more right, on the principle that the majority shall rule, to disfranchise free "white male citizens," than the latter have to disfranchise the former.

ular sovereigaty; a contradiction to both the letter and spirit of the Constitution, and if allowed to go on half a century more, will upact the entire Republic. " White nucle cititens!" Shame on the people of any State that will allow that phrase to stand a single year longer on its statute books Think of it, ye real and professed reformers! "White MALE CITIZENS!" Wonder if Deity has written on the walls of heaven, "White male citizens," Hope his Satanic majesty has written over the black arch of Tophet, "None but ' White male citizens' admitted here."

If women should be taxed, imprisoned, and made to bear the other burdens of society and its government, they should be allowed the franchise. If women and negroes know enough to be hung, they know enough to vote, and

Responsibility should run parallel with rights and liberties only. It is contrary to every principle of popular sovereignty, to impose taxes without representation. If "taxation without representation be tyranny," then negroes and women are ground to the very dust under the tyrannical laws of these American States. It was the violation of this principle, in the shape of a little tax on tea, that induced the Colonies to resist the British Government. And yet this American people coolly, indifferently, and willfully commit the same outrage on nineteen millions of loyal American people. The moral and intellectual indifference of the people to this fact is startlingly painful. Especially the flippant-tinseled-sickly-sentimental-white-livered indifference of "ladies," whose attitude on this question is a disgrace to themselves and to their sex. Let these not call themselves by the sacred name of "woman" who "have all the rights they want."

The safety of the nation requires the extension of the elective franchise to women and negroes. Women and the blacks do not more need the franchise to secure their own interests, than the interests of "Free White Male Citizens" require it. If the elections are corrupt, it is because woman is not there. Our homes are not corrupt, because woman is there. If bad, and heartless, and inhuman laws are passed, it is because just one-half of our entire humanity-and that the most moral, most refined, and most spiritual-is debarred any hand in their passage. If class legislation is vitiating the whole legislation of the country, it is because woman's keen and intuitive sense of justice, and affection for labor and the laborer, is prevented from arresting the savage and divorced male greed which runs riot with the people's hard earned treasure. And if our cities and towns are filled with "abandoned women," it is because man, with the influence of the ballot box, has secured to himself all the first-class places of profit, of emolument, of distinction and of honor; while with the thus over-fed passions and grosser appetites, he reduces his sisters to want, to shame, and to the most savage of all deaths—the death of woman's virtue and honor.

> Copy-right by II. Tuttle & G. B. Steebins, 1873. Necessity of Positive Evidence. EY HUDSON TUTTLE.

It is constantly reiterated by Spiritualists that Spiritualism has been ushered into the world as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that such a religion is de-

Faith in miraculous events transpiring two thousand years ago, blind servility to dogmas propounded by redhanded bishops, and reverence for the musty records of antiquity, are giving place to the tangible and practi-cal facts of the present. In science, in the arts, in po-litical life, in social organization, one question is asked at first and at last, Is there positive evidence substantiating each and every proposition? If not, let us seek for it, or hold our statement in abeyance until such proofs are produced.

The world has had quite enough of religions without any sufficient basis, as our own Christianity bears witness. Resting, as these systems do, on obscure revela-tions, which must be translated by finite minds, who can decide, amidst the contentions of a thousand sects, the true from the false? Areany of them right? Based as they are on the supposed infallibility of their revelations, and blinded by discarding reason, an incomprehensible jargon is the result. Lost in the fog of metaphysical speculation, which mistakes words for ideas, the religionist wanders over the quaking marsh lands of theology, chasing a will of the wisp of his own cre-ating. He sets out from a false position, and objectless traverses a dreary waste, and if evidence is demanded, he replies, "Faith is all that is required," "Faith," was palatable to the ignorance of the past ages, but facts, not faith, are now wanted. In its facts is precisely

where Christianity fails.

Spiritualism claims to supply this want. There is no necessity for blind belief. Absolute knowledge is supplied. The Future Life is proved by clouds of wit-

nesses, and doubt entirely removed.

Positive evidence cannot be gainsaid, and there can be no doubt that such has been repeatedly furnished. The doubt rests with the observer. Often have we heard the assertion of the positive nature of the evidence of Spiritualism, followed by a narrative of phenomena on which the statement was based, of so loose and puerile a character, that any one of the least scien-tific culture would smile at the claim. This is not said in disparagement. Spiritualism is all, and, infinitely more than all, that is claimed for it; it is the unscientific manner of observation which we criticise. Scientific men are consured for standing aloof, and perhaps justly, but we must not forget that we are working in a field almost ignored by them, and one brought in dis repute by the senseless methods by which it has hith erto been explored. It must also be remembered that their method of positive observation is the identical one all Spiritualists claim as the distinguishing feature of the New Philosophy, and thus it becomes in-cumbent on them to institute and record their observa tions with scrupulous care. It is certain that had all the manifestations which have been made, been observed in all their relations with the same keen perception the man of science brings to the study of other natural events, and as accurately recorded as he records his observations, the mass of evidence which would have thus accumulated would be overwhelming. Why have they not? Repeatedly the cry has been raised, When will men of science investigate Spiritualism?" It has been asked in vain. It is idle to expect them to leave their chosen fields for this new and unpopular one. Yet their method is unimpeachable, and should be adopted by any Spiritualist who should feel himself

he the "scientific man" called to the investigation. Prof. Hare understood the matter well, and, as far as went, vigorously followed the true method. His researches thus have a sterling value. Prof. Crookes has proceeded in the same direction, and the value of his

investigations is inestimable. The observing Spiritualist need not be told that in reseiving communications every possible source of error should be eliminated. The conditions are of such evanescent character, and so little is known of the requirements of perfect control, that at best there remains a wide margin for errors.

It by no means follows that because the manifestations are faulty the medium is knowingly a deceiver, or that evil spirits are communicating. The greatest care and circumspection are required to comply with known essential conditions, and guarding against deception. This is demanded not only for self-protection but to give value and character to the results. The honest and true medium cannot object to such measures as shall place him beyond suspicion of fraud or collusion, as only by such precautions have the manifestations any great value. As the channel effects the passing current, so the medium affects the communications, and here is a wide field for observation. The chise the former.

Listen, ye old American hunkers—"white male citizens"

circle and the investigator himself have their influences, either direct, or in the order of intelligences they attract; and, lastly; these intelligences present as great books; a disgrace to the American people; a libel on pop-

I by no means cast as the the indicate facts of abservation. These have their place, and when we are ence convinced of their truth, to us they may possess peculiar beauties. The tide of inspiration, or the rare opportunities for spirit communion, will not wait for the application of these manufactures which said researches. application of those measures which science may deem necessary for its positive acceptance. These must be seized as best they may. What we desire is to make sufficiently accurate observations to demonstrate their cause in the positive manner that is claimed.

The difficulties we fully understand and have allud-

ed to. The spiritual elements cannot be confined in re-tort or crucible, nor weighed with the balance. The circle cannot be prepared and results demanded, as with the chemist or electrician. They know the essen-tial conditions and fulfill them, and are confident of the results. Not understanding the requirements, or only partially, of spiritual manifestations, failure is always possible. If, then, we would indicate the positivism of our belief, we must adopt the scientific method and apply it to the changing circumstances, to the best of our ability, and holding all manifestations and statements in alterance until proved beyond a shadow of a doubt.

Scientist vs. Spiritualism.

BY DR. A. UNDERHILL,

I see frequently articles in our spiritual and other papers, calling on scientific men to come forward and explore and find the law (as they term it) governing spiritual intercourse or communications between the earth or bodily sphere of existence, and the spiritual or disembodied sphere, and explain it; just as if any clear comprehensive mind that has not been straight jacketed through colleges and laboratories, could not comed through colleges and laboratories, could not com-prehend a fact, a phenomenon, and trace it to its origin or source as clearly, truly and correctly, as hooped and limited scientists who are by their education and practices, almost, if not entirely, limited to material and tangible or sensuous substances; the intangible to physical senses, has formed a very little part of their studies or experiments, consequently of necessity their studies or experiments, consequently of necessity their educational bias is opposed to the existence of causes capable of producing the phenomena of Spiritualism; their laboratories contain no test agents of the existence of spirits or of the law or principles, or even of the conditions for the production of the phenomena in any of their multifarious manifestations. In fact, they and the priesthood are by their education and practices, the least qualified of any educated class to discover new spiritual phenomena or truths. Why? Because science of necessity, as now taught, studied and prac-ticed, is essentially materialistic, as illustrated in such minds as Huxley, Tyndall and many others, while the Bible to the priesthood contains all the spiritual truth necessary to man's happiness in this and the next life; it is thus plain that neither are truly conditioned to enter upon the investigation unbiased and impartially.

The best condition of mind, therefore, to enter upon the search after new and undiscovered principles of trath, is that of, as it were, indifference as regards scientific unfoldments on the one hand, or cherished theological opinions on the other, however long time entertained or venerated. The intelligent skeptic, one who doubts almost every thing but his own existence, is far better conditioned to investigate and regains new is far better conditioned to investigate and receive new truths, than your crystallized scientist or theologian. Why? Because he has not come to the conclusion with the scientist that he holds the only keys which unlock the realms of all true knowledge, or with the theologian, that he has a Bible, which is the Alpha and Omega of all spiritual knowledge. The intelligent skeptic is always open to conviction, when undoubted facts point clearly to the cause or source which evolved them. They have no long cherished idols to surrender; all they desire, is the evidence, and they embrace

One would be led to believe from the hae and ery in favor of scientists coming forward and by scientific tests, to establish or overthrow Spiritualism in all its multifarrous forms of manifestation, that the establishment of spiritual intercourse depended wholly up-on the result of investigations of this class in community—a more fallacious idea never entered the mind of Spiritualists!

George Comb said, "Common sense was the rarest of all sense." The scientist dare not trust common sense, for he can apply no reagents to test its existence as he can to test the presence of gold, iron or sulphur in a rock or fluid, and hence whenever he has attempted the investigation, he gets up so much fussing, fixings and machineries, that untrammeled common sense minds read of his doings with wonder and surprise. And right here let me quote and endorse a declaration found in the New Testament, the substance of which is: "Spiritual truths must be spiritually discerned," that is, the mind must see or discern them.

Spiritualism for twenty-four years has fully coincided with that declaration; all our clairvoyants declare it to be so. What agents or reagents has the scientists to test or detect the presence of spirit, in a fact, phenomena or utterance more than any educated and in-telligent mind? Now, do not understand me as underrating scientific attainments in all departments of universal nature. Science is truly the key that unlocks the mysteries of material nature, from the nebulous condition of matter through all its changes and gradations, up to sensuous man, mind and intelligence. It is only when it is called upon to test and explain what strictly belongs to another sphere that I take exceptions as to its powers and reliability over common sense minds. Inasmuch as the higher ever embraces the lower, and as every torm and tangible substance has an inner principle, which gives it form or being, so spirit being the inner of man, gives to him his form and real being. Spiritualism embraces all external science as well as internal causes. But inasmuch as the higher may, can and does exist without the lower, (though the higher may embrace, penetrate and control the lower), it does not follow that the lower can test explain or demonstrate more that its own existence without comprehending the powers or capacities of the higher acting independent of the lower; and hence the discovery and comprehension of the fact, phenomena and intelligence presented by what is called Spiritualism, depends upon observations, and philosophically inquiring what cause or causes, what power or powers, what intelligence or intelligences, must of necessity exist, that are equal to their production in all their almost myriad powers.

So far I have proceeded without calling in the aid of ancient phenomena and thus correspondently aid in establishing the facts of spirit intercourse; the leading object in writing this article has been to stimulate the unscientific to enter more vigorously into the cultivation of spiritual intercourse, without waiting for drones in the matter, such as most scientific men and theologians have shown themselves to be.

Of the sexes, woman is much more intuitive than man, and perceives or realizes the existence of spiritual truths much more readily, hence through woman Spiritualism is to be accepted and disseminated, and thus the race elevated and progressed to a higher plane and a clearer comprehension of the truths, facts and phenomena of the same, rather than by any straight-jack eted, materialistic scientists or hooped and creed-bound theologians; hence also as spiritual investigators, we-man, in consequence of her elements being more refined than man's, which enter into both their physical and mental organizations, is much better conditioned for receiving the divine or spiritual influxes than man, and also being from the same cause or causes more intuitive, she perceives the cause or causes of facts and phenomena much more readily than he does. For these reasons, this great inundation of spiritual facts, phenomena and truths, will in a great degree be much sooner clearly apprehended by woman than by man; in fact, a female often feels and realizes the existence of a truth for which the scientist has no test, no demonstration; nevertheless the truth exists, and some day will be received and acknowledged; therefore, were to make a call for investigators into spiritual science facts and phenomena. I would call for well educated females, or those subject to a spiritual influx.

As to the discovery of any particular law governing all the manifestations, that is out of the question; that conditions exert their influence, all understand who have witnessed spiritual phenomena.

It is the common sense practical mind that is to grub out old errors and supply new truths, whether scientist or otherwise. Dr. J. R. Buchanan, I am happy to say, is an exception among scientist generally.

Akron. Chio.

LETTER FROM REV. SAMUEL WATSON.

The Death of his Brother-The Stricken City of . Memphis.

On Friday last, I received a telegram from my friend M. Hawks, of Memphis, that my brother, Dr. K. P. Watson, was dead. He was the husband of our "Home Medium," who some three weeks previously, had gone to visit some relatives at Humboldt, Fla. He, having had the yellow fever there in 1873, and having been a practicing physician there for more than thirty years ticing physician there for more than thirty years, felt it his duty to remain at his post. It being in the infected district, it was, I presume, well nigh deserted, which will explain the reference made to his being alone at the time of his departure. He had been a member of the Methodist church from

his boyhood. He was also a Spiritualist, and had written some articles for the Magazine and Voice of Truth. The day we received the dispatch, we received the following from his brother, who also was a physician, and passed away before the war. Though personal, it, like Brothers Cook's and Andrew's, has some rounts of general interest. points of general interest:

Augusta, Sept. 2, "78. August 29th—Friday Evening.

SAMMY:—You meet to-night as a little group of mourners, and yet you should not feet as such. We, I mean William and I, come to say to you, "Be not bowed down, for what is your loss, is the eternal gain of our dear brother." I feel that it is his inheritance to ascend and to (enjoy the rapturous delight of the true servant of Christ.

Ken, is not with us yet, but we have met on the eternal shore of his safe deliverance. We welcome him to our happy abode, and feel that he can enjoy what he has long toiled for, which is the blessed recompense of a faithful servant; this shall be according to the deeds done in the body, which we all enjoy only to the extent we merit.

O the evidence of grief that we see from the separations all through the country! In many places bitter anguish gushing from hearts, and many a tale of sorrow can never be told on the earth plane; but we can look upon the scene!

You have said that Kendall was alone, but he was not. There may not have been hands of earth's loved ones to minister to his wants, nor eyes to shed tears over his bier, nor lips pressed to his, but there were angel friends in attendance to do this, assembled to see his last expiring breath, to clasp his hands and bid him welcome to a happy and bright home, where he will be free from all care, and all tears shall be wiped from his eyes, and sorrow shall never be known or felt by his over-burdened and crushed heart.

Now, Sammy and the girls, you see there is no just cause for grief, and while I am probably saying what you sense and feel, yet I want you to know that we un-derstand to a great extent the emotions of your hearts and ideas of your minds, and we try to act upon you in order to make you fully appreciate our impressions. You will be surprised when I say that most of your actions of your actions of your actions. tions and words are truly impressional, and if acted out, you would many times be benefited.

I now refer briefly to the stricken city of Memphis, which is wading through agony of deepest dye, and if you could only see it as we do, you would indeed feel a sadness untold. You may imagine, but your conceptances untold. You may imagine, but your conceptances untold. tion of it is only a faint idea of the reality. No tongue can express it, and you have only one link taken from the chain, where many have several. Entire families go unbroken into the unknown world, while others are divided. Oh! how can I venture to draw the picture, which can be so imperfectly done. I expect to greet many of our friends on this side; whether they can attain higher degrees, I cannot yet say. You must not be astonished to hear of many of your friends who are exposed, passing over.

I come to night as a comforter. You will hear from

Your Brother,

Items from England.

BY M. A. (OXON,)

It seems to me that you have been having some rather atirring times lately, and the Journal has taken an active part. I am not sure how far I should go along with it. We are all agreed, of course, as to the broad question of rooting out fraud. Nobody wants fraud, except the fraudulent who profit by it. We are agreed, too, on the desirability of placing the manifestations on such a basis as to secure us from deception, whether from spirits in the body or out of it. But I am not sure that many of the JOURNAL correspondents who have replied to the questions proposed about dark circles, and the editorials which I have read on the subject. throw much light on the means to be adopted.

The truth is, there is blame on all hands! The way in which circles are usually held, is such as to invite fraud, folly, buffoonery and imposture. The first real piece of knowledge that people want, is as to the magnetic conditions of a circle. They need to realize that the phenomena are pretty much what we make them, and that a dozen people can't stuff themselves, recking with food and drink, into a hot stiffling back parlor, shout John Brown's body, and get angels of heaven to minister to

I don't blame the poor medium so much. Of course there are frauds in mediumship as there are in banking and every trade—men who would cheat in any case, and that as much in making a table or a coat as in their present work. But given an honest man, who is a true medium, we do our best to make him go wrong by our want of care in providing suitable conditions. And then there is so much gaping and wonder-hunting, so little real spirituality and desire for spiritual development. All these crude physical testings, tyings, putting in bags, sealing and the like, are sadly against my notions of what ought to be. I believe that we invite the presence of a low class of spirits by such means, and I am fully sure that given the presence of such, although

am fully sure that given the presence of such, although material tests are useless, you will get illusory phenomena, and be deceived somehow. We know nothing of the power of such spirits; little of their methods of action, and we are heavily handicapped.

One thing, however, we do know, and that is that they laugh at material bonds. We have proven that, as for instance, when Miss Cook was lashed hand and foot to Mr. Crooke's library ladder and released out of most complicated bonds in a minute. This surely should teach plicated bonds in a minute. This surely should teach us to rely less on tyings.

No! What we ought to aim at in these materialization scances, is to abolish the cabinet, keep the medium in view, and insist on light enough to see by. This will he opposed by the manifesting spirits at first, but they will try and succeed as they have done here. When I first proposed it here, I was met by assurances from all sides that the thing was impossible. It is, however, an accomplished fact now, and nothing will avail to bring anything like convincing evidence of such a portentous anything like convincing evidence of such a portentous fact, except the evidence derived from our own senses, and chiefly of our own eyes.

But even so, I desiderate something higher and bet-

ter in the shape of Spiritualism. I wish to see the manifestations evoked under conditions of higher spirituality, with a deeper sense of responsibility, with more aspiration and less mere gaping. I should like to see the conditions studied, and the knowledge so gained another than I conditions are seed in The Paphle's words acted upon. I cordially agreed in Dr. Peeble's words on this subject in a late number of the JOURNAL, and I have said something confirmatory of his stand-point in a review of his works which I have just finished for Human Nature.

When all is done that we can do, there will be fraud and folly still. A. J. Davis was right there. We must attack the root, by elevating ourselves, and so getting into the sphere of higher spirits, instead of lopping off a few diseased branches—or rather, as well as doing so. don't want even to seem to say a word that can be construed into an excuse for what I so thoroughly de-

London, Eng., Aug. 14th, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

SPIRIT IMMORTALITY AND THE RES-URRECTION.

Considered From the Bible and Scientific Stand-point, la Two Lectures.

BY MRS. MARIA M. KING,

No. 2.

Having thus far in treating this subject discussed simply the question of spirit and its relation to matter, and of the origin and persistence of life, it remains to speak of man and his relations to the physical and spiritual worlds, and to consider the ques-tion of his immortality and the resurrection from the same stand-point of natural law. Revelation has declared man to be in the "Image of God;" observers of nature have characterized him as an "epitome of the universe," and nature affirms these synonymous declarations.

"And God said: Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He bim; male and female created he them."

Revelation has, in all ages, and by a large portion of mankind, been regarded as the thought of God, the portrayal of truth from the spiritual state of existence—the higher state, and hence its authority has been unquestioned by the votaries of the various

religious systems that have given it voice.

As it has always been the fashion with some to question the existence of God and the spiritual state, so the validity of all revelation has been questioned, and nature's book has been studied by some with the omission of the important pages inscribed, "Revealed Truth."

"From Nature's chain whatever link you strise. Tenth or tenth-thousandth, breaks the chain alike." The chain of natural truths, of laws and processes, that reveal nature or the universe to be a unity, is all incomplete without the link that connects the physical with the spiritual universe, and revelation is such a link. It is the reflection of thought from the higher to the lower subort of life. the higher to the lower sphere of life, through media, by the law of transmission of force that governs in all nature. That the light of revelation is obscured, often-times, by great imperfection of media, does not annul the law that fixes it as one of nature's teachers of divine truth. The seer that indited the passages just quoted, was gifted with truly divine insight, else he could not have expressed the wonderfully sublime truth; that the ages had not yet re-

vealed through scientific inquiry.

As a basis for argument, we offer the following propositions, viz: That the immortality of man's individuality is fixed on the same foundation as that of nature and its

divine indwelling force or mind, called God. It appears that man is in the "image of God" by expressing intelligence in the same manner, viz: through a body composed of natural elements. By this means alone his intelligence is connected with the outer world. His body is the vehicle of manifestation of his spirit. It is an epitome of the universe in the sense that its forces, outer and interior, correspond precisely with those of the latter. The universe, or nature, is a trinity; God is a trinity, being, as has been expressively declared by revelation, "all and in all," or embodying all nature as His perfect whole. His spirit or mind acts upon his outer form, or, what is the same, upon phy sical nature, through forces affinitized and correlated to mind and to physical magnetic forces, as was shown in the former lec-

His body re-acts upon his mind, not directly, but through these spiritual correlated forces. Body, Soul and Spirit, we characterize these three principles of Nature's trinity. We know of no way by which God reveals himself only through the multifarious voices and processes of the Infinite

universe. 'No man hath seen God at any time;' but nature hath revealed Him from eternity; and prophets and seers, poets and sages, reiterate the divine revelations in perpetual accord, and the harmony of the re-

frain is an eternal anthem of praise. But the Invisible One has made Himself perpetual witness in man, who appears as the flower and fruit of the Tree of Life.

The form of man, is the pattern of utility, of beauty—in fine, of all perfection. It pre-figures the perfections of nature, of Deity, in its adaptation to its offices in the universe. It is the climax of the forces expressed in the forms evoked through nature's action, and, inasmuch as it serves the evident purpose for which formation was instituted, viz: to embody nature's mode of life and action, and thus embody all its forces in condensed form, its immortality is necessarily that of nature, of Deity.

This form expresses the attributes of Divine Intelligence or Superior Spirit, since it embodies a germ of this. Natural phenomena being an expression of the inner life of nature, or an expression of Spirit, it follows that the germ of the human spirit is mind or intelligence when it starts the phenomenon of individualizing the human form. The parents image in the child, not only the physical form, but the spiritual, the mental—every faculty of mind. This is the law of transmission of life through successive generations of every form. Individualization, as applied to the human being, signifies, endowed with the attributes of mind and the corresponding bodily at-

tributes and functions. Generation signifies the individualizing of a germ; that is to say, the embryo from the period of its generation, is endowed as a germinal human being, possessing every human faculty, in germ. However, by the law of evolution of the human embryo, this germinal being, before the quickening period, is of too low vitality to survive accidents, as is well understood. This is as true of the spirit as of the body. The spirit's life, antecedent to this stage, is drawn from the maternal organization, but when the forces of the germinal being all become quickened there is a draft upon the spiritual store house of nature as well as the material. which the maternal organization cannot satisfy, and henceforth this becomes the medium through which outside nature supplies the embryonic child. The quickening of the spiritual germ is the vitalizing of it with spiritual force to the degree to fix its stability-to insure its life against any accident that may befall the being benceforth; in a word, is to fix its immortality.

Its individuality thus established, the germ is in kind like the mature man, as the germ of the plant is like the mature plant. Every human faculty, as also the power of expansion, inheres in it.

It is, in fact, a germ of universal nature. endowed as nature and its interior forces are, and possessing powers of expansion illimitible as the recources of nature. Germinal essences have no power of ex-

pansion only as they are incorporated in form, neither do they, as such, constitute forms or individualities. It is through the law of generation or formation, that these essences become entities. Thus it appears that re-incarnation can only apply to essences that belong to the great ocean of spirit of the universe, that are the emanations of individualized minds, and as such may, in a certain sense, be said to be re-incarnated when incorporated as germs of mind. The tree of life is rooted in the one great law of formation, as is revealed by nature, which is the grand type of form, as it is its instigator. And the branches of this tree extend themselves far and wide through all spheres of life of the universe, deriving vitality from this soil. Nature uses the physical world as the cradle of form; and from its incipient state, this force grows into a giant that carries on its shoulders the whole work of progressive development.

The immortality of nature and Deity, as shown in the former lecture, results from the mode of action of the forces of the universal body, so man's mode of being must fix his immortality. This mode is by a trinity of principles co-operating from interior to outer, and inversely, or what is the same, by the reciprocity of action of the spiritual and physical man. Man, also nature, is a unity in duality, and also a unity in trinity. This appears plain from what has been said regarding the constitution of his whole being, and of the forces of nature. Body, soul and spirit, or physical body, spiritual body, and intelligent spirit,—these constitute man's trinity. Without a spiritual body there could be no physical body, and no link to bind the intellectual part of man to his outer form and the physical universe outside of this in fact to man. The spiroutside of this—in fact, no man. The spiritual body is the force correlated to the extreme positive and the extreme negative through which the action and reaction are propagated, which are the phenomena of

If this is not conceded, then all argument based upon this phenomena of life and spirit, is useless. If it is not true, then the life of man and all nature stand upon a founda-tion that may be likened to that of the world, according to some of the ancients. This theory was that the world stood on the back of a huge turtle, and the poor turtle what was there for him to stand upon?

1 gain, we infer man's immortality from the likeness of his intellect to that we see mirrored everywhere in the works of the Architect of nature.

As the stream is of the character of the fountain from which it flows, so must man's mind be like the Divine Intelligence since this is the fountain of life. There is but one pattern of mind or intellect that can be discovered. Intelligence is the same in kind wherever it expresses itself. The brute reasons within the narrow compass of his inferior intellect, as the man does from his wider range and power of thought. Man, in his finite capacity, reasons as does the Infinite mind, impressing his mode of reasoning on the world around him in characters identical with God's own, and pursuing, to the extent of his capacity, the divine meth-od. As immortality pertains necessarily to whatever is of the divine essence or intelligence, so the sparks, shadow of mind the brute possesses, must live on, though as the mere scintillations thrown off from the steady flame of mind, and not as an indestructible organization. Not so man's. As his intellect in a living the as it is that his intellect is a living fire, as it is that which especially characterizes him, distinguishing him from all nature beside, and rior to all-an indestructible organization, an immortal force.

The question has been asked many times since the old patriarch recorded it,—"If a man die, shall he live again?" And also this other related one,—"How are the dead raised up, and with what body do they Peering through the mists that darken the horizon of life, and catching but glimpses of dim shadows beyond, mankind has trembled like the frightened child at the darkness: Nature is the tender mother who holds the light that can dissipate darkness and fear together, and revelation is her handmaid.

Death is not an eternal sleep, these two join in repeating again and again, pointing for confirmation of the sentiment to the processes of change and death, which nature makes servants of life. "Thou sawest not the body which shall be; there is a natural body and there is a spiritual tody. These texts are as significant of nature's answer to the questions just quoted as it is in the power of language to express. There can be no death to that which is essentially immortal. Man being so, as has been shown by evidence drawn from the law of his being, the immortality of his whole being is assured. The "Human form Divine" can no more pass away than nature can dispense with any other force necessary to the continuance of her processes.

In the order of change, the spirit changes its vesture as an individual casts off wornout garments to clothe himself with new ones. Death is the renewal of life, and in the exercise of its beneficient function everywhere, the "monster" is nowhere discoverable.

The change, which is the death or decomposition of tissues, is as ceaseless in the system as the circulation of the blood or the function of respiration. From birth to death, from death through eternity, as man reasons, there is in process the ceaseless round of change wherein death is born of life and life of death; the life being, however, the overmastering force, as having the power to overcome, perpetually, the tendency of matter to the state of inertia.

Death of the mortal body marks a stage in the life of the individual that may be compared to birth, and, indeed, to conception. The germ of the spirit, the essentially immortal part, when incarnated in form, enters upon what may be defined as its second stage of life; a stage that is as entirely distinct from the first as this, the empryonic stage, is from the third, or that stage that succeeds birth. The fourth stage, again, is, according to this form of analogy, as distinct from the third as the latter from the second. These stages in the life of the individual have their analogy in the stages or planes of development of different forms of matter, upon which they serve the varied purposes of nature. Mortal life has also its successive and diverse stages, as infancy, youth, maturity and old age, these corresponding to those more distinctly marked, just referred to. Physical death is a new birth, since it is the process through which the being emerges into a new stage of life. and an essentially higher one. It liberates the man from bondage to gross matter into the broader liberty of the higher life of the spiritual state. It does not sever the link that bluds him to the physical world, for that would insure his annihilatian. It etherealizes his outer form-spiritualizes itwhile its affinities with the physical world are ethereal, refined, physical elements.

The death of the body is the border line of scientific inquiry, yet we venture to pur-sue the line of investigation of nature's modes with man through this ordeal, and learn what has become of him when he is lost to material nature. We strictly adhere to the theory of the perpetuity of force—that there is no loss of energy by any natural process, only transmutation, conservation. When the physical life expires, what becomes of the nervous force, the force of will, of mind? The force of mind, human thought, that invisible, intangible reality that uses all nature as its tablet whereon to inscribe its origin! Human thought, the reflection of the thought of Deity, as an inferior mind is a reflection of a superior! Is it as ephemeral as the plane of mortal existence? Has it no hold on life superior to that of the encasement of dust that for a brief moment confines it to a limited sphere? .

Does the picture survive the mind that conceived it? Is the work superior to the artist? Nay, nay. The thought is treason to nature and to God!

Mind must live on and still maintain its hold on the external world through the medium of a nervous force. The spiritual force correlated to the physical nervous force, forms this medium of mind when the physical energies fail. The spiritual body takes up, so to speak, all the functions of the natural body from the moment of dissolution, and continues them on the higher plane of its life. Its hold on nature is precisely that of the physical form during its life, since all physical elements are vitalized by spiritual, and from these it draws its sustenance, maintaining its life by interaction with the physical still. And so there is no loss of force, though the recent mansion of the soul is tenantless, and henceforth given up to silence and decay.

"Thou sowest not that body which shall be." The law of physical life, of death, and the resurrection, is most forcibly illustrated in the germination of seed and the growth of the new plant.

The seed is east into the earth, and for a time the germ supports its life on the living substance of the seed which surrounds it; but soon the vitality of this is exhausted, which then becomes a mass of decaying matter. But the embryo does not die with this, its outer form. In its brief life it has secured a hold upon nature outside of its first frail tenament, and it lives on, reaching up into the clear air and sunshine out of the depths of its first phase of life. So the plant, the seed has transmitted its life, and its form as well, to its successor. This aptly illustrates how the spirit body lives on after the physical encycles has dramed into dust the physical envelope has dropped into dust, how it continues the work of assimilation of elements in the new state into which it has been born.

The man newly born into the higher state of existence lives on after the same mode as in the lower; that is to say, his being is still a trinity, his outer form serving as the me-dium through which a spiritual body is built up bearing the same relation to the outer form and interior spirit as the spirit body or soul-principle did to the physical body in the former state. Each state of existence as each stage of human life, is typical of every other. Nature is the mother always, upon whose bosom are nourished the children to which her laws have given birth. Man digging in the earth, sowing the seed, reaping the harvest, all for daily bread; and breathing the air, drinking the water, and basking in the sunbeams, all for sustaining the life of the body, is no more dependent upon nathe glories of the upper spheres; for the latter is still a child of nature, living by virtue of her bounty. There can be no higher law of life than that by which nature itself and its indwelling head are supported. In respect to the law of life there is no high, no low, no great, no small; all are on a level. All from the atom to Deity, go to make up the universal whole, each and all being nec-essary to each and all others, and to the maintainance of the whole. Modifications of the action of laws in nature are what make nature's differences; and these are divine harmonies. The noet wisely said: "All nature's difference makes all nature's peace. He might have added; and makes all nature's

As outer phenomena picture interior life so life in the spiritual state, is depicted in the material world. Man opens his eyes upon a living, moving panorama, and becomes, himself, a figure in the picture. He finds nature for his use, and himself for nature's; and he can no more conceive himself dissevered from the world around him, than he can of setting aside the laws of gravity in dealing with matter. This first lesson of his life serves him eternally. In his youth he lays the foundation of the education that is to serve him in unravelling the mysteries

of the universe in his maturer age. Spirit pictures itself upon the external world, it being the refinement of matter. So each successive interior state and condition of force pictures itself on the preceding. As spirit is an essentially higher principle than matter, so conditions in the spiritual state must be higher than in the preceding, the physical; and so with each successive stage of nature's and man's life. The career of the human being is thus on from glory to glory; the panorama of life brightening at successive stages, as the vision clears and as the light of the glory of the Supreme shines with the greater and still greater splendor

upon it as he nears the Temple of Truth. What a gospel is that of nature, and how: insearchable are its riches! And what a science is nature's gospel! How high may we soar and yet reach only the nethermost branches of the tree of knowledge! How deep may we delve and only reach the surface of the mine of wealth the principles of nature unfold!

"Why should it be thought a thing incredible with you that God should raise the dead," ye who know that death is the perpetual fountain of life? Nature invests all the death she knows with the function of a benefactor. What ignorance and groveling fear transforms into "tyrant," or "king of terrors," she reveals to be an angel holding

the keys of paradise. Death sends forth the spiritual man into the sunshine of spiritual life, rejoicing in the full possession of his faculties, his identity complete, with powers renewed, and his being all aglow with new life, and hape and vigor. And this is its "curse?" Death was never a curse only in the sense that when it comes prematurely, it does not serve na-ture's purpose so perfectly as when, like the good harvester, it brings in its sheaves fully

With a knowledge of nature's law of life and immortality, man may feel the foundation strong under him, and 'fear no evil" when he "walks through the dark valley and shadow of death." He can exclaim with Paul in the fullness of his faith, "O Death, where is thy sting! O Grave, where is thy victory!" "Thanks be unto God who giveth us the victory!"

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Our Boston cotemporary lends or hires several of its pages to the dissemination of Hazard's bosh about these arrant cheats, and editorially seeks to screen them from the just indignation of the public, by saying that "his article, which will occupy a certain amount of space in at least two future numbers of this paper, will no doubt in its entirety establish their innocence of fraud to the satisfaction of every unproju-

dieed person in the land." This condoning of wicked and criminal fraud, is a legitimate sequence of the sexual license advocated in a book, which has on the Banner's fifth page, over the initials of A. E. G., a column of axiomatic endorsement in the week's issue preceding the one containing Mr. Hazard's voluminous effusion. From this book of eighty-three pages, sold at the Banner of Light bookstore, we make a few extracts, that our readers may see the cordial fraternization of fraud and libidin-

"Sexual love is the only natural grounds for the union of man and woman in marriage. Our marriage laws are a disgrace to civilization, and a perversion of nature's work. * mend the case to say that husband and wife love each other at the time they are married. As a mat-ter of fact that love dies in a longer or shorter time. It is utterly impossible, as things are now, for most people to love any other person for any great length of time. * * * Marriage is inim ical to the most excred rights of humanity, and blunts all the nobler instincts of the soul. Labor is not sacred; it is simply a curse. * * *
Man's sphere is enjoyment. * * * The diviner
faculties of the soul are absolutely damaed by the pernicious and enforced marriages which are slone recognized by society. * * Paradise will never be gained till the ties of marriage are as free and untrammeted to be made or broken, as are the ties of friendship now. * * * Marriage is a union of the sexes, simply and solely for sexual * * I am quite confident that in ninety-nine cases out of every one hundred, it is utterly impossible for a man and woman to live man and wife for the natural term of their lives, without che king and stunting the growth and culture of their souls. * * * A legally enforced marriage is the vilest and most unnatural thing on the face of the earth. * * * We must be free to love whom and when we can. * * *

The sexual relations of men and women have no concern for any living soul besides the parties immediately concerned. * * There is no argument that can be used in favor of legal marriages that will not be as favorable to free marriages. *

* Hell never devised a more diabolical scheme for the destruction of human life and happiness, than legal marriage."

The author and publisher of the foregoing execrable tid-bits of free-loveism, is thus commended and eulogized in the columns of the Banner:

"He reveals the growth of his mind and outlines his experiences and thoughts on many of the difficult social problems, which grow out of the exercise of what are called natural rights. * * * His pamphlet proves that he has native talent, love of truth and dauntless courage, and holds supreme allegiance to what he believes to be the truth. Hence we believe him to be one of nature's noblemen, and that the world is and will be the better for him."

The miscreant who wrote this book, and who is styled "one of nature's noblemen," makes the confession in its pages that he deliberately abandoned his wife and three children in poverty and want, cooly adding, "If you ask me what my wife has done to merit so hard a fate, I say nothing; nor have L" If "the world will be the better" for this social vampire rotting in the selfishness of lust, it will be to point a moral and adorn a tale.

Jas. A. Bliss, imbued with the above quoted doctrine of natural rights and marital irresponsibility, about four years ago, in like manner abandoned his wife and three children in Boston, in poverty, turns up in Philadelphia, and with his mistress embarks in

the business of fraudulent materialization.

How naturally and inevitably wife aban-

donment and false pretense follow in the wake of the iconoclastic and detestable sentiments above quoted, which favor the unrestrained use and enjoyment of Natural Rights!

In our intercourse with the inhabitants of the other world, as well as in every manifestation of life in this, law, order and conditions are not only rules of action and observation, but are the fraud-proof armors for protection and safety. If wise laws of limitation are ignored, disaster and degradation are the consequences. It is under the free-love impulse of an exercise of natural rights, without any limiting conditions, that Hazard deals with mediums, and consequently he proclaims in the Banner of June 29th that "for years, as you know, I have labored to convince mediums of all classes to submit to no tests." Hence we have the saddening spectacle of this youth of over eightv winters still existing on this planet, and, like a gentle, sucking dove, reveling in his own gullible receptivity—all the time imagining that he is the great spiritual investigator!

Does not his organ at Boston know that the credibility of this ubiquitous investigator is materially impaired by the garrulity and imbecility of age, his chronic credulity and utter disregard of tests? Justice may be blind—never idiotic.

Our readers remember that about one year ago this James A. Bliss and his para mour were indicted and tried in a Philadelphia court, for conspiracy—the gravamen being the personification of spirits from the other world. In our issues of the Journal of last October. 20th, 27th, and November and, we published the testimony pro and con given on this trial, with the able and impartial charge of the presiding Judge. In that charge he instructed the jury that, "The sole question before them was: Have the Blisses by means of their exhibitions defrauded their victims in falsely procuring inhabitants of this world to personate spirits from the other, or Spirit-world?"

The evidence substantiating the affirma tive of this question, consisted of the direct and positive testimony of William O. Harrison and Miss Helen Snyder, who, with special minuteness, detailed how and when they had respectively personified spirits at a large number of the Bliss Seances. These witnesses being co-conspirators and accomplices, the law deems their testimony untrustworthy without corroboration from other reliable witnesses, sources and circomstances.

All of the material portions of the testimony of these two witnesses was most fully and completely corroborated.

First: By the ingenious trap-door in the floor of the scance cabinet, allowing exress and ingress to the secret dressing and paraphernalia rooms in the cellar.

Second: By the identification of the va rious articles of disguise found in the cellar rooms, as the ones worn and used by Harrison and Snyder at different times when they personified spirits at the scances.

Third: By the testimony of Deisinger and the two Wolfes, who had attended many of the scances as believers in the genuineness of the manifestations, and who testified to many facts directly confirmatory.

Fourth: By the testimony of Miss Ella Diltz, "who worked at Hansell's place" with Miss Snyder.

And lastly by the witness F. W. Migeod, manufacturer of theatrical goods and by the witness Emma Weightman, proprietor of a hair-dressing store. The case was submitted under the judge's charge and with

out argument of counsel. The jury, after being out some time, came into court and reported that they could never agree, whereupon they were discharged, the judge remarking as he did so, "that if there ever was a guilty man yet walked into this court room the defendants are guilty."

It was, at the time stated in the newspapers of that city, that the jury stood eleven for conviction and one for acquittal—that this one was James Dundass and that the other jurors reported that Dundass said in the jury room that, "if there ever was a guilty man on the face of the earth it is Bliss, but I will never send him to jail on my verdict."

Evidence is that which establishes a fact. It is direct and circumstantial.

By these two species of evidence, the sole question submitted to this jury was proven, clearly and directly against the Blisses, without the possibility of a doubt.

This is the "exposure," to the covering up of which the Banner of Light devotes pages of Hazard's pettifogging. Relying upon his casuistry and credulity, his wellknown and acknowledged loose and "natural rights" method of investigating alleged spiritual phenomens, the Banner in its number of August 24th, brands as perjurers the several witnesses (heretofore unimpeached) in this case, when that paper asserts that "Hazard's article conclusively shows to every candid-minded person, whether believer or skeptic, that the alleged "exposure" sometime since, of these wonderful media, was without the least foundation in truth."

The records of that paper and its venerable peripatetic coadjutor, as reliable investigators, are too much tarnished by "exposures" to warrant them in undertaking to wipe out the indelible fraud stains from the Blisses by simply writing, "out damned spot! out I say!"

The monstrous effrontery that will now lend "aid and comfort" to the fraudulent and criminal career of Blies and his paramour, is only equaled by the commendation of a book which inculcates unbridled

them, to the entire demoralization of domestic life and the chaos of society.

We ask most regretfully: When the oldest spiritual paper in our country gives such prominence to the advocacy of lawlessness in marriage and incites its senile henchman into a single handed combat with the well founded convictions of all right thinking people, ought we to be astonished that Carlyle styles Spiritualists, "a band of chattering dead sea apes"-that Tyndall uses such phrases as, "whoredom of Spiritualism" and a "degrading phantasy," and that even the broad-minded O. B. Frothingham has come to the conclusion "that only astrong head can bear such new wide?"

TAKE YOUR CHOICE.

Mrs. Boothby, the Materializer, Dr. Mansfield, the "Spirit Post-Master"-Contradictory Messages.

A few weeks since the presence of an esteemed acquaintance was announced with a request for an audience. This gentleman possesses one of the biggest hearts in the city,—so big, in fact, that Vermont was not large enough to hold it, and the owner was obliged to "go West" before it matured. He also is endowed with an inexhaustible fund of wit and humor, and is likely to make people feel better who are so fortunate as to be in his presence. Therefore we hailed his call with pleasure, and invited him into our sanctum. But alas! his noble countenance seemed troubled; his expressive eyes were filled with a look of sorrow and diffidence. As he tenderly clasped our hand and mournfully gazed upon us, we were forcibly reminded of a similar pose which, in our youthful days, some good old minister would take, just before saying, "I fear your soul is lost." Immediately we were impressed that spirits were at the bottom of his mental troubles, and we invited him to unbosom his innermost thoughts. With many expressions of kindly feeling, he began to unload, and this was his burden:

He had been on a journey towards the rising sun; he had even ventured so far as Boston, that glorious old center of the world. While there he had visited Mrs. Boothby, the materializing medium, who was an old acquaintance, he having attended her seauces during her short stay in Chicago, some time since. After several spirits had materialized and been recognized by the sitters, Mrs. Boothby said there was a spirit present very desirous of holding conyerse with our friend. The medium was impressed it was best to hold a dark seance, the better to enable the spirit to retain his materialized form, and to talk. Accordingly darkness prevailed in the room, and a spirit approached the Western anditor, who, by the way, is young in Spiritualism, though the gentle zephyrs of sixty springs have fanned his handsome brow. The spirit voice informed our friend he was being addressed by S. S. Jones, who desired to send a message by him to us. With that accommodating spirit, which is the most marked characteristic of his nature, our friend consented to be the spirit's messenger. The voice then requested we should be informed that he strongly disapproved of our conduct of the Journal, in so far as our policy towards certain materializing mediums and their defenders were concerned. The messenger was now in trouble, for his heart is so tender he cannot bear to hurt a friend's feelings, and having no doubt but that the message was from the veritable S. S. Jones, whom he had known in earth-life,—because. forsooth, did not the spirit say so-he came to us in sorrow to perform a painful duty.

So soon as we had received the message, we smiled our sweetest and looked our happiest, in hopes to reassure our drooping friend. We gently begged him to drive from off his brow the look of gloom, for though numbering but little more than half his years, we were old in such experiences, and took them as a matter of course. We had not been repeatedly favored through the agency of J. M. Roberts with messages from Ignatius Loyola, Francis Xavier, and other Catholic dighitaries, for nothing. The irrepressible Roberts had been deluging us with messages from Mr. Jones and others, which were the filmsiest attempts at decep-

We then cited our friend to the message sent us by Dr. Watson, purporting to be from Mr. Jones, and strongly commending our course. We also referred him to other instances of a similar kind.

Dr. J. V. Manufield, of New York, was the last man Mr. Jones shook hands with on earth; as he did so, his nurderer brushed behind Dr. Mansfield and passed into the office. While holding Bro. Mansfield's hand, Mr. Jones little knew that the wild, cadaveccus looking object, who was crowding by, id send his spirit within a quarter of an where he would have to grasp friend ainsdeld's hand, not in friendly adieus, but to convey by that mysterious power a messace from his spirit home to the stricken friends, who seemed about to be engulfed in the mælstrom of woe and sickening de clation. Within a few hours after his advent into Spirit life, urged on by the terrible emergency, to make a herculean effort to control, Mr.S.S. Jones commenced to write through Dr. J. V. Mansfield's hand and many times daily, during the following week he communicated with us, giving usadvice and counsel, and most thoroughly identifying himself.

In view of this experience, we believe we can identify any message coming from him through Dr. Mansfield. We proceeded on the departure of the friend who had brought license in the marriage relations and out of the message from Mrs. Boothby, to write a Tork for Europe.

letter to Mr. Jones. We then placed it in an envelope, sealed it with wax and affixed our private seal, but did not address it or indicate to whom it was written. The letter was sent to Dr. Mansfield, promptly answered and returned to us without having been opened. The following is the correspondence:

CHICAGO, Aug. 6th, 1878. MR. S. S. JONES-Dear Sir: I am informed that you have lately materialized in the presence of a Boston medium and a message has been delivered to me, purporting to come from you at that seance. Will you kindly inform me as to the facts in the case? I am always pleased to hear from you and

JNO. C. BUNDY Yours truly, My DEAR SIR:-With all respect for the parties who sent you that communication, l will only say they were mistaken. I had no part in that manifestation. The medium was simply imposed upon; so look out for

imposture; the world is full of it. Sift the

shall be glad of any suggestions you may see

lit to offer at any time.

wheat from the chaff. S. S. JONES. During the last days of August we again wrote Mr. Jones, asking him to express his opinions fully and freely on the present course of the Journal. The letter was sent to Dr. Mansfield under the same precautions as the one before mentioned and in due time the following reply was received:

DEAR SIR:-Yours of the 27th is before me. I hasten to respond to your query and suggestions. I will say that I fully endorse the opinious of the majority of the Jour-NAL's contributors, touching the frauds which have been imposed upon the public for, at least, the last ten years, and I believe the Spiritualists as a body generally endorse the course pursued by the Journal. It has already driven many out of the mediumistic field. I do not alinde to honest mediums, but those who have sought to defraud the public for gain.

I know another paper takes issue with the RELIGIO-PHILOSOPHICAL JOURNAL,—and virtually condemns the course pursued by you, believing it productive of more harm

Whether the policy adopted by the Jour-NAL is universally accepted by the Spiritual press or not, it is your duty to deal with facts as you find them,—score to the line, and should the ax perchance penetrate to the core and find it rotten, better know it before such timbers are framed into a building, or it will fall to the ground before half com pleted.

Yours frategually, S. S. Jones.

I have no sympathy with the churches whatever; do not cater to their whims, or court their favor ; they are more rotten than S. S. Jones. the mediums.

The Southern Scourge.

Day after day telegrams from the stricken cities of the South, bring news of the increasing horrors of the pestilence. Whole families are swept off the face of the earth in a single week, and none left to mourn. Dead, putrifying human bodies lie above ground waiting for burial, and grim Death rules the hour. Heroic souls are battling the monster as best they can. The Howards, the Y. M. C. A., the Masons, Odd Fellows, Benevolent Catholic societies, and numerous charitable organizations, are doing noble work. The Romish priest, the Spiritualist and the Protestant vie with one another in self-sacrificing devotion to their fellowmen, and are stricken down one by one at their posts. Money and medical stores have been poured out by a generous North equal to the demand so far. We have refrained from starting any special fund for Spiritualists to contribute, believing they were generally doing as they have done in this city, giving what they could as citizens, regardless of religious beliefs. There are special committees in nearly every locality well known to our subscribers. and to whom it is more convenient to give than for each person to send to some distant center. To those who have not yet contributed, or who feel able to give more, we now most earnestly appeal. Come to the aid of our southern friends to the extent of your ability; give as much as you can and to whom you deem best. To those who have no local committee to whom they can contribute, we would recommend as a most suitable agent to receive funds, Mrs. E. L. Saxon, 254 First street, New Orleans, La. This lady is not unknown to our readers, and is in a position as a member of a charitable association to use most effectively all that may be sent her. Mrs. Saxon will acknowledge through the Journal such sums as may be forwarded to her.

"Woman's Words."

Such is the very appropriate name of an ably conducted paper, published in Philadelphia, and devoted specially to the interests of women. In the September number the editor pays the Journal the following

The Religio-Philosophical Journal.—Cause that may be unpopular in certain quarters never yet have falled to find staunch adherents when heir leading exponents of opinion have shown i fearless adherence to honest convictions. Col. John C. Bundy, the editor of the above named pa-per, who is in some respects the strongest pillar and supporter of the spiritual philosophy in America, permits no doubt to exist as to the in-tegrity of his principles and the vigor of his advoeacy. In a number of most trenchant editorials, o late, he has made it manifest, that the able paper of which he is the editor will in no wise counte nance anything but truth as he understands it, and it certainly is the very best paper of its class in the country. Every number is resulable, and contains a large amount of valuable and interesting matter relating to the various phases of Spiritu

Long Arricles.—It is our constant en deavor to avoid long articles, yet it is often impossible. The masterly biographical sketch by Dr. Brittan, as well as Mrs. King's lecture, though lengthy, will richly repay careful reading.

Mrs. Susie Fletcher has sailed from New

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

Thomas Gales Forster and wife are in Scotland.

Cephas B. Lynn lectures at Stafford, Conn., during September.

Wm. H. Lambdin. of Wilmington. Dela-

ware, will answer calls to lecture. Lyman C. Howe, the excellent trance speaker, has been holding forth at Eddy-

The able lecture of Dr. Peebles in last week's Journal, is attracting much atten-

Brother Daskam, of Indiana, a life-long medium and cheery, hearty gentleman, gave us an interesting account of his experience last week, while on a visit to Chicago.

A Sixth Congress of Women will be held at Providence, R. I., October 9th, 10th, and 11th, in Low's Opera House. Executive ses-

sion 10 A. M. Public sessions at 2 and 7 P. M. "WHAT IS THE MATTER?"-Bro. Lyman C. Howe fowards us too late for this paper. a reply to "Inquirer." It will appear next

Mr. J. K. Brown, of Michigan, was one of the numerous callers at our office last week. Brother Brown has several children who are good medinms.

Prof. Denton will commence a course of lectures in Wilson, Kan., on the 16th of Sept., and one in Marysville, Mo., on the 20th, and at Perry, Ia, on the 30th.

A basket of most luscious peaches was sent us a short time since by some unknown friend at Alton. We desire to return thanks for this and similar favors from other equal-

ly unknown sources. Capt. H. H. Brown spoke in Amory Hall corner Washington and West streets, Boston, Mass., Sunday, Sept. 8th. He gave as the afternoon lecture that upon "Measure for Measure."

George A. Fuller and Henry B. Allen, the physical medium, have returned to Amherst, Mass., where they may be addressed by those desiring their services for lectures and seances.

Bishop A. Beals enlivened our office several times last week with his genial presence. He was on his way from the Grand Rapids meeting, to fill a month's engagement at Waukegan, Ill.

D. W. Jones, of Lebanon, Ohio, gave up a call last week. He is a developing medium, and has also painted under spirit influence. He represents Mrs. Smith, of Bethany, as a most excellent trumpet medium.

MRS. E. R. HUGHES.—The fine poem published Aug. Sist in our column of "Witand Wisdom," was an original contribution to the Journal, by the above-named esteemed writer, and the omission of her name was an accident which we regret.

Our talented correspondent, Mrs. E. L. Saxon, though urged by numerous friends in the North, to our knowledge, to leave New Orleans, has deemed it her duty to remain in the stricken city. Letters from there speak of her as "an angel of mercy," whose work is saving many lives and alleviating much suffering.

Captain Brown and Mr. Vandercook are to be in Boston, September 15th; at Vermont State Convention, Hyde Park, 27th; 28th and 29th. They will make week day angagements between these dates. Owing to the yellow fever in the South, they will defer their Southern trip till December, and will make engagements in the Atlantic states or West for October and November. Address care Banner of Light, Boston, Mass.

The Inter-State Exposition opened in this city on the 4th with great eclat. Over fifty thousand visitors were here on the opening day, drawn here by the triple attractions The Exposition, the Fireman's Tournament and President Hayes. The Exposition, under the efficient management of Hon. J. P. Reynolds, has steadily grown in attractiveness each year, and all who can visit the city during the next six weeks, will be well repaid.

Dr. Samuel Watson and family were quarantined by the authorities of Augusta, Ark., and had to remain out of town twenty days. Brother Watson writes us that they were duly warned by their spirit friends to leave Memphis, as the place was likely to be scourged. This warning came before any alarm had arisen, and was promptly acted upon by Dr. Watson, who at once removed his family out of the path of the pestilence.

The Boston Journal says that two days before he died at San Francisco, Montague, the actor, had his lungs examined by four famous doctors, who applied the stethoscope. and, after a protracted test, declared that the lungs were not in the least affected. In forty-eight hours he died, and autopsy revealed the presence of a mass of tubercles, and the further fact that one lung was entirely gone and the other rapidly going. Had he been examined by a good medium and clairvoyant, he would have been told the

Dr. J. K. Bailey, having returned eastward from Kansas, has of late been speaking in the vicinity of Fort Madison, Ia., and New Boston, Ill. During July and August he lectured at ¡Urbana, Pleasant Valley, Zahnville, Clifton and Greenleaf, Kansas; also responded to a healing call at Clay Center, Kansas. He expects to soon pass along the line of the N.W. R. R., from Sterling, Ill., to Chicago. Will likely visit Chicago ere long. Those wishing his services should write to him at once at New Bos-

Dr. D. P. Kayner commenced his labors for the month in Cleveland, Ohio, Sunday, Sept. 1st, with, Why am I a Spiritualist? in the morning, and Works in the evening. Sunday, Sept. 8th, morning discourse-Spiritualism and Spirituality; evening-The Infinity of Minuteness and the Infinity of Grandeur. An extended synopsis of this latter discourse was published in two Cleveland dailies, the Leader and Herald. Next week the Doctor will give two or three lectures in Erie, Pa., during the week. Societies, in reach of Cleveland, desiring week evening lectures, would do well to avail themselves of this opportunity to hear from him the true exposition of the philosophy of Spiritualism.

THAT FISH STORY.—A transient reader inquires if we believe the story published last week, about the trout saving the little girl from drowning. No, we don't credit it any more than we do the story of the lowa damsel, who has two pickerel so trained that when she seats herself in her boat, the fish take position ahead of the bow and seizing each a string, draw the boat with lightning speed through the water, obeying the signals given by their mistress. The ambitious youth, who clipped that fish story for the Journal, confesses he was trying to print something that required as large a gullet to swallow, as do Hazard's weird tales. But he can't do it; he hasn't the age.

The cultured gentleman and polished lecturer, Giles B. Stebbins, pays the following tribute to Hudson Tuttle's " Ethics of Spiritualism":

"All spiritual thinkers need some bed-rock of solid ethics, as help to higher character and truer conduct of life, some foundation in the soul, more lasting than any Bible. This is a great and needed help—a valuable book—all should have it to read and think

ETHICS OF SPIRITUALISM.—To all who wish to know the true and beautiful side of Spiritualism with its train of morals and inspiring principles, presented by one of the ablest authors in the cause should get at once a copy of "The Ethics of Spiritualism," a once a copy of "The Ethics of Spiritualism," a system of moral philosophy, founded on evolution and the continuity of man's existence beyond the grave, by Hudson Tuttle. He ably arraigns and annihilates the old theological notions of superstition and erects in their stead a beautiful system. The chapters upon "appetites" and "the duty of individuals to society" are worth thrice the price of the book. The chapter on marriage is one of the most beautifully written essays on the subject we have ever read, and puts a deadsubject we have ever read, and puts a deadly quietus upon the destructive delusions of free-loveism. The book should be in every family, and read by every man and woman in the land.—Independent Age, Alliance, Ohio.

General Edward's Plan.

About a year ago, two professed mediums, brothers, came to this city, and advertised to hold public scances, by giving tests of the presence of spirit friends, as well as to delineate character. The fee of admission was fifty cents each. At the first scance, about a half-dozen supposed tests were given. Two of the parties I knew personally, and these only had a rehash of an oft-repeated historical tale that I had often heard them relate themselves. It was afterwards ascertained that one of the mediums had previously inquired all about the personale

of these parties. I regarded the performance at the time as a base fraud, and so expressed myself to others. Not of my own personal knowledge, but through others, I have learned that one of the brothers was a medium for genuine manifestations, but an unprincipled character who required watching. The genuine tests he gave were generally at private sittings, where, perhaps, he could only real-

ize one or two dollars. At the public scance there were present, perhaps one hundred persons, the fees aggregating fifty dollars. The temptation to secure the fifty dollars, induced the medium to prepare beforehand a few "cut and dried" cases, to offer in case he failed in the genuine. He seemed nervous and anxious, and as the spirits were tardy in coming to the front, he produced his manufactured ones. rather than to have a failure and lose the

It is passing strange that a genuine medium should ever resort to such tricks. It would have been much better for these mediums to have acknowledged a failure and returned the money, than to have damaged themselves and the cause, as they did on that occasion, "Honesty in all things is the best policy" No medium, in advance, can assure spirit manifestations, for it all depends upon the conditions at the time.

I have never known a medium who refused to take any pay on failure of manifest-ations, but who in the long run was the gainer thereby. I am equally convinced, at times, that undeveloped spirits obtain con-trol of honest, genuine mediums, and perpe-trate tricks or frauds, seeming to have been performed by the mediums, when in fact, they were innocent, and ought not to be held

responsible. How are the Spiritualists and the public generally to be protected, is the great ques-tion of the hour. Allow me to suggest, so far as it can be done practically, that spiritualists select a committee composed of ladies and gentlemen, in each locality, who shall sit in the capacity of a jury of investigators, to receive charges, hear the evidence pro and con, and then pass judgment on each case, giving a full statement of the same for publication in spiritual papers. Let that course be pursued a few times and these charlatans will subside.

The sacred cause of Spiritualism, as well as the good name of honest, genuine mediums, demand that something must be done in this direction. J. EDWARDS. in this direction. Washington, D. C.

Eassed to Spirit-Life.

Brother G. B. Hickox, of Brush Creek, Cherokee Co., Kan., assed to the Spirit-Isad, on the morning of August 14th.

passed to the Spirit-land, on the morning of August 14th.

He was born near Canandalaus, N. Y., and was 61 years the 25th of last March. About 1850, he became a Spiritualiset, and by his great inclinerual, moral and apiritual power, and honcest, nure, upright and noble humanitary life, like a light house on bid Ocean's dark and to a known Gosat, or the self-luminous sun, perpetually shed his genial and heavenly light of wisdom and warmth of love around him. None could hate him, although but few could appreciate him on his noblest and spiritual plane. He was not only a Spiritualist, but he was spiritualised. He was a high and deep spiritual philosopher, as his many able crosps and leiters abundantly proved. The world has been made much wher and better through him. What an irreparable blank has he field in his neighborhood and county! The writer, at his fullers, on the lotte of August, gave to his friends and grief stricken, but caimly re-

signed relatives, some of the truths and consolations of our faith and philosophy, and referred them to the noble, manly and philosophy, and referred them to the noble, manly and philosophy, and referred them to the noble, manly form was left behind. His mother, aged 36, atood up, and followed me, wit's some very impressive alusions to the obedience, goodness and purity of her departed son, with calm, definers, topeful split that was most admirable and affecting. She is a woman of great mental and splittnal power; was once a preacher in Northern Ohlo, when she was much persecuted and misrepresented. She has published her life.

PROF. J. H. Coox.

Passed to the higher life, from Boston, Erle Co., N. Y., Mrs. Phope Lavina Rice Underhill, aged 51 years, and 2 days. Dis-

She was a great sufferer for months; human skill was powerless to arrest the disease or militate physical pain. Her spirit rose triumphant above her bedily agony and her mind retained its brilliancy and strength, even when disease had perfectly prestrated the form. She was a firm believer in the heautful trains of Spiritualism. She passed from earth fully resigned to God's most holy will.

Mas. D. E. R. Cary. MRS. D. E. R. CARY.

Grove and Tent Meeting at Treeville, New York.

On Saturday and Sunday, September 23th and 29th, in a grove near crussing of three ratiocate, forty mites south et Auberg, at Treeville, N. V., with special trains and low force, J. M. Pechler, Elder G. W. Evans, G. B. Stebbins, and a fady speaker, and others will speak under a large tent. A large gathering of Spiritualists and Liberals is expected. Fee, to pay expenses, ten cente for each day

THE WATKINS CONVENTION.

Money Required to Pay the Expenses.

The expenses of the Watkins convention were \$150, of which \$252,51 have been paid, leaving unpet the sum of \$37.40.

I urgently request every Liberal, who reads this announcement, to at once forward me any amount he or site may occose, to assist me in paying the unpud expenses above mentioned. If more than \$27.43 shall be paid in, I will put the balance into the bands of the Treasurer of the New York State Free Thinkers Association.

Every contributor will please name the Liberal paper he or she may desire to have their contribution acknowledged in.

H. L. GREEN.

Cor. Sec. N. Y. S. F. T. A.

Eslamanca, N. Y., Aug. 27th, 1853.

P.S.—As a committee of arrangements have been appointed for the next annual convention, I hope the arrangements will german hatter then than we were able to make them this

Notice.

The Iowa State Association of Spiritualists will hold their annual convention at Monteur, Tama Co., commencing Sept. 12th, lasting three days. Come, filends, with provision and blankets plenty, and your hearts full of love and interest for our cause, and a good time may be expected.

South Wilcox, Pres't.

ELLA J. SEINNER, Sce'y. Basket Meeting.

There will be a basket meeting at Brown's Hall, in George town, Madison Co., N. Y., Sept. 21st and 22nd, commencing on the first day at 1 P. M. Good Speakers will be in attendance, and a good social time is anticipated, and we trest great suvancements in spiritual traths.

S. P. HOAG. B. P. HOAG. } J. HILL T. BROWN. }

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Lily Dale, on the Island at Casadage Lake, on the Dunkirk and Warren Railroad. Chantsuqua Co., N. Y., commencing Sept. 6th and continuing ten days; speakers engaged for the form: Sirs. Watson, of Tituaville, Fa.; Mrs-Pearsall, of the West; Mr. O. P. Kellogg, of Ohio; Judge, Mc. Cornick, of Penn., and Geo. W. Taylor and others.

We expect a materializing medium from Ohio, and other text mediums will be in attendance. Arrangements to meet expenses have been made by taking of a fee of 10 centend-mirance to the grounds daily.

By Order Com. Arrangements.

Business Aotices.

THE odor of Dr. Price's Unique Perfumes is truly rich, fresh and flowery. They delightall who are fond of sweet scants. Try them.

J. V. Mansfield, Test Medium—answers scaled letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15-25-14 Register your letters.

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

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

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

S. B. Brittan, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dol-

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 21-23tf.

DR. PRICE'S Cream Baking Powder is not sold in bulk. Sold only in cans, securely labelled.

Dr. G. E. Rogens, the celebrated magnetic healer and practical physician, cures all chronic dis-cases with his vitalized and magnetized remedies. Also magnetized letters and paper; by this means the most obstinate diseases yield to his great healing 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. Cancers and Tumors cured without cutting or drawing. blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence.

The Vital Lung Healer, prepared and magnetized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular consumption, etc. Price, \$300 each. Address Dr. G. E. Rogers, Milan, Eric county, Ohio. 24-21tf

Consumption Curen.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and perma-nent cure for consumption, broughtis, eaterrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer-ing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in Ger-man, French, or English, Sent by mail by address ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18-26-16eow.

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

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

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Dr. Price's Special Flavoring Extracts, Vanilla. Orange, Lemon, etc., are three times the strength of the ordinary extracts.

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SEPONIFIER, see advertisement on another page.

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

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The author, Heinrich Tiedeman, M. D., is a German, and he presents many thoughts in reference to the subjects treated, that are worthy of careful consideration. Price 30 cents, postage 3 cents. .° For sale, wholesale and retail, by the Religio-Philo-cophical Publishing House Chicago.

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IIL-From Special Tests which Preclude Previous Preparation of the Writing:

Psychica and Conjurers Contrasted; Siado before the Research Committee of the British National Association of Spiritualists; blade Tested by C. Carter Blake, Dag. Sci., Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Scaman (Siado); Writing within Slates securely screwed together—Evidence of Mrs. Andrews and J. Moulic Dictation of Words Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of A. R. Wallace, F.R.G.S., Henstelgh Wedgwood, J. P.; Rev. Thomas Colley. W. Oxley, George Wyld, M. D., Miss Kleingbury; Writing in Answer to Questions Instelle a Closed Box—Evidence of Messrs. Adshesd; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keighley; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Coleman.

Letters addressed to The Times, on the Subject of the Prosecution of Renry Slade, by Messers, Joy, Josef, and Prof. Barett, F.R.S.E.

Rythman

rett, F.R.S.E.

Evidence of W. H. Harrison, Editor of The Spiritualist,
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Deductions, Explanations, and Theories,
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A very attractive work of this title has lately been issued. Though profoundly philosophical, this book is of a very popular character; and notwithstanding the grave truths it teaches, its pages have been pronounced exciting as a romance—bewitching as a fairy tale. Friends of the chief inspirer, RANDOLPH, should, at least, seek to see and read it. Cloth, with steel-plate engraving of Dr. Randolph, price \$1.50. Postage free. *, *For sale, wholesale and retail, by the RELIGIO-PHILO-sopulcal Publishing House, Chicago.

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A Captivating Book. This is a story of remarkable Spiritualistic power and beauty, depicting in glawing language the wonderful events in the life of the child Nors, and the phases of mediumship which

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This book contains many startling ideas that are calculated to dispel the mystification and untravel the numerous difficulties by which thinking minds have been envir ned concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Thinger: intelligence; Int. Heet; Discords: Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abudes; Spirit Biography.

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By EDWIN D. BABBITT.

This work which is already producing a sensation in actentific and cultured circles, contains probably agreater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the marvelous themical and Healing power of Light and color, crystalized into a science, and the explanation and proof through spectrum analysis and clairvoyance of a new and higher world of Light, Color and Force, invisible to the criticary eye by means of which the wonderful phenomens of Clairvoyance. Psychology, Statuvolence, Mental Action the Interior Machinery of Life and many of the heretofore unknown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over new by these diviner processes of the Fine Forces. The wonders of vegetable growth as aided by colors are also given and the human eye and its discover and methods are explained.

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"A magnificent work."-New York World. "The most remarkable work.... Will cause a flutter among scientists.... Ingelious, able and very interesting even to the unscientific reader."—American Bookseller,

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H. A. Kufus, Dealer in Dry Goods, two others, Dealer in Dry Goods, two others, 1878. Sentemen,—Please and inclosed \$5.00, for which send me, by express, Anti-Fat, I have taken one bottle, and I lost five and one-quarter pounds, Yours truly, H. A. Kufus.

CINCINNATI, O., June 1, 1878.

BOTANIC MEDICINE Co., Buffalo, N. Y.:

Gentlemen,—For the first two weeks after commencing the use of Allan's Anti-Fat, I lost but one-luft pound, but during the next four weeks I lost over 20 pounds, and improved greatly in health and strength.

Years respectfully.

JOSHUA B. BALFOUR.

Buffalo, N. Y., June 24, 1878. Gentlemen,—Yours received. My loss of flesh has been permanent to date. Yours, C. R. D.



WITHOUT STARVATION

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

The Consequences of obesity are often more serious than is generally supposed.

The thick accumulations of fat in the tissues mechanically oppress adjacent organs, thereby producing dyspness (shortness of breath), and disturbances in the circulation, characterized by palpitation of the heart, fainting, determination of blood to the brain, derangements of the stomach, liver, kidneys, ntorus, etc. In consequence of the congestion of the stomach, the patient becomes dyspeptic, and is tormented with flatulency, acidity of the stomach, and eructations. The cavity of the cranium-is the only part of the body that e-capes fatty deposition, and this exemption exposes the brain to great danger. The impediments to a free circulation of the blood, and the increased pressure of the masses of fat throughout the system on the blood-vessels, produces a determination of blood to the train, whence arise semnolency, torpor of the mental and physical functions, and not infrequent cause

of fatty degeneration of the heart and liver. Speaking of the heart, a late author says: "Some of the instances of sudden death of fat people may be reasonably ascribed to a rupture of the organ in this weakened state."

The Treatment of obesity has hitheric rested on a cure busits.

in Columbus, Ohio, is a sample: "Gentlemen,— Your Anti-Pat was duly received. I took it according to directions, and it reduced me five pounds. I was so clated over the result that I according to directions, and it reduced me five pounds. I was so elated over the result that I immediately sent to Ackerman's drug-store for the second bottle." A gentleman, writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The well-known Wholesale Druggists, Smith, Doolittle & Smith, of Boston, Mass., write, under date of May 7ct, 1878, as follows: "Allan's Anti-Fat reduced a lady in our city seven pounds in three weeks." A gentleman in St. Louis writes: "Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its ass." Messrs. Powell & Plimpton, Wholesale Druggists. of Buffalo, N. Y., write under date of June 18th, 1878: "To the Proprietors of Allan's Anti-Fat: Gentleman,—The following report is from the lady who used Allan's Anti-Fat: 'It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have

five pounds. I hope never to regain what I have lost," A Physician, writing of the effects of Anti-Fat, says: "I find its use does not absolutely require any change in the ordinary diet. I have allowed my patients to eat almost any thing they desired while taking it, requesting them, how-ever, to avoid starchy food and all fermented and alcoholic drinks, and advising them to exer-cise freely." He continues: "The greatest difficulty that I have experienced in treating natients with it has arisen from their indisposidifficulty that I have experienced in freating patients with it has arisen from their indisposition to continue its use for sufficient time to test its merits. They seem to think that adipose tissue, which they have been accumulating for years, ought to be removed in a few days or weeks; and although in a few cases the Anti-Fat seems to take effect at once, yet, in the majority of cases that I have freated, three or four bottles were employed before I could notice any diminution of weight; then, all at once, the reduction commenced, and continued at the rate of from two to four pounds a week, until in one duction commenced, and continued at the rate of from two to four pounds, and in mother as many as thirty-five pounds, and in mother as many as thirty-five pounds, were lost." He further says: "I think you should advise your patients that they are likely to see very little effect from the first one or two bottles, and that even four or sive may be taken before the fat will begin to melt away." The same gentleman says: "After using the Anti-Fat some time, the patient feels lighter and more active, the stomach acts with more rapidity, and the appetite improves. Fulness and weight in the region of the stomach are no longer experienced, and the stomach are no longer experienced, and there is no rush of blood to the head or face while digestion is going on."

PRATTYILLE, ALA., July 29, 1878.

BOTANIC MEDICINE Co., Buffaio, N. Y.:

Gentlemen.—About three months ago I commenced using your Anti-Fat, at which time my weight was 219 pounds. By following your directions carefully, I have succeeded in reducing my weight to 188 pounds. This is all very satisfactory and pleasant; but just previous to my commencing the use of your medicine, I had purchased two suits of fine clothes at a high price, and find, to my dismay, that they are entirely useless to me now. When I put one of my coats on, my friends tell me it looks like a coffce-sack on a bean-pole, and when I put the pants on—well, description fails. My object in writing is to ascertain whether you have not, in connection with your medicine business, an establishment where your patrons, similarly situated, could exchauge these useless garments for chers that would it. I think you ought to have something of the kind, as it would be an inducement for many to use the Anti-Fat, who now object to using it, in consequence of the loss they would sustain in throwing aside valuable garments. Just turn this matter over in your mind. A "Clothing Exchange" is what you want in connection with your Anti-Fat business. Yours truly, George Boyd.

H. A. Kuppis, Dealer in Day Geors, it was the part of the loss of the lo

NEW ORLEANS, LA:, May 21, 1878.
PROP'RS ALLAN'S ANTI-FAT, Buffalo, N. Y.:
Dear Sirs.—I weighed 228 pounds. None but
those equally corpulent, and living in this southern climate, can appreciate my feelings. The
use of five bottles of your Anti-Fat reduced me
to 201/2 pounds. I want to lose 50 pounds more,
Thankfully yours,
Mrs. Augusta E. Davidson.

CHICAGO, ILL., June 10, 1878.

BOTANIC MEDICINE Co., Buildlo, N. Y.:

Gentlemen.—I reductantly consented to my wife's purchasing a bottle of Allan's Anti-Fat; but eight weeks' use, with a loss of 24 pounds, has convinced me that it possesses genuine morit. Yours truly, MARTIN S. GREGG.

Botanic Medicine Co.:

St. Louis, Mo., June 7, 1878.

Botanic Medicine Co.:

Gentlemen.—Inclosed please find \$13.60 for another dozen of Allan's Anti-Pat. It has reduced me over 40 pounds during the last 16 weeks. I yet weigh 180 pounds, and as my business is running a sewing machine, you can fancy my relief during these hot days. I have given no special attention to diet, and am enjoying splendid health. I shall continue the use of the Anti-Fat for 15 weeks longer.

Yours truly, Cynthia Smith.

CHESTER, N. Y., June 17, 1818.
BOTANIC MEDICINE CO., Buffalo, N. Y.:
Gentlemen, Mr. Colfax, of this place, lost three and one-half pounds during the first week's use of Allan's Auti-Fet.
Yours truly, M. S. JACKEDN.

The Treatment of obesity has hitherto rested on as sure basis.

Through the study of physiological chemistry, a specific has at length been discovered, which, from the name of the discoverer, has been called Allan's Anti-Fat.

In placing this remedy before the public as a PostTive care for obesity, we do so knowing its ability to care, as attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen.—

BUFFALO, N. Y., 91 Main St., Jan. 21, 1878. Phop'ns Allan's Anti-Fat, Buffalo, N. Y.; Gentlemen.—Some three months since I commenced the use of Allan's Anti-Fat. The first week I lost two and one-half pounds; the third week three and one-half pounds; and the fourth week nearly three and three-quarter pounds. In about the lost of nounds. I had lost 50 nounds. I now weight 165 nounds and above ratio, my weight decreased man a man lost 50 pounds. I now weigh 155 pounds, and feel healthy and strong. Yours truly, CHAS. R. DANFORTH.

Prop'rs Allan's Anti-Fat:

Dear Sira;—I have taken two hottles of Allan's
Anti-Fat; and it has reduced me eight pounds.

Very respectfully, Mrs. I. R. Coles.

ROYALSTON, MASS., July 10, 1878.
BOTANIC MEDICINE CO., Buffalo, N. T.:
Gents,—What will you send Allan's Anti-Fat
per dozen for? There is no place within eight
miles where we can buy it. My mother has
taken five bottles, and it reduced her weight 20
pounds.
J. M. Partridge.

ELLSWORTH, KAN., July 13, 1878.

BOTANIC MEDICINE Co., Buffalo, N. Y.:

Gentlemen, — Allar's Anti-Fat reduced me seven pounds in one week.

Yours respectfully, Mrs. TAYLOR.

COLORADO SPRINGS, COL., July 15, 1878.
BOTANIC MEDICINE Co., Buffalo, N. Y.:
Gentlemen,—I lost three pounds while taking
one bottle of Allan's Anti-Fat.
Yours truly, Mrs. M. B. MYERS.

VAN WERF, O., July 29, 1878. VAN WERF, G., July 29, 1878,
BOTANIC MEDICINE Co.:
Gentlemen,—Received the medicine, "Allan's
Anti-Fat," and the lady for whom it was ordered
has used it with success. It reduced her 8½
pounds in nine days; also removed a rheamatic
pain from her hip, with which she has been
troubled for several years. She has ordered one
deren bottles from our divergit; and intende to

CLEVELAND, O., Aug. 12, 1678.

BOTANIC MEDICINE Co., Buffalo, N. Y.:

Gendemen, — My heart is overflowing with gratitude towards the inventor of Allan's Anti-Fat, and I wish to inform the world what a blessing it is to the over-corpulent. When I commenced using it, I weighed two hundred and twenty-feur pounds, and after using a little over three bottles, I now weigh one hundred, and ninety-four, and have not felt so well and strong in ten years. I have got my friend, George Sigor, to try it. He has not taken quite one bottle and has lost five pounds.

Yours sincerely, PAUL CONDIT.

We might go on and quote hundreds of similar expressions from those who have used this pos-itive remedy for corpulency, and bear testimony of its wonderful power over this condition of

of its wonderful power over this condition of the system.

This specific remedy is composed of purely vegetable ingredients, is PERFECTLY HARM-LESS, and will occasion no discomfort. It greatly aids digestion, acts upon the food in the stomach, preventing its conversion into fat, and is a most excellent remedy for dyspepsia.

No particular change of diet is required while using it.

Since writing our first little circular treatise upon the subject of Corpulency, many hundreds of cases have come under our personal observation, and in all good results have followed the use of the Anti-Fat. In no case has any unpleasant or injurious effect been produced. Instead of regarding obesity as an abnormal condition, many people have erroneously considered it as an evidence of health, and any agent that reduces fat is therefore at once suspected of being injurious. Starting to reason from the false position that fat is an evidence of health, it is not surprising that they should, very naturally, fall into the error of supposing that an agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue denosition of fat constituting

agent possessing properties capable of reducing corpulency would prove injurious to the health. Reasoning, however, from the rational basis, that an undue deposition of fat, constituting obesity, is not a healthy but a morbid condition, it is quite as undural for us to arrive at the opposite conclusion, which is sustained by experience and observation, i. e., that the reduction of fat in cases of corpulency is invariably followed by an improvement of strength, spirits, and physical comforts.

A very extensive observation has convinced as since our first circular treatisg was issued, that in the majority of cases the Anti-Fat must be taken for from two to three, and, in rare cases, even four weeks before the patient will begin to notice much reduction of fiesh, after which the loss goes on rapidly—generally from three to five pounds a week. In some cases the diminution in weight commences from the first two or three days use of it. We therefore advise those who contemplate using the Anti-Fat to make a careful note of their weight, and after two or three weeks' treatment commence observations. Improvement will seen be observed, A large saving in expense may be made by purchasing the Anti-Fat of the druggist by the half-dezen or dezen bottles.

BOTANIC MEDICINE CO., Propper

BOTANIC MEDICINE CO., PROP'RS, Buffalo, N. Y

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Hope.

DY O. W. BARNARD.

As on the sea of life we sail, And through its shoals we run, How seldom would life's purpose fell, How seldom be undone.

If we could always hopeful be, By trasting in the right, And could the "bright side" afroya osc, Precented with its light.

Could we but seen life's whole cotate, Its purposes unfold, Wo'd and a "sacred book" of fate More precious far then gold.

Wold and in life more love than bate, Im beams shed all tround, Mera good than evil in our state, World always sure be found.

"A after lining" bath each cloud, For God does naught in vain, Co muce with "boon of life" endowed Have season to complain.

Though light and darkness siteracte. The light bath most control,— Bright hope was bern to cicycle, 'Tis "anchor of the soul." Maniene, Ill.

Lines to a Departed Infant.

Reperted bud of mortal birth Where wilt thou bloom? "In Eden fair, above the earth-Beyond the tomb!"

But did not death thy sweetness blast, Thy splender blight? "Transplanted by his hand, I'm past The gloom of nightl

Hio kiss refreshed, though damp and chill Like rain and dew, That fall on fields and flow'rota all

With frogrence new.

James Levas. Peckham, London, S. E., Aug. 18th, 1878.

Psychometry.

I attempted in a former article in the Journal to show the importance of a better understanding of psychometry, and I wish to take up the subject agaia. You probably are aware that every person and, in fact, everything has a magnetism; in per-sons it may be called nerve aura, and it seems to emanate from them, and each one is impregnating the same with everything he comes in contact with or touches, so that an experienced parchometer can detect therefrom the character and condi-tion of a parcen. The clothes your tailor makes for you, he elifches in his magnetism; the wash-weman who washes and from your clothes, leaves a part of herself in them; even the cook that makes your bread, kneeds in her magnetism, and you have to eat it. The sensitive psychometrist can feel all these influences, in all their different ways. Now, this being the case, how important it is that we should learn to live in the best possible manner, so as to throw off an influence that is healthy and free from disease, and all evil passions and criminal tendencies. You know very well how readily we can take small pox or other contaglous diseases, and it is well understood that im

by their throwing off an immoral magnetism, as well as by their bad acts. it should be well understood that a healthy per son throws off a healthy magnetism that imparts vigor and strength; that health is as contagious disease; that a good, moral person's magnet ism assists in strengthening and building up the moral tendencies of society.

moral persons have a bad influence upon society

As the people become more developed in the spiritual, and more sensitive to different magnetisms, the necessity of a better understanding of this law of impregnation arises, and it can be acquired hest by cultivating our psychometric powers, so that it will enable us to feel these silent influences and interpret them better, and often save ourselves from disease and death, and not only save ourselves from other's bad conditions, but be sure that we ourselves are in a condition to impart health, life and happiness to others.

Psychometry.

A. B. SEVER NC , M. D.

Psychometry must greatly enlarge the bounds ries of every science. Scientific men will at first look upon it with great distrust, if not with abso lute disgust. All royal roads to learning have, say they, only proved by paths for idlers to loiter in, without enabling them to gain one step toward any desirable station. Will psychometry prove any better? It certainly will; and a test, by any unprejudiced scientist, of some one of the multitude of tensitives that exist everywhere, would be the state of the state of the state of the state of tensitives. soon actisfy even the most skeptical. I have test ed its value in geology during many years. When the oil excitement broke out in Pennsylvania, Mrs. Denton psychometrized a specimen of Favo siles Gothlandies containing petroleum in its cells, and saw at once its snimal origin, and that it had no necessary connection with coal or carbonifer-ous beds. This I announced in my lectures and through the papers as early as 1860, at a time when, as far as I could learn, all the scientists who and written and were writing on the subject at tributed its origin to vegetable matter, and gen erally taught its necessary connection with carconferous beds, ideas now entirely exploded Though petroleum is not yet regarded as the pro-duct of coral polyps, who stored it away in those cells sofrequently found supplied with it even now, opinions with regard to its origin approach nearer and nearer to the view of the psychometer as the matter becomes better understood. Hundreds of times I have had psychometers describe to me from various specimens entirely unknown to them, seenes in the earth's past history in harmomy with the formations to which the specimens pelonged. The same animals and plants have been described over and over again for specimens, also unknown, that had been previously seen by the same persons with specimens from the same perform. I have had independent psychometers describe the same animals and plants with the same specimens, without knowing that they were the came, and, in some cases, animals previously enfirely unknown; and I am satisfied that some pay chometers can see as clearly the forms of life that existed on this planet twenty million years ago as they can those that are on the globe to day, and with much greater ease. Persons who have not the slightest geological knowledge can see and describe forms known only to the geologist; and children can solve some problems in a few min-utes that have occupied the attention of profes-sors for years.—Prof. Denton, in The Soul of

Mrs. Fuller, the faith doctor, well known in Green county, was "persecuted" at Jacksonville this week, under the law, for illegally practicing medicine; but she don't use medicine, and there's where the laugh came in on Jacksonville,- White Hall Register.

Gen. A. Gray writes: I highly approve the course you are taking with respect to false mediums, and read with pleasure your valuable editorials, and the contributions.

The Alliance Convention.

The Disciple Church at Alliance, Ohio, was considered one of the strongest in this country. It was founded by Campbell himself, and presided over by the well known Islanc Errett. Here in 1867, a magnificent college building was receted and under the united energies of Errett. A. R. Benton, the President of the North-western University, and Prof. Hiusdale, it promised a grand future. These supporters were one by one drawn away, the col-lege went into decline, and in 1872 was discontin-ued. The church however did not suffer. It was

ned. The church however did not suffer. It was the leading denomination, and gathered to itself the wealth and fashion of the town.

Alliance is a beautiful village, and its site is said to be the highest point in the State. The surrounding country presents a series of exquisite landscapes, and what is more, the people are of that high intellectual and independent order which is the especial characteristic of the Western Reserve. In 1876, the Alliance Church being in want of a pastor, were recommended to engage R. C. of a pastor, were recommended to engage R. C. Flower, by the Rev. Isaac Errett, who pronounced him the most promising man in the University. Mr. Flower gave great satisfaction. He labored hard and carnestly, and became almost idolized. He had had a singular experience; beginning to preach at 17 years of age, was ordained at nineteen, and at 26 found himself the pastor of a leading church, which had been delighted with the learn-

ing of Errett, and the eloquence of Hinsdale.
Mr. Flower was too great for his creed. He became liberal and wanted to let into the church outsiders. If he had such rich stores, he could not hide them away with a creed. He thought and became a Spiritualist. In less than a year he had been led, and had led his church to the high grounds of liberalism, and when the few began to ake alarm, they were too late, four fifths of the cociety, and nearly all the wealth had left the old house, and found a new one in the spacious hall of the college. This was a necessary move for the of the college. This was a necessary move for the old house would not hold the crowds of people who flocked to hear the eloquent preacher. He was induced to publish a paper, the Independent Age, as an exponent of his views, and of the doctrines of the "Independent Church," and a vigorous warfare with the faction only gave the new movement strength. The leaders determined on holding a yearly meeting on the 23d, 24th and 25th of August, and their efforts were crowned with unlooked for success. The College Hall, which unlooked for success. The College Hall, which seats nearly 2000 people, was nearly filled at some of the sessions, with an audience of marked intel-

ligence, eager for the truth.

The Rev. A. B. Bradford, of Enon Valley, Pa., who has thought himself out of the Presbyterian Church, and at an advanced age, rejoices in his men-tal freedom, presided Mr. Fishback, D. M. King, Mr. Turner and Hudson Tuttle were announced as speakers. Mr. Bradford read two excellent essays, and Mrs. Emma Tuttle interspersed her beautiful eangs. On Saturday evening she rested the convention by reading to a large and enthusiastic audi-

Sunday evening the enthusiasm reached its height, even the very staid Quaker-element which forms no small part of the Independent Church, felt the inspiration. It was a pentecestal time unlike anything I ever saw in any other spiritual

gathering.
Mr. Flower arose, and said that they had organized an independent church, for the purpose of supporting meetings, and maintaining a Sunday school, and for mutual, social, moral and intellectual improvement and advantages. They had no creed. To join, all that was required was to come forward and express a wish to walk with them. Those who desired to join, might take the tends prepared in front. A large number came forward. He then took each by the hand and welcomed them. The well trained choir sang "When the mists have cleared away," and with a benediction by Mr. Fishback, the meeting adjourned for one year.

Our sincere thanks are due Mr. and Mrs. Manful for their great kindness, and the many friends we met will ever be associated with pleasant memo-

Bro. D. M. King finds time to leave his farm and inventor's shop, for the lecture field, speaking with Bro. Fishback has established a circuit embracing Newton Falls, Braceville, Garrettrille, and Mantua, and is creating a revival in the cauce.

E. W. Turner has recently entered the Carlo

trance speaker, and gives good promise of usefulness. He is said to be an excellent clairvoyant and to give startling tests. We never met an association which gave more assurance of perman-ence or prophesied greater results for good!

Such men as Father Steele, A. W. Coates, Man-ful, and a score of others I might mention, know no such word as full; and are ready to make any sacrifice for the furtherance of the cause which they seem to regard as of greater value than aught else.

H. T.

Letter From Salt Lake.

Deeming that a word from Salt Lake City might not be altogether unacceptable, I address you a few lines. Our society has continued to move along slowly, but I trust surely, keeping up our meetings until the hot weather in July led us to have a short vacation, as far as the public meetings were concerned, but our private séances have been

kept up all the time with good satisfaction.

We have lately had the pleasure of making the
acquaintance of and listening to some most able discourses by Mr. John Tyreman from Australia, who has lectured here the last two Sauday evenings, and twice during each week. In handling the subjects treated upon, he shows a masterly mind, and is most exhaustive in his variety of points proving his propositions. His subjects are varied, o as to interest a general audience, and although quite iconoclastic in relation to all theories founded upon superstition and bigotry, he manfests such a kindly and sympathetic feeling towards others as to obtain the hearing of those opposed to him in sentiment, and we feel as a society, to strongly recommend him to all our friends he may meet with in his travels to the Atlantic sea board, and trust that he will meet with that support which his merits demand. Last evening Mr. Tyerman gave an excellent criticism upon the tricks and exposures by T. B. Bishop and wife on the two previous evenings. He lectures again to night, and finishes his course of lectures with us next Sunday evening, expecting to start for the East early next week. Thus. B. Armstrong.

Camp Meeting Organization.

The Conservative Spiritualists, upon the breaking up of the camp at New Freedom, N. J., formed a temporary organization out of which one more permanent is expected to be evolved, the objects of which shall be to hold an annual camp meeting omewhere in New Jersey, within easy access of Philadelphia, for the purpose of disseminating in an orderly manner, rational religious truths. The

officers elected were as follows:
President—M. M. Chew, Williamstown, N. J.;
Treasurer—Mrs. M. M. Chew; Secretary—Henry W. Wilbur, Vineland, N. J.; Executive Committee — J. R. Beale, 423 Race St., Philadelphia; Dr. Isaac W. Taylor, 1211 Germantown avenue, Philadelphia; Dr. Samuel Marshall, Wlimington, Del.; John Longham, Elwood, N. J.; Susan Cornell, Vineland, N. J.; B. F. Reed, Hammonton, N. J.; Oliver Bliss, Sieklerville, N. J.

A subscription list was started and a number of stockholders pledged themselves to contribute funds to fit up grounds and defray running expenees of the meetings. All Spiritualists and Liberals, who believe in order, truth and progress, and feel an interest in the existence and work of such an organization, are invited to correspond with any of the officers, or Executive Committee, and become connected with the Association. Due notice will be given when business, or other meetings of the organization are to be held.

HENRY W. WILBUR, See'y.

Vineland, N. J., Aug. 26, 1878.

Jesus taught what good spirits are now em-phatically teaching, that it is the words and deeds of life which determine the character and actual conditions of men, and bring to them their reward or nunishment, and naturally so as from cause to

**One good action covers a multitude of sin," says Senator Cameron, alluding to the fact that John Morrissy had once in his life returned \$12,000 to a young man who had lost it in his gambling heli; it was returned at the earnest solicitation of the young man's parents.

B. Dimon writes: I like the JOURNAL very much, and think it is just what we need.

A Fature Life.

If a man die, shall he live again?-Job 14:14. It is unknown when, or among what recopie the doctrine of inture life originated. It has taken root in the human mind, and become a cardinal belief in connection with rewards and punishment among the various gentile nations long before the Christian era. Evidence that it was not of Hebrew or biblical origin, is furnished by the Jewish tradition that man was first designed to live foreyer conditionally in this life; which privilege was forfeited through temptation placed in his way by the Creator, who foreknew its rulnous consequences when he placed a tempter in Eden. consequences when he placed a tempter in Eden.
The sentence of: "Dust thou art, and to dust shalt
thou return," was not relieved by a consoling
promise that life should be resumed in another state for the evident reason that the doctrine of future existence was not entertained by the writer of this

primitive tracedy.

Job not only evinced doubt, as well as ignorance in the language quoted, but plainly refutes the Christian belief in a corporal resurrection, by saying: "As the cloud is consumed and vanishes away, so he that gooth down to the grave shall come up no more." The text often quoted: "I know that my Redeemer liveth," etc., was merely an expression to show his belief in redemption from an expression to show his occurrant reaching the miserable condition he then was in, and being the miserable condition he then was in, and being the miserable condition has latter days. To then restored to prosperity in his latter days. To give it any other construction would conflict with

the general tenor of the narrative.
Futurity is also ignored in the Jewish law or socalled law of the Lord. The Hebrew law-giver
having his mind set on obtaining earthly possessions for his people through conquest and human destruction, made no reference to a day of judg. ment or future state, through the whole course of his religious jurisprudence—though passessing such transcendent facilities for obtaining information on this highly important subject in his as-sumed intercourse with Jehovah. So little did he estimate mortal life when administering his penal code, that immortality received no attention. dehovah considered it of more importance to spend his forty days with Moses in giving directions for building and decerating a tabernacle, how the priests should be clothed and embroidered, what kind of perfumery they should anoint themselves with, and how the beasts should be dissected for with, and how the beasts should be dissected for sacrificing, than in giving instruction to prepare for a life to come. By limiting rewards and punishments to this life only.—Moses and his God plainly show that future life was not a fundamental tenet in their religious formula.

Solomon is said to have been endowed with more wisdom from on high than any other man of antiquity, but openly discards future life in a comparison between man and beast, by saying: "As the one dieth, so dieth the other; was they have

the one dieth, so dieth the other; yes, they have one breath; so that man hath no pre-eminence over a beast, for all is vanity, etc. Ecc. 3: 19.20. Thus, instead of the Old Testament writers giving testi-mony in corroboration of life to come, their sensuality and lack of reference to it, shows a deplorably uncultivated state of mind in regard to this highly cherished spiritual doctrine.
M. B. CRAVER.

Quakerism in the Colonies.

The chapters of Bryant's Popular History of the United States devoted to the history of Quakerism in the colonies, exhibit the policy and influence of that religious body in marked contrast with the narrowness and cruelty of the Puritans, and will be considered as among the most vigorous portions of the volume. With his invincible propensity to dwell upon the darker traits in the settlers of Massachusetts, the author describes the arrival of the Onakers in Boston as affording a grateful of the Quakers in Boston as affording a grateful opportunity for the exercise of the fierce religious zeal which was so powerful an element in the Paritan character. Even before they made their appsarance they were held in dread by the people of New England. In May 1655, the General Court of Massachusetts appointed a day of humiliation "to seek the face of God" on behalf of England, which was infested with errors, especially those of the Ranters and Quakers whom they thus con-

Two months later, Mary Fisher and Annie Austin, who had already made themselves famous for their enthusiastic promulgation of the "new light" in various parts of the world, arrived in Boston from Barbadoes. Mary Fisher had already been several times imprisoned in England for her denunciation of "the sacraments and the ministry." She was the first member of the Society who was publicly whipped. After a visit to the West Indies, she made her way to Turkey, and was admitted to an interview with the Sultan at Adrianople. She was kindly received by him, and was everywhere well treated in the East. On coming into Boston harbor, the "two pestilent women" were not permitted to land. Their baggage was searched, and all their books confiscated. were then transferred to the Boston jall, closely confined under lock and key, deprived of writing materials, and the window of their cell was boarded up to prevent intercourse with the inhabitants. Their persons were stripped and examined for signs of witcheraft, but not a mole nor a spot was discovered. Not only the jailer, but the citizens, were cautioned not to supply them with food. After five weeks' imprisonment they were returned to Barbadoes, the jailer seizing their beds and their Bibles for his fees, and the master of the vessel in which they had salled was held responsible for their transportation and their expenses in juil. They were soon followed by more Quakers from England who were treated in the same way. Women were stripped for a whipping; one of them with a new born babe at her breast; and every reinement of cruelty became the order of the day. The spirit of the sufferers—meek, prayerful, forgiving, apparently beyond the reach of pain, yet resolved to endure to the end—made a profound impression on the minds of the people. But the magistrates, though secretly alarmed, gave no sign of relenting, but rather sought to crush the popular sympathy by increased severity. A law was at length passed to punish with death such Quakers as refused to submit to banishment. The children of the recusants were to be transported to "remote parts," and sold as slaves. The first person who was sentenced under the law was Mary Dyer. Her "superb tranquility" at the trial seem-ed even to touch the hearts of the obdurate Puritan magistrates. On coming to Boston Common the place of execution, her voice rose above the drums, which heat furiously in order to drown her words: "This is to me an hour of the greatest joy I ever had in the world. No ear can hear, no tongue can utter, and no heart can understand, the sweet incomes and the refreshings of the Spirit of the Lord which I now feel." Mary Dyer was re-prieved at the last moment, but "so lofty was the strain of her soul," that she seemed reluctant to accept the fresh gift of life. Her reprieve was changed to bankhment, and she returned to her abode in Rhode Island, but only for a short time In a little more than six months she came back to Beston, as she said, "to fluish her sad and heavy experience in the bloody town." Her husband, who was not a Quaker, in vain implored her life of the magistrates. "I only say this," he tells them in his appeal to "their pity and favor," "you yourselves have been, or are, or may be, husbands to serves have been, or are, or may so, husbands wives; so am I, yea, to one most dearly beloved. Ob, do not deprive me of her, but I pray you give her to me once again. Pity me! I beg it with tears, and rest your humble suppliant." But all to no purpose. The Governor again pronounced the sentence of death upon her before the General Court. She was taken once more to Boston Com-mon, where "she refused to purchase her life at the expense of not performing her present mis-slon from the Lord." Some one taunted her with having said that she had been in Paradise. "Yes, I have been in Paradise several days." All was soon over, and "she did hang as a flag," said one of her judges scoflingly, "for others to take example by." Such was "Boaton Town" not much more by." Such was "Boston Tot than two hundred years 220.

Michael Fashe, writes: I ursue the course you have adopted until every fraud is driven from the field. Handle them without gloves until they become converted.

Nellie Thompson, of Deposit, N.Y., writes: If some good medium and lecturer would come here, they would meet a hearty welcome at the house of Mrs. Henry Couns or Mrs. Valentine.

W. H. H. Sugers writes: I have taken the JOERNAL for eight years, and like it better every week. I like your bold, fearless way of treating all subjects. I believe you will be successful in putting down frame. putting down fraud.

A Communication from the Spirit. Ann Lee.

There are many things that I would like to say to the inhabitants of earth—especially to the lor-ing brothers and sisters who in private and in public assemblies name by name. Let me admonish them to persevere—to patience under trials—to continue justant in prayer, and to give little heed to familiar spirits, who, while really of the world stand behind a screen and delight in much speaking. Though spirits, their Spirit-world is the carth-plane of existence. And any communication purporting to come from me that would loosen moral obligation, or lower the standard of personal purity, is from the adversary. The bepersonal purity, is from the adversary. The be-loved apostle well said, "Believe not every spirit; but try the spirits. Permit me to further say, but try the spirits. Permit me to further say, what has been often said, yet too little heeded by the world, that freedom is the natural result of virtne, love and harmony, guided and controlled by wisdom. All true finite freedom is within the limits of Divine law, and obedience to law must precede the ripening of the soul. God is infinitely free. That which worldly men call freedom, meaning the full exercise of the propensities without restraint, is the deepest and most deadening form of slavery. Such putrid waters drown the soul, and such teachings drag it to perdition. Ensoul, and such teachings drag it to perdition. Enbe modified and regulated, as some blind teachers have taught; they are to be extripated, annihilated! Freedom, based upon obedience, practical goodliness, with the exercise of prayer, brings the soul into communion with the Christ-angels. And these often draw near to you in your devotions, and shed upon you their sweet and heavenly influences. The prayed for increase will come—the invisible forces of heaven are at work—there is a leavening power going on in the widespread field of humanpower going on in the widespread field of human-ity—the darkness is breaking—and the long, tear-ful serving shell surely bring golden sheaves to Zion. And then, the fulness of time having come, shall the church humble in victory, become the glory of our God. To the families, and all-true, unselfish workers on earth, I say, God bless you— let your light, ships continue faithful, he forgive. let your light shine, continue falthfut, he forgiv-ing, love one another with the love that angels know. And O, my children in Zion, think of the depths of a mother's love; listen to her voice of admonition; pray in your times of labor for the presence of heavenly hosts; sing with the spirit and with the understanding; worship, in song and speech, in march and dance with enthusiasm. Shake away all vain worldliness, and struggle to conquer the apathy and vile selfishness of your-selves, strive to be living stones of crystal whiteness to the temple of God, and fruitful branches upon that vine of which Christ is the root. I know your trials and your tribulations. They are trifling compared to the sufferings and markyrdom of the 144,000 seen in the Revelator's vision. Numbers do not constitute strength. Jesus trod the winepress alone. Be patient, then; -drink from the fountain that quenched the thirst of prophets and apostles—abide by the law and the testimony—walk humbly, trustingly by the still waters—yea, walk and worship in the beauty of holiness—walk conditions to the state of the too, in the ways of simplicity, and keep the faith, till the barvesters, the Christ angels of the resurrection, put upon your heads crowns of life, into your hands palms of victors, and upon your spirit-ual bodies robes of purity, preparatory to a glori-ous and victorious entrance into the blessed and peaceful home of immortality."—Human Nature.

A Pleasant Physical Scance.

Yes, a pleasant physical séance! Some of that sort are rough and noisy and exhausting, but the one of which we write was entirely of the opposite kind. On Wednesday evening last week, after our weekly sitting with Mr. Lambelle and other medi-ums, a private party met Mr. Rita for physical manifestations. We sat in a circle round the table holding hands, the medium being held like the other sitters. The candle was extinguished, and soon we had the spirit "Charlie" bodily amongst us. Winding up the munical box, and endeavoring to make us aware of his presence, he was par-ticularly gentle and obliging. A sitter remarked: "Charlie, it seems as if you were rather sad to-night, what is the matter?" "Nothing," he replied. "I am not sad. You don't want me to make a row, I am sure; the ofsy seances are not wanted now a-days; besides, your conditions are agreeable and harmonious."

Thus he gently talked and reasoned with us, and made us feel that he was like ourselves, a respon-sible moral being, endowed with self-respect, a sense of propriety and consideration for the feel ings of others. During the short sitting he carried bunch of dried grass from the mantel shelf of the front drawing room (the door being closed) and fanned the sitters with it. He brought from a sideboard a vase of flowers, holding them to the nesses of the sitters, and sprinkling a few drops of water from the vase. He then distributed some cards amongst us, remarking that when the light was struck it would astonish us; and sure enough it did; for the cards were a part of a pack of a child's picture game that had been taken from a bedroom above stairs where Mr. Kita had never been in his life.

"Charlie" then showed himself with his light, anp ended his fine ministrations by lifting several chairs onto the table. The manifestations were most convincing, and the results of the experiment were quite refreshing rather than ex-bausting, as is so frequently the case with pro-miscuous physical seances. Indeed it was a seance, the influence pervading the room being of a high order, and leaving a satisfaction on the minds of the sitters which no mere manifestations could produce. We attribute these pleasant accompani ments to the harmony of the spiritually developed party that sat, and the obliging and disinterested disposition of Mr. Rita, whose mediumship has been such an acquisition to the cause during the last few months.—Medium and Daybreak.

Funeral of a White Elephant.

Superstition exists among the Siamese, and is manifested in the high regard that they hold the white elephant. The Galignanic Messenger of Aug. 10th savs:

"A curious ceremony has recently taken place at Siam, on the occasion of the death of the oldest of the white elephants—one of the idols of the Siamese. He was born in 1770, and died in his temple at Bangkok. A whole people how down before this famous Albino divinity; it is the emblem of Siam. The most beautiful presents are given to these animals, because influenced by a belief in metempsychosis, the Indians believe, even at the present day, that so majestic an animal can. not but be animated by the spirit of a God or Em peror. Every white elephant possesses its own palace, gold dishes, and harness studded with most precious stones. Several Mandarine are appointed to wait upon it, and they feed it with cakes and sugar-canes. The king of Siam is the only person before whom it bends its knee, and the monarch returns this salutation. Magnificent obse-quies were prepared for the defunct idel. Some hundreds of Buddhist priests officiated at the funeral ceremony. The three surviving white ele-phants preceded by trumpeters and followed by an immense concourse of people, accompanied the funeral car to the banks of the Menam, whither the king and the great digultaries of the state had come to receive the mortal remains. They were then transported to the other side of the river, and there buried. A procession of thirty vessels, decked with flags, formed a part of this curious ceremony. All the floating houses, which are ranged in a double line, on the Menan, numbering upward of sixty thousand, were ornamented with lags of all colors and other symbolic attributes.

Wan. C. Waters writes: * * * It seems to be a demonstrated fact that while it fell to the lot of S. S. Jones to fight down one of the "twin sisters," it comes to yourself to battle the other. Either of these sisters was about equally inimical to the life of Spiritualism. For the part taken by Mr. Jones, he is gratefully remembered by many thousands of earnest Spiritualists. I am satisfied that you will floor the monster against which you are contending. Of course.

"The rogues who feel the halter draw, Will have a poor opinion of the law." But go right on; there is no danger that your backing will fall. We who regard the spiritual philosophy as a religion, broad, grand and pure in principle, would be glad to have you drive every dishenest person from the field, who proposes to live off from Spiritualism through fraudulent transactions.

Auswer to a Question.

Life is but a covered bridge, leading from light to light through a brief darksess."

Answen-Could any one have written so beautiful and so poetical a saying as that; save his soul had been lighted by the truth which we call Spiritualism? Certainly the element of Spiritualism, the atmosphere of Spirituality, and of true Spirit-ualism surrounds that idea. Death is but a brief darkness then, and life shows us light on every side Light here in the world, which is like the morning twilight, and light beyond this life, which is the full breaking of the day. The dark covered bridge, which men call death, is but that which intervenes, brief and comparative darkness between the light

of earth and the light of the spirit land.

In passing through a tunnel or covered bridge,
you must notice how far into it the light shines; you must notice how far into it the light shines; how, as you enter, the light seems to follow you, but in the centre there is darkness—then comes the faint light, and you go further and further, until at last the light is full, and perfect, and you emerge. So, when you pass through the change called death, the interest, the vitality of this life, enters the change with you, the love of your friends follows you like light in the bridge, further and further, as you go, and the light follows until your sensibility grows deadened and dim, and them comes the brief darkness of death—so brief, that with some it is only like a short sleen, which they with some it is only like a short sleep, which they are not conscious of having had, when they awaken; with others, it is of longer continuation. But for those with whom it continues longest, it is only for a little time; and when they awaken they awaken into that wondrous light, which angels have brought into the shadow for them, which has shown like light into a tunnel or into a

How sweet is the thought, that at that final awakening, the sound of the voices of the dear ones are heard again; the looks from these eyes which we on earth saw closed with the agony of intensest grief, they are all unclouded, all beauti-ful with the morning light of a heavenly awaken-ing and welcome. How sweet that awakening is, no mortal on earth can realize. You may dream no mortal on earth can realize. You may dream of it, you may think of it, you may hope for it, you may long for it—but you cannot know what it is, until the work of this earthly life is done. And if these earthly hands are empty because their work is done, you pass into higher life, where the angels give you the sweetest and gladest welcome.—Mrs. Nellie T. J. Brigham, in the Olive Branch.

Mr. Morse, the Trauce Speaker

Mr. Morse, of London, England, is regarded as most excellent trance speaker. M. A. Ozon rives a sketch of his life, as follows:

He is not yet thirty years of age, and has not, therefore, had the benefit of matured experience. He is the son of a publican who resided in the Strand, and his mother died when he was but four years old, and his father when he was only nine. No property was left to him, and his education was entrusted to a good woman who supplemented her own defletencies by the inspiration of the ed her own deficiencies by the inspiration of the gin-bottle, and the frequent application of the cane. The boy had sense enough to run away, and so his education terminated with his tenth year.
Stern necessity compelled him to work first as a telegraph messenger, and then as a lock-mith's apprentice. His next sphere of work was appren-tice on board a collier brig, from which uncongen-

He next appears as a waiter at a city restaurant, and then as helper at a public house. None of these occupations were very likely to prepare the way for his present work; and it may be shortly stated that education, in the mundane sense of the word, he has had none. Perhaps the place where he picked up most information was in the shop of Mr. Burns, to whose kindness, extending over a period of three years, Mr. Morse alludes in grate-

ial life and accidental injury removed him in less

period of three years, Mr. Morse alludes in grateful terms. But even there the development of his mediumship rendered him little able to seek for instruction by ordinary means, or, at times, to perform his daily work.

Education, I repeat, he has had none; and this is a psychological problem to which the curious may be left to devote their attention. How comes it that this untrained mind, hardly yet of matured age, can handle, and that without previous preparation, subjects abstruce and metaphysical, with a precision and regular flow of well-chosen lonprecision and regular flow of well-chosen lon-

Pious but False.

The following piece of pious fiction lately appeared in the Chicago Beening Journal's account of the proceedings of a camp meeting:

MISS BELLE LEONARD,

related an incident regarding the conversion of a young infidel who, having casually dropped into a revival meeting, and hearing from the preacher's desk the inquiry: "Young man, where are you going?" had his soul so stirred that he slept not that night, but rummaged his books of philosophy until the morning, seeking an answer to the appalling interrogatory, which, failing to find, he sought again by summoning into solemn conclave the atheistic society of which he was president, and, again being foiled, called into their midst the preacher who had asked the disturbing question and who, when he saw the trepidation of the young skeptics, led them into the church, where, at the altar, they bowed an humble submission to divine grace, and then—and then only—found the answer to that great unsettling question.

Miss Belle may be us pious as she is pretty, but she will certainly go to her hell, if she don't cease. purveying her scandalous nonsense. There is not a word of truth in the story she told with such pathos.

Another Medium.

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In these demonstrations there is no chance for deception, as the medium stands free from everything, and the rapping takes place in daylight as

well as at night.

The ekeptic is here brought to a point from which there is no escape; as all is accomplished under his own test conditions, and he must then either acknowledge the genulneness and intelli-gence of the demonstrations, or deny the evidence of his senses.

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objects and contains nearly three hundred pages. It is a reg ular one dollar book, but being a sequel and companion to "Stellar Key," it is published at the same price.

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Continued from First Page. nothing in the social life of the great Re-

public to illustrate his ideas. The book consists of a series of letters supposed to have been written by Shahmah during his travels in the United States, and addressed to his brother, Ahmed Hassan, whom he left in Algiers. The characters are fictitious; but the portraits of evil doers, and the pictures of life, are sufficiently real. Owing to the peculiar method adopted in the treatment of the subject, and to the fact that Mrs. M'Dougall was not a member of the Church, it was much less popular than "Uncle Tom's Cabin;" at the same time the book exhibits a wider range of thought and greater power of dramatic ex-

I have not the space to even notice a num-ber of her interesting contributions to our literature. Her shorter poems are very numerous, and highly diversified in respect to the nature of the themes—presenting many forms and phases of metrical composition, illuminated by a loving faith and a genuine imprication. The following stanzas are from

A SONG OF WINTER.

His gathering mantle of fleecy snow
The winter-king wrapped around him;
And, flashing with ice-wrought geme, below
Was the regal zone that bound him:
He went abroad in his kingly state,
By the pear man's door—by the palace gate.

Then the minstrel winds, on either hand,
The music officet-days humming,
Elew fast before him through all the land,
Crying, "Winter! Winter is coming!"
And they rang a song in their deep, loud veice,
That made the heart of their king rejoice;

For it spake of sizength and it told of power, And the nighty will that moved him; Of oil the joys of the fireside hour, And the gentle hearts that loved him; Of affections sweetly interwrought With the play of wit and the flow of thought.

While deep in his bosom the heart lies warm, And there the lature lies he chelisheth; Her chinging root, nor seeding form, Its genial depths embracing, perisheth; Dateslely and tenderly he will keep The delicate flower-germs while they sleep. The Mountain heard the sounding blast Of the Winds, from their wild here blowing, And his rough cheek paied as on they passed, Ang the River checked his flowing; Then, with ringing laugh and echoing shout, The merry schoolboys all came out.

The shrab looked up, and the tree looked down, For with ice geme each was crested, And deshing diamonds lit the crown That on the old oak rested;

And the ferent shone in gorgeous array, For the spirits of Winter kept holiday. So on the joyous skaters fly,
With no thought of a coming serrow,
For never a brightly-beaming eye
Eas dreamed of the tears of to morrow:

Ea free and be happy, then, while ye may, And rejoice in the blessing of to day. To our author's fine sense and delicate appreciation every object in nature had a voice, and revealed some phase of essential beauty and the divine life within. Her philosophico theology resolved all forms of evil into temporary conditions to be removed in due time by the outward development of the absolute good. This is beautifully expressed in the following verses from

THE HONEY BEE'S SONG.

Of to the bank where the wild thyme blows, And the fragrant bird is growing; We'll drink from the best of the virgin role The rectar that new is flowing: Chan for the joy of the early dawn! Lighted in praise of the beautiful more!

Wo head not the nettle king's bristling spear. We extract his honey without a fear;
For Love can disarm the strongest;
En the rank cicuta's poison cell
We know where the drops of nectar dwell!

Our Father has planted naught in vain-

Though in some the honey is weaker;
Ye a drop in the worst may still be found
To comfort the earnest seeker.
Peales Him who giveth our daily food—
And the love that findeth ALL THINGS GOOD! To the foregoing extracts from Mrs.

M'Dougall's writings in prose and verse, I will only add a single stanza from

SHADOWS OF SPIRIT-LIFE.

There came a sound; and then the vibrant air woke with the music of strange melody. That seemed diffusing aweetness everywhere— As perfame, light and music were set free
From flowers and sunshine, and the minstrelsy
Of joyous birds; and beauty in all forms
Had oversiched the earth, as rainbows after storms

Mrs. M'Dougall was divorced from her first husband early in life—for reasons that left no shadow on her own fair name. For many years she lived alone, with her Muse and the living creations born of her own teeming imagination. She spent the greater part of her life in New England and New York. We do not remember the date of her removal to California; (it must have been about the beginning of the civil war,) where she married Mr. M'Dougall, with whom she lived on terms of mutual confidence and respect to the close of her long and useful life of some seventy-four years. Her late residence was at Merced, in the county of the same name; but her death occurred while she was on a visit at Oakland, near San Francisco. Since establishing her residence on the Pacific coast, she has been a frequent contributor to the spiritual press.

Her papers published in the two volumes of Brittan's Journal, were admirably writ-ten and greatly admired. She has probably left several volumes in manuscript, of which we shall know more hereafter.

Mrs. M'Dougall's last published book, entitled "Beyond the Veil," was very recently issued from the press of D. M. Bennett, of New York. It purports to be a narrative of Paschal Beverley Randolph's observations of the spirit-life and world, while under the guidance of Emmanuel Swedenborg. Our dear friend entertained no doubt that the gifted but erratic Randolph was the chief source of her inspiration. I have read the book, but as I have no space for a review, I will not here express my judgment of its peculiar claims. While the style is often marked by the strong individuality of the poetess, the book contains some things we cannot accept, and which probably did not command her own acquiescence. There is, however, abundant evidence that our departed sister was inspired from her childhood. Her life was singularly pure, while her splendid abilities and earnest labors were devoted to the noblest human uses. She always stood for the right whatever the impending peril. In something more than an imaginary sense, she was truth itself endowed with personality. With a nature so unassuming and unselfish—yet aspiring in every worthy sense—and a record with no stain to mar the crystal whiteness of her fame, she was quite as likely to be truthfully impressed as any one of the seers and mediums, at whose feeblest utterance a multitude of unreasoning worshipers bow themselves in deepest reverence.

We cannot disguise the fact that Mrs. M'Dougall had genius and learning sufficient to have endowed at least a dozen such popular story writers, essayists, and poet

asters as do most to promote the graceful art of genuflection. In the galaxy that il-luminates the literature of New England, she was a star of no inferior magnitude. Nor was this all. She was born not only to shine, but to strive for the victory over wrong. In this life long struggle she displayed great moral courage and patient endurance. During her whole literary career. of nearly half a century, she was the consistent friend of the poor, the oppressed and the fallen, ready for any work that might inspire their hopes, strengthen their hands, and smooth before them the rugged ways of life. Few, indeed, have made such personal sacrifices for their principles, and espe-cially for Spiritualism. Had this noble woman consecrated her time and talents to

the church, her name would today have been a household word all over the continent; her unselfish work a sacred memory; and even Spiritualists might have recognized her genius and purchased her books. She stands by my side while I write this;

and it may be, under her guidance, I go away in spirit to the far Pacific coast to behold the closing scene in the earth-life of that strong but gentle spirit. The white-robed angel of Peace is there. No terrors people the soft shadows of life's evening twilight. No forms of ill linger by the portals of the everlasting day. Bright visitors, arrayed in purple and golden splendors, are there. No hearth-stone is ever wholly described and research of mostel conflict or seried, and no scene of mortal conflict oc-curs without silent witnesses. In the life of the spirit, each pure affection, every liv-ing thought, and all noble deeds, take form and are perceived to exist as vital forces and objective realities. In that far-away dwelling, by that bedside, around the dear one ennobled by her own life-work, and purified by the ministry of angels, other forms of light and beauty appear to conse-crate the solemn scene and the sweet memory of our friend.

"And what are ye, oh Beautiful?" "We are,"
Answered the choral chernbin, 'Hen menes?
Then her soul, sparkling endden as a star,
Elashed from its mortal weeds!"

2 Van Nest Place, New York, Aug. 0, 1878.

MRS. M'DOUGALL'S ASCENSION-LAST HOURS IN THE LIFE OF THE POETESS.

Fallen are life's golden sands, but the freed spirit is risen. Since the tribute to Mrs. M'Dougall was forwarded for publication, I have received letters from Mrs. M. P. Parry, of Oakland, Cal., together with that lady's description of the last hours in the earthly life of our dear sister and ever faithful friend. Her pure spirit put on the new robes of her glorious immortality at the quiet home of Mrs. Parry, where she seems to have been sur-rounded by sympathetic friends, who kind-ly provided everything that could in any way minister to her comfort, or illuminate the darkness of the night which was fol-lowed by a morning in Paradise. Our correspondent informs us that she had been laboring with great intensity to complete her descriptive drama of the life of Joan of Are, entitled, "The Crown of Fire." The work was unfinished when the summons came to join the glorified subject of her last

Concerning the drift of her thoughts, on the last day, I quote the following frem one of Mrs. Parry's letters:

"The last day dear Fanny spent with us she talked long and lovingly about you and Mrs. Brittan, and of the happy years she had spent with you, 'In the days of lang

The following extracts contain the material portions of Mrs. Parry's description of Mrs. M'Dougall's last hours: S. B. B.

"A few weeks before she passed on she complained of a pain in the left breast and arm, but not very severe. . not confined to her bed, only lying down at intervals to rest. She did not write any on her work. I tried to keep her interested by getting such books as she wished for reference. One, the 'Celtic Druids,' had never been drawn from the library in San Francisco since it was founded, until it was taken for her. The librarian seemed astonished that there was a mind on this coast which called for such a book. Oh, that precious week that I spent with her there! they are the holy days of all my life. I shall dwell on them with loving memories whilst I remain here, and live them over again with her in the 'Bright Beyond.' Precious, peerless friend! be thou the first the great reaction. to greet me there! Sunday, June 9th, the last of the days she spent with us, she rose as usual and took breakfast with us. After breakfast she said, "You are my own "Brownie;" come up stairs and stay with me. We will listen to the voices; they will have something to say to us.' I complied with her request, and spent the entire day with her, . . . At four o'clock we had dinner, which she enjoyed. After dinner she played backgammon with my husband. and was very much interested, winning the

games. After that we spent a long, delightful evening, chatting together, she had been in one of her most charming moods. About eight o'clock P. M. she said she would like to rest. I helped her undress, but when I klased her for 'good-night' she said, 'I wish you would stay with me.' I shaded the light so it would not annoy her, and sat down by the table to read until she fell asleep. She was soon in a sweet and peace-ful slumber. It seemed as if the angels were giving their beloved sleep to prepare her for the approaching strife. About nine o'clock she awoke to suffer the most intense pain until the loving angel whom we call 'Death' folded his arms around her, and gave her rest, peace and glory. The last message of the angel voices to her was,

You will soon be better.' She had a yearning for all that she loved in the Valley. She longed to see her husband and the dear friends at Merced. So I told her that as she was not able to write much, I would get her ready, and the first opportunity she had for company on the way, she should go and make a visit for a few weeks, and I should send the means for her return; that the change would no doubt be beneficial to her, and she would then be able, with renewed strength and energy, to resume her labor of love; that we loved her as tenderly as a mother, and our home was her home just as much as it was ours. She was very much affected, and said she would be so delighted to make the visit, and would return to us and stay until Mr. M'Dougall should have a home of his own for her. I felt then that she was our very oton—our household treasure. . . When she passed beyond the vail the sun was just flooding the world with a golden light. It seemed as if the opening of the upper gates for her entrance had let celestial light shine through to earth. Her funeral took place from our house. Thursday, at twelve o'clock. Her remains were placed in a plain casket, with

a plate bearing this inscription: FRANCES II. G. M'DOUGALL, Departed

June 10rm, 1878. The whole casket was covered with rich, genuine advocates. Prominent in this work rare and fragrant flowers. One friend is Col. Bundy of the RELIGIO-PHILOSOPHI-

brought a very beautiful cross and wreath. She said she did not bring them as an em-blem of any faith, but the cross was a symbol of what she had endured, and the wreath of the victory she had won. Her dress was the gift of another dear friend. It was white casamere, trimmed with folds of satin. Her luxuriant, lovely hair, which I had brushed and arranged so often, I dressed with her own natural curls, and placed above her brow a wreath of fadeless laurel which she had so truly won. It was my last gift for her, my gifted friend. In her hands I placed Joan of Arc roses and im-

mortelles, the one for her husband and the other for her loving friend of Merced: On the piano, by the side of the casket, was placed a beautiful harp made of autumn leaves and grasses. It had no broken string, for we all thought her life had been to us so perfect that no broken link could mar its loveliness.

Mr. Plum, an old friend of hers, made a very good address. There was sung a hymn of the Better Land. Mr. Moore, another friend, read an appropriate poem; another hymn was sung, and a few loving words of benediction said, which closed the services at the house.

We then proceeded to the Mountain View Cemetery. After the casket was placed in the grave we strewed upon it green boughs of the weeping willow after which all present dropped in a small bunch of fragrant flowers. When the grave was finished we all joined in singing the 'Sweet Byand-Bye;' and we left her there to rest.
Dear, dear Fanny! thanks be unto God for
the unspeakable gift of thy grand, noble

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A Pure Spiritualism.

The triumphs of the Harmonial Philoso-

phy, known as Spiritualism, is absolutely astonishing. Not a religion on earth but is permeated with its principles. Her worst enemies and strongest advocates are found in Christendom. Strange that Christian people should oppose Spiritualism, when in fact it is the basis of Christianity. The phenomena of Spiritualism consist in healing powers, independent voices, materialization risione impressions and mechanical tion, visions, impressions and mechanical demonstrations. Extract these evidences from the history of Christ and his apostles, and but little or nothing is left. To believe in Christ and not in Spiritualism, is prepos-terous; to truly believe in Spiritualism and not in the philanthropic claims of Christ, is impossible. We affirm there is not a mod-ern phase of Spiritualism which does not appear in the Bible, sanctioned of God. Take from the history of Jesus, Jesus as healing medium, the wonderful materialization of Moses and Elias, the independent voice at his baptism, "This is my beloved son in whom I am well pleased," and at the materialization, "This is my beloved son, hear ye him." take from his history his clairvoyant power and work—when the spirit would come upon him and he would see his future, the future of his religion, the changes it must undergo and its ultimate triumph; in a word, take from the history of Jesus his clairvoyant visions, his healing and materializing power (which is to take the Spiritualism of his history), and you will have a different Jesus altogether from the Jesus of the New Testament. Take the history of Paul, subtract all the Spiritualism from his history, his wonderful conversion in which he heard a voice, but saw no man, the many circumstances in which angels appeared to him, and voices said to him, "You must go to Rome, you shall see Cæsar, and proclaim in other countries the new religion;" his journey to Paradise, when out of the body ne passed the glowing port of morn into the deep glories of the Summer-land, where he heard truths too sublime to utter to unappreciative mortals, and his clairvoyant vision just before the death of his crown of righteousness; yes, take these things out of his history (which would be to take the Spiritualism from his history), and it would fail to interest you or I, for the beautiful jewels of the record would be gone, and we would have altogether another Paul. In a word, take Spiritualism out of the Bible, and the book would not be worth a place on your shelf; take Spiritualism out of the religion of Jesus, and it becomes a cold, dreary region of

Through which we wander To the shores of death,

And fall no more to rise. The more advanced church religions are beginning to realize that to preach the re-ligion of Jesus, is to preach in the highest conceivable sense Spiritualism; that to unfold the germ he deposited means to proclaim and live, love, gentleness and beauty in its highest phase, to cultivate the great and good gift of healing the sick and afflicted, and of producing evidences of immortality, for said Jesus greater things these shall ye do, and not only will his disciples produce these evidences (or this fruit), but they will produce them a hundred fold. Every church in the land is being troubled with this spiritualistic phase of religion by having it proven to be true from their own text book. In the late Southern M. E. Conference, the chairman stated that nearly all the young ministers in the conference were taking Spiritualist papers, and reading Spiritualist books, and secretly attending circles, and that he feared it was but a matter of time till the H.F. ed it was but a matter of time till the M. E Church would be split wide open on the subject of Spiritualism. This should encourage Brother Watson, of Memphis, for it indicates the coming in of the bread long ago cast upon the waters. The Episcopa Church of England is being fast committed to Spiritualism through the preaching of Dean Stanley and Canan Farrar, while Murray and Beecher run this sharp, gold-pointed plow of immortality through the American societies of Congregationalism. Two distinguished Presbyterian ministers in California have avowed their belief in Spiritualism, which puts that denomination worshiping in that state in a terrible pickle. The great Methodist debater, Jacob Ditzler. since his late discussion with Mr. Jameson, says he believes there is something true and terrible in Spiritualism, and four representative Baptist ministers in Missouri have lately taken the position that it is the duty of the church to investigate Spiritualism thoroughly. The Disciple church in many places have greated their doors and received places have opened their doors and received into their fellowship avowed and uncompromising Spiritualists. Like the good leaven (we find Spiritualism) in every church working, and it will work until these materialistic, ungodly elements become spiritual leaven. Spiritualism does not claim to be perfection, though it is on the highway leading to it. A general effort is being made throughout the world to make power and higher Spiritualist claims, by purging out all frauds and tricksters, and protecting all

CAL JOURNAL; he has struck the key, and the cry for honesty and a better religion re-vibrates all along the lines. We are anx-ious to see Spiritualism become the essence of parity, the basis of honesty, the center of hope, and an infinite altar of love on which the two worlds will blend into an everlasting union. This reform index, such a state of affairs, it is the dawn of the perfect day, the sunrise of the world's millennium. —Independent Age, Alliance, Ohio.

They Are Striking Terror to the Hearts of All the Citizens of Our Land.

The Plague-Striken Cities of the South Are Deserted.

ing the Death-Dealing Malaria of the North. A Simple and Efficacious Remedy

And Their Inhabitants Are Fight-

Announced to the Public. Being None Other than the Helman

Liver and Stomach Pad.

Which is a Certain Preventive and Cure for Malaria in All Its Horrible Forms.

The prevalence of malarial fever has become the topic of conversation throughout the entire country, and the fact that the best physicians are unable to successfully check the rayages of yellow and malarial fevers is also a subject of auxious comment. The great cry is, what can be done to prevent these air poisons from obtaining a hold upon the human system? Judging from the underlying facts, the answer should be, regulate your blood, liver and soleen, by wearing one of Holman's Fever and Stomach Pads. The following treatments are the statements. ing testimonials can hardly fall to convince the most ekeptical of the inestimable value of the

New York, August 20, 1878.

Holman Liver Pad Company:

DEAR SIRS:—According to promise I now report to you the result of our trial of your Ague and Liver Pad as a preventive of yellow fever in the port of Havana. You remember that on the 8th of June last, I applied to you and bought Pads to the number of all those on board the brig Sportsman, for Havana, with a cargo of ice to deliver. Two days after our arrival there I made a present to every man and officer on board, the only condition be-ing that they would wear them, which they prom-ised to do, and did do, except when they were working on cargo, and sweating so much as to spoil them. As soon as relieved they washed and resumed their Pade. We have to say that, with the other means to keep the fever out of the ship, we met with perfect success; and while the other we met with perfect success; and while the other vessels suffered much in hospital contracts, and the loss of men and officers, we had no occasion for a single dose of medicine, though remaining in Havana thirty-eight days, and arriving at New York on the 15th of August, all in good health. We believe that no human being, under any circumstance, will take a fever of any description with one of your Pads on. Very respectfully yours,
SHEPHERD BLANCHARD,

Master Brig Sportsmen, of New York. MAX PROSSNER, Mate. THOS. GATLIN, Second Mate. CARL GUSTUFI, Seaman. MARTIN FISHBECK, Seaman Comanche, Iowa.

Messra. Bates & Hanley:

I have given those pads a faithful trial in two severe chronic cases, and am surprised and delighted with the results. I shall now procure them in quantities so as to be able to furnish them Yours, C. D. Manning, M. D. to any of my patients.

Messrs, Bates & Hanley:
_Inclosed find \$2 for another of those Holman

Pads. When I received the other no one thought I could live over three months, but in four weeks could work some, and I am well now.

Yours gratefully,

WM. O. Wiedling,

Westerville, Ohio. CHICAGO, March 10th, 1878. Gentlemen: Some thirty days since I was tak-en down with chills, and after having tried vari-

ous treatments to get cured, could get nothing that would effect a permanent cure until I was induced to try a Holman Pad. I am now entirely free from the disease, and feel entirely well.
Yours, J. C. Russell. Yours, Mr. J. H Hurlburt, favorably known by his con-

nection with the Chicago Board of Trade, said to a representative of THE JOURNAL:
"I was troubled a long time with fever and ague

eccompanied by a disagreeable cough. I employed the best physicians, and took vast quantities of medicine, with no good effect whatever. At last, by the advice of my medical attendant, I determined upon making an extended sea voyage, hoping I would return a well man. I immediately took steps to secure my tickets, and while thus engaged was influenced to get a Holman Liver Pad. The effect upon my system was wonderful. My cough disappeared. I have had no return of the ague, believe myself to be a well man, and

have given up my ocean trip."
In conclusion it may be stated that several conductors of the Louisville, Nashville and G. S R. R., and quite a number of commercial travelers now in the Southern States, are wearing these Pads, and as yet not one of them has had any fe-

ver, either vellow or malarial.

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