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DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth Needs no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## The "Veteran Vindicator's" Duodenary Search for Innocence and Bliss.

BY WILLIAM EMMETTE COLEMAN.

"Wisdom and Wit are little seen, But folly's at full length." —Breton.

"I have set my life upon the truth, And I will stand it, e'en though Hazard die." —Shakespeare [Modernized].

"He listens with credulity to the whispers of fancy, and pursues with eagerness the phantoms of hope; he expects that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow." —Dr. Egan. Johnson, [Slightly paraphrased].

Mr. Thomas R. Hazard claims, that, in his investigations pursued during twelve sances held by him with the presumed Philadelphia mediums, the Blisses, he has completely demonstrated that they are honest, genuine instruments in the hands of supernatural powers for the presentation to earth's inhabitants, of numerous full-form materialized spirits. But, on the other hand, every "candid and well-informed" person, Spiritualist or otherwise, carefully perusing Mr. Hazard's sixteen-column narrative of these sances, can scarcely fail to arrive at the conclusion that his writer has completely demonstrated his own woeful lack of the qualities of mind requisite for accurate and scientific investigation, and also the utterly valueless character of his protracted researches (?) into the nature of the Bliss performances.

The first thing engaging our attention in his wearisome story is, that though Mr. Hazard tells us he went to Philadelphia to "test" the Blisses, he studiously refrained from instituting any test conditions whatever; in fact, when the Blisses offered to afford him some few slight opportunities for examination of their cabinet, he, as they well knew before making the offer, very consistently refused. It is evident that what Mr. Hazard is pleased to term a test sance, is one where no restraint is placed upon the supposed medium as regards the production of fraud—one where the medium is unquestioningly permitted to prescribe all the conditions, everything requisite for the successful operation of her contrivances for deception and cozenage—and where the sitters suspiciously receive as genuine, everything presented them claiming a supermundane origin. None but the brain of a Hazard could ever think of designating such fraud-promotive circles as test sances; but, according to the Hazardite vocabulary, a test sance is one where all tests are scouted, and where jugglery and trickery are given free rein. The total lack of all test conditions at once evidences the unsatisfactory character of these famous twelve sances.

Despite the absence of all test conditions, Mr. Hazard is swift to inform us that the first sance he attended proved to him the continued genuineness of Mrs. Bliss' mediumship. This first sance and several of the following ones were held in the residence of the Blisses, the cabinet used containing within its enclosed space a spacious fireplace and two poke-holes in the chimney, in which, as Bro. Hazard naively remarks, "enough spirit garments and fixings might no doubt be stored to meet the demands of the most credulous skeptical investigators." It is well to inquire, why the Blisses, in selecting a position for the cabinet, made use of that portion of the room in which this fireplace, etc., was situated?

Two of the twelve sances were regarded by Mr. Hazard as failures. Note the conditions attending those failures! The first one (the seventh sance) occurred under circumstances which easily explain the failure. This sance was arranged by Mr. Hazard to take place in a different part of the house from that in which the former ones had been held. On attending it at night, he found that the relative positions of the cabinet and the circle were just the reverse of those previously selected by him. Doubtless the Blisses found, upon trial during the day, that it would be very difficult to produce their fraudulent phenomena with the cabinet situated as arranged by Mr. Hazard, and so changed its location accordingly. Notwithstanding the change, the phenomena were few and feeble, and the sance was soon terminated. Evidently the facilities for fraud were insufficient for the production of the "marvelous" phenomena occurring while the cabinet was in its former location. As soon as the sances were resumed in the old locality, "all went merry as a marriage bell," and "spirits" by the dozen flocked to kiss and caress the credulous ghost-seeker.

The second failure occurred at the twelfth sance, to which Mr. Hazard brought several friends, so that they might see some of the wonderful sights of which he had been a witness for eleven never-to-be-forgotten evenings. Somehow, on this evening the "spirit" machinery did not work very well. The Blisses, deeming discretion the wiser part, failed to produce the host of *conspicuous* "spirits" who had previously flitted to and from the gloomy recesses of the mysterious cabinet and the hallowed sacredness of "His Credulous Highness'" lap and lips. This sance was monopolized largely by the "familiar spirits" of the Bliss ghost-show, to the exclusion almost wholly of the relatives of the "vindicator." The conspirators knew that with Hazard alone they could pat on anybody and anything as his daughters and kinswomen but with these new visitors they deemed it policy to be

cautious in producing the personal friends of the sitters, and to be chary as regards the presentation of so many characters in their presence. With Hazard one person could appear in the same evening in the character of a dozen or more spirits, and he, poor blinded old man, would open-mouthed swallow it all at one gulp; but with these strangers it might be different they thought, so but few forms were produced, and scarcely any in the way of personal relatives. The circumstances attending the two failures attest the fraudulent character of the phenomena.

All will remember that in the former exposé of the Blisses, it was proven that the "manifestations" were produced by three or more persons acting in concert each evening. So, with these twelve sances, we continually find three (2) distinct personalities at work; and, if I mistake not, never any more. These three are Mrs. Bliss and two confederates—one certainly a woman, and the other probably a male, though it is possible the second may be a tall female. The three were prominent throughout the circuit of the duodenary sances. On various occasions three forms were seen simultaneously, though in some instances the third form may have been a mask held up to the cabinet aperture by the woman standing in the cabinet door, such as I witnessed in Philadelphia at the Holmes sances. Two females, one taller than the other, constantly made their appearance, while, to vary the monotony, a male form appears in different characters at intervals. There are strong indications that the male performer was also the impersonator of old Mother Smith, conclusive evidence of this being apparent in the tenth sance. At that sance a dozen of Hazard's female relatives are seen, while no male puts in an appearance during the evening, save at the close a young male is presented, personated by one of the two women who had been palming themselves off over and over as the daughters, etc., of their easily cajoled dupe, Old Granny Smith, however, (the third performer), "manifested" off and on during the entire evening, filling up the intervals, while the two women were changing their costumes for their successive representation of Hazard's family-groups. The two female tricksters having so many changes of attire to make, the male impostor retained the one character (Smith) the whole sance.

Although these sances were given almost exclusively for Mr. Hazard's satisfaction, he being the only visitor at a majority thereof, he yet tells us of at least thirty (30) different spirits coming to him whom he failed to recognize; who, if genuine, had all undergone the difficult task of materialization to no purpose. Still, nothing daunted, night after night came more "troops of spirits," appearing a moment, failing to be identified, and then vanishing forever. Strange to say, in scarcely a single instance was any light thrown upon the identity of these unknown spirits. Hazard, it seems, never inquired who they were; and the Blisses and their confederates did not think it prudent to volunteer too many fictitious names to Hazard, though in a few cases they did endeavor to palm off spurious names of supposititious friends upon the octogenary fraud-enhancer. Although some of the "spirits" found no difficulty in talking rubbish distinctly enough, these same forms failed to vouchsafe the smallest information as to their identity or aught in proof of their being those whom they represented themselves to be. With the foolish old man whose relatives they claimed to be, they could converse only with nods and gestures, but to Mr. Bliss they could use vocal language plainly enunciated, which fact evidences fraud quite clearly. (See "Kate Hunter's" performances in sance number ten.) Among those unrecognized by Hazard we are greeted with the ubiquitous Theodore Parker, whose *et idem*, we are told, failed to resemble his portraits. Fancy Theodore Parker emerging from a dark cabinet clothed upon with a body manufactured from emanations from the corporeal frame of that ignorant, swindling trickster, Mrs. Bliss, and for the purpose of putting money in the pockets of Jas. A. Bliss and his knavish co-workers in criminality! And such senseless trash, such mountebank exhibitions are held up for the world's admiration as evidences of the truth of Spiritualism and of our immortal life.

It is also well to note, that, in several cases of those recognized by Hazard, he informs us that he would not have identified them without assistance; that is, when the appearance of these persons gave no clue to their identification, no sooner was he informed, either by them or the male Bliss under control (?), that they were his daughters or other relatives, than he at once took it all in and recognized them instant as the parties claimed. Had they been proclaimed to be other parties than those whose identity they were assuming—had, for instance, Mary Hazard claimed to be Fanny and Fanny claimed to be Constance—the same recognition would have been extended them by the feeble-minded unwitting fraud-auxiliary with whom these conscienceless female sharpers were disporting. During these sances Hazard saw representations of some of the same "spirits" who were wont to gladden his eyes at the Bliss show prior to the Harrison-Snyder exposure; and it is a significant fact, that he found it difficult to recognize several of these re-impersonations as the same "spirits" with whom he had previously been so familiar, there being striking differences between them in feature and form. This

credulous "veteran" was so far duped, that he failed to perceive that these forms were now being personated by new confederates of Mrs. Bliss, hence his inability to recognize them. We know that the Blisses' former confederates arose longer with them, so a new collection of actors now hold high carnival in the Bliss cabinet. Those forms formerly represented by Mrs. Bliss in person, of course would be easily identified by Mr. Hazard as the same as those previously produced.

Bro. Hazard mentions as a remarkable fact, that none of the forms seen by him bore a resemblance to Mrs. Bliss, his experience having been that materializations in general resemble the medium. As Mr. Hazard's experience has been almost, if not wholly, with fraudulent form-manifestations, the resemblance between the forms and the mediums are easily accounted for. If, however, the law of genuine materialization determining the occurrence of such resemblance (as I think it does to some extent), then its absence in the Bliss phenomena is very suspicious. Why should Mrs. Bliss be an exception to the general law? The non-resemblance is easily explained, thus: The two confederates, whether appearing with their own uncovered faces or with masks, both of which no doubt were worn—would necessarily fail to resemble Mrs. Bliss; and, whenever she herself personated a spirit, she invariably wore a mask—using different masks for the various personalities represented—never venturing out with her own face uncovered, save when she came as Mrs. Bliss to be recognized as such by Hazard, at the same time that her female confederate was seen as a spirit; this simultaneous appearance of Mrs. Bliss in *propria persona* and a separate female "spirit"-form, still further increasing the bewildering perplexity of her aged "tester," already so completely bamboozled, mystified, and bedazzled as to be anxiously impatient to begin the blissful task of kalmousing in the Phoenix Hall coterie of graceless humbugs.

Upon the evening when the dozen female relatives of Hazard appeared successively, we are told of the resemblance in size and height of certain of his (so-called) daughters manifesting to him at different times during the evening; and, again, we are informed of the resemblance in dress and general make-up of certain others of his daughters likewise manifesting at different times. All this is substantial evidence of the fraud being practiced upon the unsuspecting old man; one of the female conspirators personating those daughters (?), resembling in form and the other vile impostor personating those other daughters resembling in costume, or, probably, portions of the same costume were worn alternately by both of these arch Jezebels. On a number of occasions Hazard bears witness to the very natural appearance of the forms seen, whom he says could not have been distinguished from mortals in the flesh; on one occasion he says the conditions were so perfect (?) that the forms remained undisturbed even when Bliss opened the window and conversed with one without, and in several instances he speaks of the forms once materialized remaining intact the entire evening; and, again, we have a glowing narrative of a moccasin taken from the foot of an Indian girl and given to Hazard, which proved to be a genuine earthly moccasin (not a materialized one), and which he still retains. And yet, despite all this cumulative evidence of fraud, not a suspicion of the spiritual unavailability of the phenomena appears to have ever entered the old man's brain. Poor old Hazard! he is indeed a subject for commiseration.

Among the "stock" spirits" dished up nightly for the delectation of the deluded Bliss-visitors are two claiming Oriental origin. One of these is called Zara, the Princess or the Dancing Girl, and is said to be a Turkish or Persian spirit. The costume of Zara is described by Hazard; and it is neither Turkish nor Persian, but a weak attempt on the part of the Blisses—illiterate and uninformed as they are—to represent that of a Turkish girl. No Persian or Turk ever dresses in the manner described by Hazard. Here we have a costume—theatrical fraud, and a very poor one at that. Again, how is it that this Zara is said to be at the same time a princess and a dancing girl? These two represent the two extremes of female life in the Orient; and the ignorance of the Blisses, their confederates and Hazard is evidenced by their trying to palm off a spirit as both an Eastern princess and an Al-moh or dancing girl. Moreover, how can the girl be Persian and Turkish at the same time? The Turk is an entirely different branch of the human family from the Persian; the Persians are of the Aryan or Indo-Germanic stem of the Caucasian (white) race, while the Turks are of the Turanian stem of the Mongolian (yellow) race. In this instance the ignorant Blisses have "cooked up" an ethnological fraud.

But one of the greatest of the manifold frauds emanating from this precious family is the following linguistic fraud. A favorite spirit manifesting at the Bliss sances, both before and after the exposé, is one *Liz-zie du la Rue*. The name *du la Rue* is composed of three words, *du*, *la* and *Rue*. *Du* and *Rue* are found only in the French language, while *la* is found alike in French and other Romance languages. The name then can only be intended as a French name, and cannot possibly belong to any other existing language. Now, in French such a combination as *du la* is unknown, is an impossibility, is a grammatical absurdity in

fact. *La* is the feminine form of the article *le*, and is always preceded by *de* to express the phrase, *of the*. In this form the phrase *de la Rue* is a common name in France, and is sometimes found as a personal name conjoined as in *Delarue*. *Du*, on the contrary, is equivalent to *of the*, masculine; it being a substitute for *de le*, *le* being the masculine form of *the*, but *de* (*of the*, masculine) is never used, *de* being used instead. *Du* being the masculine of *the* can not take *la* (*the* fem.) after it; as in the first place, no article is required after *du*, it itself including the article, and, secondly, as the feminine article (*la*) cannot follow the masculine *du* (*meaning street*) is a feminine noun, and so takes *de* before it; but *du* (masculine) can never be used in connection with *de*. The name *du la Rue* is consequently a conglomerated collection of grammatical absurdities and linguistic impossibilities. No spirit on earth, in heaven or in hades, ever bore the name of *du la Rue*. It was doubtless concocted in the ignorant cranium of Jas. A. Bliss, who, having but a scanty knowledge of the English language, cannot be presumed to know much of French.

Another fraud partially linguistic in its character is that of the reported appearance of the late medium, Mrs. Hardy, of Boston, who gave her name as Mary H. Hardy, when her name is Mary M. Aon, we to suppose that Mrs. Hardy has so soon forgotten her name? or is it not more likely that the person personating her supposed her name to be Mary H., and so gave it to the gaping Hazard?

(In parentheses, let me here remark that I learn, from a sixteen-page letter recently received from J. M. Roberts, that Hazard declines to speak to Roberts when he meets him. This is decidedly too bad! Come now, Thomas, Jonathan, this won't do! Kiss, and be friends again, won't you? there's good boys! Thomas, you can vindicate Jonathan, and Jonathan, you can vindicate Thomas; and, all will be smooth again. That prince of pretended mediums, J. A. Bliss, has also written me in denial of his having confessed himself an impostor. My information thereon was gathered from the public press; and I leave all to decide which it is that tells the truth.) Bliss has had the sublime impudence to write me a second time, impugning my honesty as a writer and a man. He, of all men, to accuse another of dishonesty! He, who should be ashamed to look an honest man in the face! He, whose name and that of his partner in iniquity will be handed down in the history of Spiritualism as synonyms for swindling, trick, and fraud! His unblushing cheek it must be confessed, is really refreshing. Not content with his sixteen-page indictment, Mr. J. M. Roberts has also favored me with a second twelve-page epistle, the character of which may be gathered when it is known that in it he bestows upon my humble self such endearing appellations as "moral abortion," "knave and fool," "impertinent puppy," "lying sneak," "willful liar," "the worst liar I ever encountered," "knave of the blackest dye (*sic*), and wholly unworthy of the countenance or toleration of a respectable person," etc., etc. In addition to the above pet names bestowed upon me personally, he also stigmatizes myself, and others as "supercilious (*sic*) humbugs;" and lovingly asserts that three of us—whom he terms the American triplets—are "blatant muckheads," "miserable fools," "hypocrites and babblers," "dead-beats," etc. Mr. Hazard has at least the instincts of a gentleman, but the disgusting blackguardism of Roberts is unworthy of even a Holmes or a Bliss. No wonder Hazard will not speak to him.

(The latest oracular *ipse dixit* of our octogenarian prophet, Hazard, is, that no person shall be allowed to examine a materializing cabinet before the manifestations begin; as his experience has shown him that it is highly detrimental, and often preventive of "satisfactory manifestations." No doubt this is sometimes true; a careful examination of the cabinet will at times result in disarranging the cheating trickster's plans and appliances for "fraud," and thus militate against "satisfactory manifestations." All skeptical minds, says our oracle, should be excluded from the cabinet till after the phenomena have ceased. All frauds will heartily second this motion. But hear the scientist-philosopher, Hazard! No matter how exemplary a person's life may be,—no matter how pure and good his daily conduct,—if he be suspicious of fraud, his presence in the cabinet carries with it a "spiritual stench" that overpowers all good spirits, and permeates it with "spiritual air," which enables evil spirits to control the medium; and so these Summer-land fens—through the influences derived from the emanations of the wise, good, and pure men and women in the circle—cause the medium to practice fraud and personate spirits, even being so obliging as to bring the honest medium masks, sponges, head-dresses, tarlatan, wrappers, rag-babies, and pillows, to aid their fraudulent impersonations, and also place them in concealment about the medium's person to avoid their detection at the close of the sance. Moreover, in some incomprehensible manner, these evil spirits, even after the medium is released from their control and in her own honest, normal condition of mind, cause her to carefully conceal the existence of the fraudulent garments and paraphernalia, hiding them in trunks, up chimneys, down sinks, etc., for use in future equally honest sances. How long, O Lord, how long will folly and crime, fraud and superstition, credulity and villainy, run rampant over true Spiritualism, under the leadership

of such gulls as Hazard, Roberts & Co.?) Besides the facts herein contained many other proofs of the fraudulent nature of the Hazard-Bliss sances could be advanced, but the length of this article warns me that I have already exceeded the space I can reasonably expect to be allowed in the FORNAX's crowded columns. Enough, I doubt not, has been said to sustain the allegation that the twelve sances were a series of frauds, materializations, personal, costumetheatrical, ethnological and linguistic.

## "WHAT IS THE MATTER?" That "Offensive Challenge."

Misrepresentations often impress and mislead honest readers, who do not carefully review and analyze reckless statements. For this reason it may be proper to notice the criticisms of your nameless "Inquirer," in the JOURNAL for Aug. 21st, under the above caption. For those who read carefully, and reason upon what they read, no answer is necessary. It may be observed that the challenge is not accepted. Our critic does not offer any evidence—not even his own testimony—against the claims of Brother Davis, but simply throws dust and smoke, and hides in the cloud. The very first sentence in his charge is a misrepresentation, and the second is like unto it. When and where have I called for "somebody, anybody, everybody, to come forth and say something against the peculiar claims of Mr. A. J. Davis?" There is not a line that I have ever written that justifies any such rendering. Where have I "summoned witnesses to furnish evidence that the seer ever made a mistake in his life, either in thought, word or deed?" The clear language of the challenge expressly limits the intent and purpose of the investigation to "Mr. Davis' claims in respect to his psychical experiences and autobiographies;" and "psychical experiences" are also limited—by implication—to such facts and phenomena as are susceptible of proof or refutation by human testimony and analysis, and the call was not for "somebody, anybody, everybody to come forth and say something against the peculiar claims of Mr. A. J. Davis," but those who accused him of misrepresenting his experiences, to make good their claims by fair investigation while the witnesses are with us, or forever after hold their peace; and I cannot see how this can be "offensive" save to those interested in the *post mortem* review.

Not satisfied to let an intelligent public read and apply the plain language of my letter, this critic, in *vogt*, reconstructs it in his own language, to pervert, misrepresent, and mislead; and stings it up in three propositions, thus:

1. Of all that Mr. Davis has assumed in respect to his psychical experiences—the claims he makes to the world's faith in his past and present seership, there is no error. 2. There is nothing in the whole record of his life that will not bear inspection and analysis. 3. Every statement he may have made, of whatever nature or kind, is strictly true.

As to the first, I am not aware that he makes any specific "claims to the world's faith in his past or present seership;" and I have said nothing of the reliability of his "seership." If he makes "claims upon the world's faith in his seership," what are the claims? Can Inquirer tell? When we have a definite statement of his "claims to the world's faith in his seership," it may be proper to analyze them, and if "no error" can be found in such claims, who can dispute them? His psychic experiences are on record. What he has published of his life, is ours to review and criticize, if we will. Is this record reliable? If not, shall we wait till Mr. Davis is dead and then impeach him? In the second proposition it is said, that "there is nothing in the whole record of his life that will not bear inspection and analysis." If this "record" be limited to his public career, his autobiography, all I have to say, is that I have not made any such affirmation, but simply called for the proof if those claims will not bear analysis. But his private record is not our property. We have no right to "inspect or analyze" it; and my appeal in no way implied any reference to his private record. The third proposition forces upon me specifications which were distinctly excluded in the language of my article. "Every statement he may have made, of whatever nature or kind, is strictly true." Why should our critic go out of his way to include qualifications which were especially excluded in the article he professes to represent? In the first place, I have nowhere claimed that "every statement he may have made," in any department, "is strictly true." But if not true, and critics are waiting to impeach him, is it not fair to demand their testimony while the seer is here to answer? But my challenge did not make the demand or imply any affirmation of the truthfulness of his statements, of any "nature or kind," save his "psychic experiences and autobiographies." It simply asks if any "claim made by Mr. Davis in respect to his psychic experiences and autobiographies, will not bear analysis," that it be met and exposed now, if ever. What is there so "unseemly" in this?

What does Mr. Davis claim? "Infallibility?" Does he claim that "every statement

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THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.
CONTINUED.

Oh, woman! hear this voice—and heed it well—coming from those who know: Men are keeping you from the ballot in order to still hold you down under that servile dependence by which they can the more easily reduce you to become the prey of their passions. Look at your Capital! Sensualism runs riot with virtue there. Shameless vice confronts the statutes of popular sovereignty, and shuts women from all its places of elevated trust and power; the more readily to make you victims of its bestiality and its crime! A half-hearted-half-souled society lures you with false glitter, clothes you with tinsel trumpery, gets on its knees at your feet, appeals to your vanity—an appeal which few can withstand—and then, having shut you out from all avenues of redress, casts you off into the lower dens of vice, walks forth again to feed itself on fresh victims.

There is but one method of salvation from all these wretched fruits of a one-sided male civilization, and that is, the extension of the franchise to women. Not one woman in a hundred chooses infamy instead of virtue; but want, want, want, with its eternal throats drives them into it. The remedy is obvious—to be independent of the purses of men. And this is impossible until the factory girl, the seamstress, and the washer-woman can vote beside her employer. When great corporations, employing thousands of women in work, know that each girl's hand that can guide a loom, can also cast a ballot, woman's labor will command equal pay for equal work with that of man, and not all then. When women can command as good wages for as good work as men, then she may become as independent in the shaping of her destiny as men are. And then she will not choose promiscuous infamy in place of holy wedlock. Her financial independence alone will banish prostitution, or nearly so, from all our cities. Women can never rise till they become independent; they can never become independent till they can command equal wages with men for the same work; they can never obtain equal wages until they can hold the ballot over the gateways and avenues to wealth, place, and positions of responsibility, of honor and of eminence. In all nations, through all ages, every class which has been deprived of political power and sovereignty, has been proportionably depressed and down-trodden.

All history proves that each person's sovereignty is safest in his own hands. We cannot trust irresponsible power to any class of human beings over another class. The temptations to the perversions of irresponsible power reside in our very selfishness, and in all around us. Nor can a moral being delegate such power over himself to his fellow beings. And the ballot is the sign of the people's sovereignty, the security for the people's republic, and the only protection for republican citizenship in the nation.

And to insure a pure and complete republic, free from faction, from great inequalities of power and of privilege, opening all possible statements to the whole mass of the people, without distinctions of race or sex, is the great task assigned by the Divine Providence of History to the American nation. All other means but that of pure and complete popular sovereignty have been tried and have failed. Why not try, thoroughly, a complete People's Sovereignty for once? If the ballot is good for one class it is good for all classes; if it be good for one sex it is good for both sexes; if it be good for white men, why is it not good for black men? And, beside, all ideas have their logic; and when a nation is true to the ideas, to those eternal principles on which its institutions all rest, it has peace, security, and prosperity. When a nation is false to its principles, assuming those principles to be true, then come wars, revolutions and rebellions, and all the terrible unrest which injustice engenders. It was the anomalies of slavery in one section, and the denial of political sovereignty to one half of the whole people in all the States, plus one whole race, which plunged us into this terrible rebellion. The best blood of America, and tens of thousands of widows and orphans, and great taxation, and ruined cities and towns, is part price for our denial of the sovereignty of a portion of our people.

All history shows that just in proportion as any nation opens avenues to wealth, to knowledge and to power, to all classes of its citizens, it becomes prosperous, active, progressive and triumphant. It is not the function of governments to suppress the natural passions and energies; and to deny to them a career, but on the contrary to open pathways through which all the life of the people can expand in every direction, and enter into every legitimate pursuit. It should open all possible avenues to human activity; it should stimulate all lofty ambitions for wealth, fame, eminence and knowledge; it should be able to put out its protecting hand and lead up the poorest son and daughter of the Republic to places of usefulness, of trust, or of honor; it should open a career to all classes of its citizens—or at least it should close no door against a career to any, even the humblest.

In a Republic, like ours, the ballot is the golden key which opens all doors to all pursuits. It is the only key to all American possibilities. The ballot alone will enable all our social forces to advance together, and this equality, and freedom to harmoniously advancing together, is the one security for the triumph of the great Republican experiment.

(To be continued.)

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The Work in England.

It is wonderful to observe how purely commercial movements come in time to subserve spiritual purposes. In many places we have visited it would have been impossible for us to have obtained a hearing on Spiritualism, had it not been for the existence of co-operative halls which were granted to Spiritualists when all other doors were shut. These working men, putting their small subscriptions together and thus erecting these halls, have done a great work for themselves and for society. The next thing for them to do is to put their efforts together to build up a grand Progressive Literature, which will not only instruct themselves, but serve as a national light-house to inform the people generally. It is to this end that we have been impressed to open the £1,000 Fund, and induce every Spiritualist to gather round him a little band of spiritual students who will systematically "co-operate" to bring out books that the world at present does not appreciate, and, at the same time, give these books a free circulation all around them. Let us work together in faith and trust, and we will rejoice at our united success.—Medium and Daybreak.

These Spiritualists could not do a better thing for their attempted demonstration of immortality, than to concentrate attention on Christ and Paul and make it sure to all the world that these men, on the one hand, lived two thousand years ago, and, on the other, are alive now. Two examples so conspicuous and extended would be worth more than all the other manifestations of the senses. If two men be proved to have lived through two thousand years, it will not be difficult to believe that any number of men may live through indefinite ages. In this view of the possible argument for immortality we may discover the great importance of building up solid historical proof of the ancient existence of Paul, of the authenticity of his epistles, and through them, of the resurrection of Christ; because these facts constitute in part at least the substratum on which the further end of the demonstration rests.—American Socialist.

SPEAKING MEDIUMS.

NO. IV.

BY C. G. POOLE.

[From the Banner of Light.]

The assertive interrogations of your various correspondents, aimed at my articles, fail to throw a ray of light upon their vital points. Why?

Mrs. Richmond asserted in her lecture: "That Nature's Divine Revelations and the five volumes of the Gt. Harmonia were under the direct inspiration of spiritual beings."

Second: "That the foundation of the Harmonical Philosophy is from this side and not from the spiritual side of the universe. The basis is made the physical life; the physical facts of life are made its starting point." Third: That, "the basis of the theory being the material life of man as the epitome of the material creation, the organic functions of man are necessarily the real producers of his spirit."

In the issue of the Banner of Light of July 16th, Mr. Abbot Walker asks:

Now, by quotations from the books of Mr. Davis these allegations have been proved to be destitute of fact and truth. In doing this, I have neither said or assumed that the writings of the Seer were infallible. The right of any one to criticize these books has not been, and is not, questioned.

Further, I believe all thinking persons will agree with Mr. Davis when he says in writing to Mrs. R. of her lecture: "You develop points, make discriminations, and suggest vital criticisms which may, and I earnestly pray will, lead to more real culture and life."

It is misrepresentations, ignorance of facts, and the wrong conclusions contained in her lecture ("vital criticism") which impel me to write in behalf of justice and truth.

"Does not Spiritualism give us a philosophy as well as facts? Do not the central teachings of Spiritualism accord with the essence of the Harmonical Philosophy?"

From my stand-point, I reply affirmatively to each of those questions. But our lecturers and writers give us as Spiritualism many things that are neither philosophy or facts. In the lecture under consideration, Mrs. Richmond certainly entertains the opinion that "the central teachings of Spiritualism" do not "accord with the essence of the Harmonical Philosophy," in what to her is a very important particular.

That there may be no misunderstanding let me quote from that lecture her exact language:

"When the full history of this philosophy as the precursor of the sun of Spiritualism shall be known, it will be found that the various degrees under which Spiritualism has appeared in the world are three in number, of which the manifestations physically and phenomenally are one portion—the body, of which the Harmonical Philosophy as the beginning, and the writings of the most prominent teachers of Spiritualism as the fulfillment, are the brain, and of which the underlying spiritual power, the principle of man's spiritual existence, the recognition of the central spirit of the universe, and angels and men as auxiliary souls, form the very soul."

"The statement of a theory however perfect, the expression of a system of philosophy however sublime, will not take the place of worship in the human mind; there is a craving which only the spirit can answer. This is the only lack that is frequently not missing in Mr. Davis's works but is missing in his system of philosophy—is everywhere manifest in the inspiration of the work, in the accompanying power, in the spiritual principle, but is only left out of the structure. This religious element manifest in Christ, revealed in lesser degrees in all grades of worshipers, manifest to-day in whatever constitutes the spirit of worship in the church, is not to be wiped out with a stroke of the pen or with any system of material philosophy whatever. It is not to be wiped out even with a statement intellectually of man's spiritual existence after death. You can not worship your friends, even though they have gone from you into the spiritual world. They do not alone feed the fountains of your spirit, any more than father and mother, husband and wife feed the fountains wholly here. Behind and underneath this, supplementing it with a continued spiritual outpouring and radiance of a spiritual sunlight, must be the Central Sun of Religion. Let it be as plain as you please, let it be clothed in whatsoever form of external expression that is simplest, let it be shining through the human life, but it is not made of the food that you eat, it is not fashioned of the habitation in which you live, it is not composed of the structure of nerves and muscles and arteries and veins that make up your human body; it is a spirit or it is nothing. And this is the religion of Spiritualism."

"We will have the Harmonical Philosophy. It is shaped as one of the corner-stones in the temporal edifice representing the spiritual world. It may be, perhaps, the greater bulk of the external edifice, but it is not the inhabitant, it is not the soul, it is not the life."

The main purpose of the revelations of the Harmonical Philosophy, is to aid in the elevation of every human being "from all grades of worshipers," into a comprehension of, and into "an unselfish divine love of immutable Principles." Its direct tendency is to place every human soul, through its own self-centered consciousness and aspiration, in harmony with God, Nature and Humanity. It inculcates the grand truth that the selfish, soul-degrading relations of master and slave—Lord and vassal—object and worshiper, do not ultimately in producing among mankind spiritual harmony and Divine Love.

The origin of worship clearly indicates who should be worshipers. The demigurgic and anthropomorphic gods of the ethnical and christian religions demand worship from their votaries. This word and its spirit of manifestation are the outgrowth of abject fear and fawning sycophancy, combined. It was vitiated by consecrated fires and nourished at sacrificial Altars. Holy books, crosses, relics, statues and pictures, labeled sacred, are its symbols. It institutes systems of caste and saints. It is the acolyth of Priests and clergymen in perpetuating a partial, a selfish and purely external religion. It fosters ignorance and servility, that it may incessantly revel in the pomp and circumstance of exclusiveness in its own gorgeous Palaces.

I rejoice with exceeding great joy, that the idolatry signifying word, worship, with its servile requirements, finds no place in the vocabulary or spirit of the Harmonical Philosophy. "It is missing" indeed! Churches and their adherents have the sole prescriptive right "to worship," as well as to the use of a multitude of cant and unmeaning pious phrases. The self-respecting, self-relying and Deity loving, individualized soul, will not infringe upon the rights of others by appropriating this "worship."

Can any one conceive what Mrs. R. means by a "spiritual sunlight," "the central Sun of religion," and the "religion of Spiritualism," other than Mr. Davis has repeatedly reported and defined "in his system of philosophy"? His latest utterances in that direction can be found in "Views of our Heavenly Home." The 4th and 5th chapters are magnificently eloquent with "spiritual sunlight" of the "Central Spiritual Sun."

It is thus written: "THE CENTRAL SUN! These three words are easily written and spoken. But what inconceivably vast universes, what unfathomably deep foundations, what perfections of unchangeable principles, exist in that Central Sun! It is no idle use of language to affirm that this radiant Central Sun of the Universe is boundlessly vaster and infinitely richer in Divine perfections than the highest angel intelligence can ever hope to comprehend. . . . A luminiferous ether floods infinite space. It is within and without all things. Shall we call this pure life-ether the wine of God? It fills all things; it is the fire of atoms; the force of stars; the purifying presence in all mineral structures; the links in the life of plants; the power which circulates the blood in animals; the bridge by which man materially is connected to man spiritually—what name. I ask you, shall we give this shining, fiery, purifying, conjugating essence of the Universe? Among the stars it is an astral-emanation; among the suns it is a solar-emanation; over each Summer-land it is the absolute 'Lord of Heaven'; in each human heart it is inseparable from affection, and in each head it is allied to intelligence; what shall we call it? Until a better term is given, we will name this Omnipresent luminiferous ether, the Spirit of God."

will name this Omnipresent luminiferous ether, the Spirit of God."

What else in all the realms of infinitude than "the spirit of God," can be the "inhabitant," "the soul" and "the life" of Mrs. Richmond's "Central Sun of Religion"?

The significance of her above quoted criticism is, that she aims at fossilizing the human race in some kind of worship and that there is nothing in the Harmonical Philosophy to aid in the work. On the contrary that philosophy teaches that all manner of worship and all formalities in the expressions of cherished religious sentiments should be superseded by a divine love immutable Principles, resulting in spiritual harmony, "whereby it will be easy to do each day the good that should be done." Is not that the religion of Spiritualism? Is it not adequate to the needs and requirements of every intelligent, loving, and wisdom endowed human being?

"The central teachings of Spiritualism" according to Mr. Peebles, concerning the locality of the spirit home do not "accord with the essence of the Harmonical Philosophy." In the Banner of Light of July 6th, he says: "The Spirit-world, be it remembered, is here, there, everywhere, for spirit fills the boundless immensity of existence. And spirits, as conscious intelligences, are not far away on some imaginary zone, or drifting about in the astral spaces of infinity; but they are here around and about us, though invisible to those not gifted with open vision. Millions of spirits, because of perverted desires and clinging attractions for earthly things, are adaptively and mentally held within the atmosphere of our earth. And so this world, sympathetically considered, is for the time being their spirit home."

But the central teachings of Mrs. Richmond on this subject accord with those of the learned Traveler. "Spirit Owen" is lately reported as saying through her: "It is an error to suppose that distinct localities are necessary to spiritual existence. In the highest spiritual state he has entered, he says he seems to be removed from earthly things and earthly communion, and does not realize the distance that separates him from them; yet in an instant, if he so desires, he can be back to earth again, or back to the friends he wishes to communicate with. Space is annihilated, and time is not. It is just as easy for a spirit to traverse a million miles as one—for nothing is known of either. The knowledge of spirits qualifies their powers. Some reside near the earth, move slowly near its surface, hover about the places with which they were familiar, and without appearing to comprehend that they have the power to pass more rapidly from place to place."

And thus I record these apostles of Spiritualism as reviving and applying the exploded geocentric doctrine of Ptolemy to spirit-existence and habitation, and in fact constituting our Earth the centre of the inner or spiritual world. Have we not here the man-made myths, theologies and religions of earth spiritualized? Are those speculations commensurate with the incomprehensible grandeur of the Universe as it is gradually disclosing in the light of the nineteenth century?

What a limited conception for an eternal existence in comparison with the grand Summer Land, which belies the incomprehensible Universe, thus affording a spirit home for the inhabitants of the Earths of immensity!! Reader, which is the Ptolemaic system?

Opposed to such teachings as those above quoted, are the unerring indications of physical astronomy, with the deductions therefrom by analogical and correspondent reasoning, as well as the principles of the Harmonical Philosophy.

Science, philosophy and reason must stand aghast at the startling statement, that in spirit life, "space is annihilated and time is not"—"for nothing is known of either."

I maintain that "the perfected and remarkable power of independent clairvoyance" which enabled Mr. Davis in March 1846 to discern and announce the existence of the eighth planet of our solar system, several months before its discovery by Le Verrier, has likewise discerned and described the Summer Land—that from the "nature of things," his descriptions thereof harmonize with reason and intuition, and that it is not "some imaginary zone."

And I further insist that a cautious, unselfish and continual exercise of perfected clairvoyance for thirty-five years, inspired by a divine love of immutable principles and protected by an unflinching character for probity, industry and truth, qualify its possessor to testify concerning spiritual science, as an expert.

Inasmuch as our highest courts of justice receive the evidence of experts, often as the best and highest that can be given in the case, it is submitted that such courts are not "worshipers," or in "a position allied to the assertive authority that characterizes Roman Catholicism."

Yes, Bro. Peebles strikes an attitude of skepticism and surprise and exclaims, "Well, well! this is more than the Swedenborgians claim for Swedenborg." "I thank thee, Pilgrim, for teaching me that word." By it I am reminded to republish the testimony of a leading Swedenborgian, which sustains my position that Mr. Davis is to be regarded as an expert in clairvoyance, and that he can "actually see and comprehend the causes of all effects."

At the time of the delivery of the lectures which constitute Nature's Divine Revelations, Rev. Geo. Bush was professor of Hebrew and Oriental literature in the University of New York. He was a ripe scholar, of rare and varied attainments; was sagacious and truth-loving and had great spiritual discernment. His reputation for veracity was unswerving and unquestioned. He was present during the delivery of many of these lectures and became deeply interested in the phenomenon of spiritual illumination.

In a letter published in the New York Tribune under date of November 15th, 1846, concerning Mr. Davis, the Prof. said:

"Indeed, I am satisfied that, were his mind directed to it, he could solve any problem in any science."

In a letter dated August 15th, 1847, in same journal he writes:

"Young Davis has correctly analyzed and characterized a book which he had never read, nor heard of." The book alluded to was one of Swedenborg's scientific works entitled, "The Economy of the Animal Kingdom," in 2 vols.

In 1847, Prof. Bush published a work entitled, "The Relations of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg." The object and general tenor of this book are to advance and inculcate Swedenborgianism. In the Preface the Prof. says:

"In relation to the extraordinary case of A. J. Davis, I have indeed been compelled to view its phenomena in a higher light than that pertaining to any other sample of the clairvoyant power. It will be seen at once to be a case altogether unique and unprecedented."

The following choice excerpts relating to "perfected clairvoyance" are from this book of Prof. Bush. On page 169, he says:

"And what is remarkable, although I had my manuscript with me, from which I wished to prepare certain queries relative to the correctness of my interpretation, I found I had no need to refer to it, as he was evidently, from his replies, cognizant of its entire scope from beginning to end, though all the time closely bandaged and unable to read a word by the outward eye. This will appear incredible, but it is strictly true. I had no occasion to refer to a single sentence in my papers, for it was evident that he was in possession of the whole, though he had not seen a line of what I had written, nor had previously known of the fact of my writing at all."

On page 161:

"I can also testify that having been occasionally present at some of these lectures, I have heard him quote words and phrases with the utmost accuracy; from the ancient languages, of none of which has he the least knowledge in his normal condition. He has also quoted in English long extracts from the Sanscrit, the substance of which I have been able to verify from a French translation of the Vedas."

"These lectures are certainly very extraordinary, for the ground they occupy, touching all the great themes of human knowledge, and for the soundness of the conclusions on subjects of which he was previously ignorant. In ordinary circumstances it would be impossible for such topics to be treated, even as ably as he has treated them, without a wide range of reference to

books. In this case I am positive he has consulted no books whatever."

On page 168: "In this state I do not perceive that there is any definable limitation to his power of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well nigh boundless."

And on page 203:

"I can most solemnly affirm, that I have heard him correctly quote the Hebrew language in his Lectures, and display a knowledge of Geology which would have been astonishing in a person of his age, even if he had devoted years to the study. Yet to neither of these departments has he ever devoted a day's application in his life. I can, moreover, testify that in these Lectures he has discussed, with the most signal ability, the profoundest questions of Historical and Biblical Archaeology, of Mythology, of the Origin and Affinities of Language, of the Progress of civilization among the different nations of the globe, besides an immense variety of related topics, on all which, though the style is somewhat scholarly, the results announced would do honor to any scholar of the age, even if in reaching them he had the advantage of access to all the libraries in Christendom. Indeed, if he has acquired all the information he gives forth in these Lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no prodigy of intellect of which the world has ever heard, would be for a moment to be compared with him. Yet not a single volume on any of these subjects, if a page of a volume, has he ever read, nor, however intimate his friends may be with him, will one of them testify that during the last two years he has ever seen a book of science or history or literature in his hand. His daily life and habits are open to inspection, and if any one is prepared to gain-say in any point the statement now made, I pledge myself to make a recantation as public as I now make the statement. I would ask then if this array of facts do not prefer an imperative claim to consideration?"

Immediately following the publication of Nature's Divine Revelations, there were extended and favorable notices of this wonderful production of "perfected clairvoyance," or the Superior Condition, by the principal periodicals of this country and of England. Among those who gave admiring testimony to its remarkable origin and contents, were Parke Goodwin, the learned historian and editor, and George Ripley, both of this city. The latter whose invaluable work in the New York Tribune has given dignity to its columns for thirty years, will be recognized as the masterly editor of the American Cyclopaedia and the foremost literary critic of this country.

I have recently heard Mr. Ripley express his unqualified admiration for the "perfected clairvoyance" of Mr. Davis, his life and writings.

My scholarly friend, Mr. J. B. Loomis, a thorough student of science and the Harmonical Philosophy, has recently published an able review of the "Views of our Heavenly Home," from which I make the following extract as cumulative testimony relating to "perfected clairvoyance."

"It is well known that his method of investigating a subject is entirely unlike that practiced by scientific men. It is especially peculiar, and as a phase of mind it demands the attention of all students of mental philosophy. It is as much a matter of impersonal justice that we respect the exercise of this highest and most wonderful faculty of the mind as it is that we respect the more ordinary step by step process of reasoning. For it anticipates discovery, corroborates ascertained scientific truth, and it would subserve research in every domain in nature were its claims appreciated and duly employed. But the higher phase of clairvoyance is not yet accepted, not yet recognized by scientific men, nor will it be so long as they look upon it as a show, as a curiosity, as an amusement, and not as a mental process inherent in man. And so long as they try to coerce it into external methods and commercial uses just so long will it evade their acquaintance. They have found it to be an uncompromising faculty and found also that they cannot bring it into subjection nor manipulate its powers successfully to meet them on their own ground. Hence they reject it as unreliable."

A quarter of a century ago, this specialty of Mr. Davis in the use of this faculty of the mind—which he claims is common to all men, but still rarely unfolded in this life—was the subject of discussion in every journal, and in almost every civilized country on the globe. Since a great part of the then existing generation has passed away, and two events obliterate the past, his faculty of clairvoyance, with its wonderful exercise and revelations, seems to have been forgotten to a great extent, as all things are apt to be forgotten by ever-changing, ever-passing people, the mass of whom are not readers nor students. But the really investigating mind can find relating to it still on record, and if he be one who leaves no stone unturned in his research, will find a physiological mine that will richly repay the toil of careful study.

The mathematician who has been accustomed to daily exercise of his special talent, the musician or artist who has been constant in the devotion and study of his art, ultimately attains a wonderful degree of perfection, skill and rapidity of execution. It is so with the author to whom reference is made. Clairvoyance has been no easy-going, indolent, amusing or trifling matter with him, but the perfect exercise of this faculty is the result, after its first opening, of earnest, constant, systematic labor. He has been as devoted, and as hard a worker in this department of mind, as ever Humboldt, Beethoven, LeVerrier, or Raphael were in their special labors. It has never been a haphazard thing with him; but his present attainment has been the result of careful, studious, and persevering labor, not only for its perfect development, but for its true and legitimate use. No student in mathematics has ever labored more faithfully or perseveringly in his realm of research than this author has in the realm of mind for which he is noted. And this labor of half a century may well claim the attention of thinking minds and of the scientific world, as the labor of other students commands it in other departments of research and inquiry.

No doubt "it is little curious how he ascertains with so much accuracy" about matters in the other life, especially when we lose sight of the vast and varied interior experience he has had. This has been literally encyclopaedic. The public would be surprised—amazed—did it not know how persistently and with what tireless perseverance and skill he verifies new facts which he has ascertained, traces causes to their ultimate or the reverse before he puts them on record. The objection which many people—and among them scientific men as well—have to some things he has stated is, that he investigates by a mental process, unacknowledged by accepted authority; but by virtue of this process he has really penetrated into the hidden or interior realms of nature and mind vastly further than they have done by any, or all, of the external means. His statement of truth and pure law appears to be incomprehensible or impossible. Notwithstanding this prevailing tendency of the general mind to disregard the claims of the Harmonical Philosophy, the convictions of our author move him, as they move the astronomer, to relate what he has actually seen by the telescope of clairvoyance, and by virtue of this specialty we should accord him a full and candid hearing. It will be seen on investigation that many of these statements made thirty years ago have been only recently verified by advanced scientific research."

This array of direct evidence abundantly sustains the statement which excited surprise and skepticism. It was made, however, from my own twenty-five-years' familiar acquaintance with Mr. Davis, his habits of life, methods of investigation and writing—I therefore reiterate that:

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

Confucius says, they who know the truth are not equal to those who love it; and those who love it are still below those who find delight in the practice of it.

I Would not Be a Boy Again.

In my earlier years I often listened with much pleasure to the old song, "I wish I were a boy again," and as I am now aware, not on account of the sentiments which it contained, but rather for its musical harmonies, for I was constantly longing to become a man, nor have I since then seen the time when I would willingly be a day younger.

Recently I heard the old song again, when its recitation gave rise to the following thoughts. I do not know that they represent the feelings of others, but they do most emphatically express my own.

enough before the sciences furnished valuable material for study, but its day is past. It has long been felt, and the feeling has been constantly growing, that the education of the present was not for to-day but yesterday, and that a great wrong was being inflicted by cramming the student with the rubbish of a past age, when such vital knowledge remained untaught.

The author, in his enthusiasm for "Race Education," places too much trust in the power of government, for government itself is only the concrete expression of individuals, and reform and education must begin with them before expressed in the laws of the State. He also stops short of the grand result, when he says the object of all efforts is the production of noble men and women; for there is something beyond this perfection, a higher fruition as immortal beings.

ON THE ROAD, or the spiritual Investigator; a complete compendium of the Science of Religion, Ethics, and various methods of Investigating Spirituality. By Emma Hardinge-Britten. George Robertson, Melbourne, Sidney and Adelaide. 1878. Paper. Pp. 62.

BOOK REVIEWS.

DETERIORATION AND RACE EDUCATION. With Practical Application to the Condition of the People and Industry. Motto: The sacredness of human life increases with civilization. By Samuel Royce. Pp. 555. 12mo. \$2.50. Boston: Lee & Shephard, publishers. New York: Charles T. Dillingham. 1878.

This is really a good book, one which the reviewer gladly takes up amid the monotony of his task of wading through the unending trash which flows from the press, for a good book does not greet him every day. The author knows what he is writing about, and speaks directly to the point just what he means. He has prepared himself for his arduous task, and with astonishing erudition, considers every question that arises in the discussion of the main problem.

The education advocated is broad and universal, and develops the physical energies in harmony with the moral and mental. Truly does he say: "We must organize schools which will make poor-houses, penitentiaries, insane asylums, and the like institutions, unnecessary. A school which cannot do this has no right to exist, and it will most assuredly fail to bring about such a consummation, if it does not strive for it directly, studiously and intelligently. Or has education no higher aim than geography and grammar, and does it take no interest in the weal and woe of man, and in the calamities and misfortunes of life which develop from habits contracted in early childhood? Race education must lay a new and deep foundation in the heart, head and hands of the people. It must discard shams and illusions, restrain our selfishness, and set us to work for one another. It must stop our crime-creating society in its work of scattering broadcast the seeds of death and destruction, of raising one crop after another of a million defectives, and of undermining the health of all, as none can be well in an atmosphere which breeds such distemper."

AMERICAN COMMUNITIES: Brief sketches of Economy, Zoar, Bethel, Aurora, Amana, Icarus, The Shakers, Oneida, Wallingford, and the Brotherhood of the New Life. By William Alfred Hyde. 1878. Price, pamphlet, 60 cents; bound \$1.

The Popular Science Monthly Supplement. (D. Appleton & Co. New York City.) Contents: Africa and the Africans, by a Negro (Rev. Edward W. Blyden); Hellas and Civilization, by Prof. Grant Allen; Results of the English Arctic Expedition of 1875-76; A New Crater in the Moon, by Richard A. Proctor; Alcoholic Brain Disorders, by Robert Lawson, M.B.; Primitive Property and Modern Socialism; Malay Life in the Philippines, by W. G. Palgrave; Feelings and Energy; Alternate Affections of Matter, by W. S. Duncun; Mischievous Philanthropy; A Review of "The Epoch of the Mammoth," by W. Boyd Dawkins; Curious Animal Avarices; A Criticism of "The New Paul and Virginia," Snake Incubation.

The International Review. (A. S. Barnes & Co., New York.) Contents: The Cry of Labor—What Answer? by President Chadbourne of Williams College; Only the Shadow of a Gourd, by Alan Brodick, M.A.; Ex-Premier Gladstone, by an American; European Politics from the French standpoint, by E. de Pressensé, Député; An Epicurean, for Queen Mercedes, by Joel Benton; Russia, by Karl Blind; Pilgrim Caravans in the East, by Selah Merrill; The Centenary of Rousseau, by Rev. S. Osgood, D. D.; Recent Changes in American State Constitutions, by Wilmot L. Warren; Mr. Stanley as an Explorer, by General F. F. Miller; The Spelling of Shakespeare's Name, by Edward S. Van Winkle; Contemporary Literature.

The Atlantic Monthly. (Houghton, Osgood & Co. Boston and New York.) Contents: The Vision of Eckhard; The Europeans; Recompense; American Finances from 1780 to 1835; Some French Novels; A House of Entertainment; Joan Melish; Additional Accompaniments to Beethoven's and Handel's Scores; Count Shouvaloff; The Silent Melody; Primitive Communism; Americanisms; Pope's Virginia Campaign; and Porter Part in it; August Sailing; The Contributor's Club; Recent Literature.

Items of Interest—Genus of Wit and Wisdom.

The prayer of the Norman might suit the spirit of our own time. It was, "Kind Heaven, I do not ask for wealth; only to be placed within arms' length of some man who has it."

It is asserted by a Philadelphian that he died "worn out by too severe mental effort in the study how to live without work."

QUESTION for a debating society: "If a man has a tiger by the tail, which would be the best for his personal safety—to hold on or to let go?"

It is a pleasant thing to see roses and lilies glowing upon a young lady's cheek, but a bad sign to see a man's face break out in blossoms.

WISE men make more opportunities than they find.

You don't know what a plague has fallen on the practitioners of theology? I will tell you then. It is Spiritualism. While some are crying out against it as a delusion of the Devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of.

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JNO. C. BUNDY, Editor
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CHICAGO, ILL., SEPTEMBER 21, 1878.

A Training School for Mediums.

"What," says one, "are not all mediums already in a training school—the school of spirits? Would you take them out of the hands of their spirit controls and attempt to set up a school where they will be governed by mortal teachers?"

We answer, all permanent development is of steady growth; real spiritual growth is slow. A sudden flood-tide causing a stream to swell beyond its banks and overflow the surrounding country, furnishes no evidence that the real channel has become thus extended.

It merely demonstrates that the individual under certain conditions possesses mediumistic powers, but furnishes no proof of general reliability. On the contrary it is well known that when first influenced, mediums are often thrown into a state of marvellous excitement, their credulity raised to the highest pitch, in which they are sometimes made the victims of the wildest vagaries imaginable, and in the gush of their credulity will tell you of the most wonderful promises they have received from the spirits—that they are to become the most renowned among men and mediums, and to do a greater work than any human being has ever before accomplished.

The principles upon which we would base the necessity for a training school for mediums are:
First—The necessity of culture in all departments of life to insure success.

Second—That the known laws relating to the subject may be understandingly applied, to produce the best results from the highest development of which the medium is capable.

Third—That the unknown laws or powers pertaining to spirit control, may be better observed, more carefully analyzed and so thoroughly investigated, as to place them within the realm of the knowable and known.

The first stage of development is what has been denominated as Mesmerism—by Dr. Dodd, psychology—by Dr. Fahnestock, stambolence. It is the surrender of, or placing, one's mind subject to the will and control of some other mind by which we think their thoughts, obey their will and do their bidding. It is the stage of excitement, of instability—of unreliability; and is often marked by the most astonishing credulity and want of adaptation to anything practical in the realities of life.

To surround an individual in this condition with educated and harmonious influences, to place them under the guidance of those competent to instruct and educate them in the subtle laws of mesmerism and spirit control, and induct them into the temple of the inner mysteries of being, through which the medial powers, strengthened and purified, rise above the low and unprogressed influences of either the mundane or super-mundane spheres.

To leave the development of mediums entirely to their spirit controls, is we believe in nine cases out of ten subjecting them to the untoward influences of their own ignor-

ance and of unfavorable surroundings, and not unfrequently proves the destruction of nearly all real growth and usefulness.

In a properly organized and well conducted training school, all these evils would be avoided. The vagaries of imagination—statuvalent, psychological or impressional—would be removed and the mind led by easy steps to calmly contemplate the divine laws of being, gain a knowledge of the powers and capabilities of the spirit, and rising still more and lifting upward its grander thoughts, soar into the higher realms of spirit existence and draw from the pure fountains of inspiration the living waters of supernal truth.

This can only be accomplished, in the majority of instances, through the combined wisdom, influence and instruction of such noble personages as command at once the confidence, respect and admiration of the purest and wisest intelligences of the mundane and supermundane spheres; such as are competent to instruct in the known absolute sciences, including the science of the soul.

To secure the talent and energies of persons thus qualified for the work there must needs be some effort made by the friends of the cause—the mediums and those interested in aiding them. Pure spirituality needs aid from no ulterior source; it is self-sustaining from its own inherent powers of virtue, goodness and excellence. But in order that Spirituality may develop into Spirituality, that mankind may readily grow into the truth, it is necessary that mediums shall be developed in purity, knowledge and wisdom, and be prepared to act in harmony with the higher planes of spiritual unfolding in the angel world.

In order to call those to the front who are prepared for the work, there must necessarily be an effort put forth on the part of those to be most benefited by the work. This necessitates action on the part of all Spiritualists and investigators in aid of worthy mediums; and this action will bring a double blessing, not only blessing the medium who reaps the benefit of the combined wisdom of the teachers in the physical, co-operating with the united efforts of the angel spheres, but through the mediums thus assisted, thus strengthened, qualified and prepared, instructing, elevating and spiritualizing all who take part and interest in the work.

There are thousands of wealthy Spiritualists, who could endow such an institution with abundant means to secure its success, and there is no one channel through which so much good can be accomplished as in the education and development of mediums to a thorough comprehension of the laws of mesmerism, psychology and spirit control, whereby they become able to direct these influences so as to produce the very best results. The people of earth, even those who are mediums are not always to be led without knowing whether they are going. They, too, are spirits, and, although encased in the physical, have minds capable of acting and developing thought which should entitle them to a respectful hearing from spirits who have laid aside the mortal form. When the medium understands the law of spirit control, and how to control and direct his own powers of thought and medial powers in harmony with the highest attainable culture and development, which constitute real soul growth, then the era of progress will have been fully inaugurated. And this era can be hastened and its advent inaugurated by such a school as we have referred to.

We throw out these suggestions hoping they will find lodgment in the minds of our readers and will be duly weighed and considered.

May we not hope that in due time those who have the means to spare in aid of this work will say just how this matter strikes their minds, and what they are willing to do in aid of this enterprise in which man and angels can join in the work of benefiting and elevating humanity.

This proposition offers to our wealthy friends a golden opportunity which if improved will aid vastly in the rapid elevation of the race, who will bear aloft to higher honors and to grander opportunities their generous benefactors who have of their abundance aided them in their efforts to rise into more favorable conditions, and thus all will be benefited.

We have no scheme matured, neither do we wish to have any active part in the control of such an institution if ever it should be started. But we shall with pleasure lend the columns of the JOURNAL to the discussion of the subject and will further the enterprise in every way possible whenever it shall assume definite shape.

Those Interlinked Rings.

We learn from the London Spiritualist of the 30th ult., that suspicious marks being found on the wooden ring, it was immersed in water, when it soon separated, showing where it had been glued together. This fact destroys all the value of the phenomenon and strongly indicates imposture, says the Spiritualist, though it does not conclusively prove fraud, as it appears that about one in twelve of all wooden curtain rings sold, have been broken in turning and then glued together, and it is barely possible this may have been an imperfect ring to begin with.

Dr. J. Lathrop, of Detroit, and Mr. France Chandler, of New Orleans, are expert anglers. Last week they visited northern Michigan and succeeded in killing a fine lot of the much prized grayling, and best of all they kindly sent a portion of their catch to this office, for which we return thanks.

The Extent of Mediumship.

In childhood it is a well known fact that the mind is weak and illy adapted to comprehend the intricate problems that have received the careful attention of the chemist, the astronomer, the mathematician, and the philosopher. Unaccustomed to science, art and the varied phenomena of the natural world, the young very rarely form correct conclusions of what they observe. Their ears, for instance, unaccustomed to vocal or instrumental music, cannot distinguish at first between the different notes. However there are rare exceptions to this statement. Wilhelmj when only nine years of age was regarded as a prodigy. His efforts then on the violin were astonishing. There is a faculty of harmony that seems in rare instances to be wonderfully developed in the minds of the young. They comprehend music in all its intricate details without being aware of the nature of the wonderful gift bestowed upon them. Of Mozart and Haydn, it is said: "A commonplace turn of mind, empty jokes, and in the first a frivolous course of life, was all that you saw of their daily behavior and converse, and get what depths, what worlds of fancy, harmony, melody and feeling, lay hidden in these dull outsiders." Frequently, those of mature years have no conception of music. They are pitch-deaf, that is, are perfectly insensible to certain sound vibrations, as beautifully illustrated by Prof. Donaldson, of the University of Edinburgh, when sounding a set of small organ pipes of great acuteness of tone, in the presence of his class. First a grave note, recognized by the whole class; but presenting different notes, some one would remark, "There it is silent," while the remainder of the class could distinctly hear the shrill piping continued. The sounds becoming more acute, one after another could not sense the same, until finally they became inaudible to all.

To the untutored mind, music is noise; and not until its dormant faculties are aroused, can the various notes be accurately discerned, and the beauty of the same perceived; advancing still further, intuition feels what the senses fail to convey, and finally the soul is brought in rapport with the spirit of things, and it is then that spirit voices are heard; music from celestial sources greets you when least expected, and relatives long since deceased whisper their messages of sympathy and affection, as you journey along in life.

Mozart was in harmony with the very soul of music. Intuitively he comprehended that which he could not learn or understand. He was undoubtedly in natural rapport with unseen intelligences, and his soul was attuned with theirs. As a violin adjusted on glass tumblers will often respond to certain notes on the piano, so would Mozart's soul respond to the unutterable melody of angelic music. As naturally as the trees and grasses will respond to the wind by graceful motions; as naturally as the seed will germinate under the influence of earth, moisture and sunshine, so would his soul vibrate with the very thoughts of the spirits with whom he was constantly in sympathy. We believe, then, that the mind can be so cultivated; that the intuitions reside, as it were, in the spirit realms, and hold conscious converse with the wise sages of Spirit-life. Franklin, when he sent his kite heavenward and extracted electricity from the storm-cloud, was wiser than he knew. Edison when he tried to manufacture electricity through the instrumentality of a cat and send a message over a wire, first felt the throbbings of a dim, obscure, half-defined spiritual thought, which finally burst forth in his mind in full angelic radiance! Newton when he saw the apple fall to the ground, was undoubtedly in harmony with spiritual intelligences and their ideas found expression through him. Fulton might never have succeeded without being in rapport with a spirit who desired to give the steam engine to the world. There are thousands of mediums in this country; they can be found in every branch of industry. Artists, chemists, astronomers, geologists, metaphysicians and skilled mechanics are often controlled by spirits without being aware of the same.

It is a fact that those who are, unconsciously, in rapport with spirits, feel the principles they wish to impart; they throbb in their brains; they stimulate to active exertion, and finally assume a well defined form, and are manifested in some wonderful invention or work of art. Such mediumship is of a varied character. In carrying out the wishes of their spirit guides, one becomes an inventor, another a poet, another an astronomer.

The child as it gazes at the gaudy colors of a sunset sky, surveys the beauty of the scene, its soul is filled with joyous rapture, but it must progress before it can distinguish the rainbow tinted hues that rest upon the fleecy clouds; nor can the matured mind at first always interpret or comprehend the information which a spirit wishes to impart. Growth, an unfolding of the mind, and a quickening of the senses are absolutely necessary. The one who can detect the most acute sound, has the finest ear for music; the one who is quick of perception, who intuitively grasps principles and fathoms the nature of things, is adapted to become an inventor and attracts those spirits who have some invention they wish to give to the world. Their mediumship is in their highly attuned intuition, which by some has been designated as a sixth sense.

The greatest work of the spirits is not confined to those who are known as mediums to the public, and recognized as such. Mediumship apparently has no limits; spir-

its work through the instrumentality of a law which is at the present time but little understood; when we say, no limits, we mean that all are to a certain extent mediums. The grand truths of Spiritualism have not yet been fully presented to the world. Only its morning twilight has been seen and recognized. Its noon-day glory is yet to come. Culture, morality, high and pure aspirations, together with the exercise of charity and kindness towards all, bring with them the highest phase of mediumship, though often not recognized.

Killed in the "Regular" Way.

A very distressing case of accidental poisoning has recently occurred at Rushford, Minn., in which the wife of the Hon. Miles Carpenter was the victim. The lady had been suffering for a long time from a disease not satisfactorily diagnosed by any of her physicians, and was seized, a few days before her death, with acute symptoms of obscure origin, calling for vigorous treatment. Her family physician, with the full knowledge and consent of herself and her husband, began giving her strychnia, using the solution known as "Liquor Strychnia," which is supposed to be the safest form of the powerful drug. The medicine being exhausted, the doctor took the phial home, refilled it with the diluted mixture, as he supposed, and returned it to Mr. Carpenter, with the direction to use as before. But he had made a fatal mistake. He had sent another phial, precisely like the one used before, but containing the liquid at full strength. She immediately complained that it was much stronger than that she had been taking, and said she "believed it would kill her," and "she wouldn't take any more." Mr. Carpenter thought nothing of this at first, but as she continued to complain apprehensively, he became a little anxious lest a mistake had been made, and carried the phial back to the office, expecting to see the doctor. Dr. G. was sick at his house. Carpenter visited him there, and explained his case, showing the phial, and requesting him to visit Mrs. Carpenter at once. The doctor tasted the solution, and thought it rather strong; but, as a weak solution is still intensely bitter, believed there could be no mistake, said as much, and, as the patient had felt no actual effect on Carpenter's leaving, he (the doctor), feeling unable to walk, declined to go. On Mr. Carpenter's return to the house his wife was dead. Soon after his leaving with the phial she experienced "spasms," which returned a second and third time, when she expired, about half an hour after taking the fatal dose. The doctor is a practitioner of twenty-five years' standing, and one of the last men in the world in whose hands such a fearful professional blunder would be likely to occur. The distress and mental anguish of the physician are only equaled by the sorrow of the husband and family of the deceased wife over the terrible result.—Chicago Tribune.

Why distressing? Was not this amiable lady relieved of pain and sent to the Spirit-world in a strictly regular way by a "practitioner of twenty-five years' standing"? When a man has bought a diploma and practiced a quarter of a century, don't he know by tasting the cork, whether the contents of a bottle will kill? Certainly, he does. It is all Mrs. Carpenter's fault; she is indeed very cruel and heartless to thus take herself off leaving this innocent "regular" in such "distress and mental anguish." And why should he be so cast down? Certainly he can have made no mistake; the strychnine solution was not too strong, but the patient was lazy and wouldn't get up force enough to resist it. Every State medical law for the protection of "regulars," should at once be amended by a clause making it a penal offense for a patient to thus treat a physician; the penalty to be meted out to the deceased person's relatives.

Prayers Don't Weaken the Hold of Bronze John.

As the doctors of medicine in New Orleans have failed to stop the deadly march of the yellow fever, the doctors of divinity have at length come to the rescue and prescribed a course of nine days' prayer, for the cessation of the scourge. In addition to the novena, one Southern doctor of divinity (the bishop of Natchez) recommends the recital of a daily prayer for the averment of mortal sickness. This is probably intended as an emolument, and is prescribed in anticipation of a possibility that the novena may not have the intended effect of causing a general cessation of the scourge. This intervention of the doctors of divinity affords a good opportunity for impartial inquirers after truth to observe and compare the results of the two radically different modes treating yellow fever, and to judge which is the more efficacious, doses of calomel or doses of prayer. If, at the end of nine days, it shall be found that the novena prescribed by the doctors of divinity has caused a cessation of the scourge, the fact will go far to destroy all faith in the doctors that practice, and open a vast field of profitable work for the doctors that preach.—Times.

The above alludes to the action of the clergy several weeks since, and as this praying, only seemed to aggravate the disease and increase the anger of the Lord, the governors of several states have gone into the prayer proclamation business. Jack Frost is near by, and with his help it is likely the governors will do better than the ministers in their attempts to influence the Almighty.

The Alameda (Cal.) Independent has an able series of articles on "Ancient and Modern Spiritualism," written by Investigator. In his concluding one he says: "With this article closes the series on 'Ancient and Modern Spiritualism,' being the fourth series on the subject of Spiritualism published in the Independent, and as no friends to Christianity have thought proper to take up the pen against the doctrines set forth in those series, we flatter ourselves that when Spiritualism is properly understood by the people they will not object to it, but will receive and practice its teachings.

Take an onion stalk and breath through it, and the breath will be impregnated with the odor of the onion; so does every communication of a spirit partake more or less of the characteristic of the medium through whom transmitted, and must not be considered as infallible.

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

Dr. H. Gardner, a prominent Spiritualist of Boston, is suffering from ill health.

It is claimed that telephones can be employed advantageously in dark seances.

Mr. and Mrs. D. H. Hale have returned from Europe.

No sound is so hateful to a Romish priest as the ringing bells of our public schools; to him it is a dirge of the decaying power of the church.

Mrs. Simpson, of 24 Ogden Avenue, is much improved in health, and calls at our office report that she is giving good satisfaction as a medium.

Dr. A. P. Peirce, of 41 East Newton street, Boston, expects to deliver a course of scientific lectures on the Sundays of the coming winter.

Mrs. Clara A. Field can now be found at No. 7 Montgomery Place, Boston, Mass. She would be pleased to make engagements to lecture and give the ballot test.

The first of last January, a negro predicted that a plague would visit New Orleans this year, and that when the daily death rate would equal the degrees of the thermometer, it would subside.

Mrs. O. A. Bishop, number 214 West Randolph street, is so crowded with callers, that it will be well for those who desire sittings with this medium to make an appointment in advance if possible.

Lymon C. Howe, the veteran worker in the cause of the Harmonical Philosophy, has been lecturing at Eddyville, N. Y. He holds forth at Binghamton again on Sunday, September 22nd.

B. F. Underwood has been spending the summer at Newport, fighting hay fever and mosquitoes, and preparing for the coming lecture season. He speaks in Boston on the 22nd instant. His list of subjects for lectures will be found in another column.

Mrs. Emma F. Jay Bullene can, we presume, be induced to make engagements to lecture to Spiritualist societies in the vicinity of New York. We should be glad to see her whole time employed. She is an amiable, pure lady, and will exert an elevating influence wherever her ministrations are required. Her address is 331 West 34th street, New York.

Dr. Eugene Crowell, the author of "The Identity of Primitive Christianity and Modern Spiritualism," in a letter to Henson Tuttle, mentions Ethics of Spiritualism in the following language: "It will be esteemed the best of all your works, excepting the Arcana of Spiritualism, and perhaps the most useful. It is the best answer yet given to the question, Are the moral and social tendencies of Spiritualism elevating or debasing."

The following extraordinary vow is performed by some of the Hindoos at their festival of Charak-Puja: "Stretching himself on the earth on his back, the devotee takes a handful of moist earth, and placing it on his under lip, he plants in it some mustard seed and exposes himself to the dews of the night and the heat of the day till the seed germinates. In this position the man must lie in a fixed, motionless condition, without food or drink, till the vegetable process liberates him, which will be, generally, about the fourth day."

At a recent missionary meeting the Rev. Mr. Parkhurst, of the Presbyterian Church, said: "In my travel round the world I saw not one single new heathen temple; all the Pagan worship I saw was in old dilapidated temples. Not very long ago there were 100,000 idol gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the first Raratonga idol his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol."

Speaking of war, Spurgeon well says: "War brings out the devil in man, wakes up the hellish legion within his fallen nature, and binds his better faculties hand to foot. Its natural tendency is to hurl nations back into barbarism, and retard the growth of everything good and holy. When undertaken from a dire necessity, as the last resources of an oppressed people, it may become heroic, and its after results may compensate for its immediate evils; but war wantonly undertaken, for self interest, ambition or wounded pride, is evil, only evil, and that continually."

The Frankfurter Zeitung sends back its readers to the old fable of that journal, in which, as it says, they will find the jesting prophecies of "Father Tranquil Wolfgang." This prophet was an Englishman by birth, emigrated to Bavaria, and died in the Franciscan convent at Munich in June, 1873. Here are his forebodings for the present year and two years following—"1878. A new European Congress in Berlin. Death of the English Queen Victoria. A new government in Spain. The Christians of Turkey liberated. Discontents in Portugal, Poland and Hungary." Amongst the events of 1873, this monastic Zadriel promises us "severe measures against those who stir up the peoples." In the same year the greatest miracle of history is to occur. "The Pope renounces the Supremacy, employs his office for the reformation of the church, and dissolves the Order of Jesuits." In 1880, we are to expect "a new era of universal peace; death of the Russian Czar; the brotherhood of all nations."

Lurancy Vennum's narrative now ready. See advertisement.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

A HYMN.

"The Fatherhood of God and the Brotherhood of Man."

Oh, if there be one thought that All other thoughts excel, Oh, if there be one truth that With every virtue dwells; And if there be some words that All other words o'erpass, 'Tis "The Fatherhood of God and The Brotherhood of Man."

WAS IT SPIRIT?

How an Oregon Woman Astonished a Philadelphia in the Astor House Parlor.

I have made up my mind to lay before the reader a true and honest experience. I shall simply tell the story, without attempting to explain it. Some years ago, a neighbor of mine, going home from his store, found his wife dead on the kitchen floor, her throat cut from ear to ear. She had been in low spirits for several weeks, and it was at first supposed to be a suicide, but the finding of several indentations in the skull, evidently made by a club, showed that it was a murder.

Which is It?

The Buffalo (N. Y.) Index republishes from the New York Tribune, an account of some of the phenomena occurring in the presence of Mrs. Otley, at an aristocratic house in London, and makes the following editorial remarks: We have seen more marvelous doings than the above, by what are called mediums, in Buffalo. Hundreds are daily privately holding circles, and seeking communion with the departed. It is time that the phenomena of what is called spiritual manifestations was subjected to extensive and critical investigations by non-believers, whose decisions on matters of fact would not be questioned.

A PHENOMENON.

An Iowa Farmer Who Developed into a Farmer-Preacher.

DES MOINES, IA., Sept. 2.—Considerable excitement has recently been created in Washington and Johnson counties by the mysterious doings of Noah Troyer, an Amish farmer, living near the village of Amish, in the southwest corner of Johnson county. He is in comfortable circumstances, about 45 years old, and has a wife and four children. By birth he is a German, and a member of the Orthodox Amish Church. He is very illiterate, seldom reading a book. The only paper he has about the house, or has read for several years, is the Chicago Evening Journal. He has a copy of the Bible in German, but seldom reads it. He has never possessed an English Bible, and his family do not know that he ever saw one. His speaks both English and German. He and his family are highly respectable, and he is noted among his neighbors for his fondness to trade horses and tell good stories. He is very strict in his religious notions, conforms rigidly to the tenets of the Amish Church, and will not attend the services of any other.

An Excellent Medium in England.

I see in your late issue of Aug. 50th mention made of Mr. Rita, the private medium. Allow me to add my own testimony in favor of this remarkable and powerful medium. Whilst Mr. Rita and his wife, from the Hague, were on a visit at my house, I invited Mr. Rita, and we had a very successful circle. The room was filled with people, and Mr. Rita, myself and Mr. Rita, who was held all the time by two of the members of the circle. My musical box, a very heavy one, was set playing, and passed over our circle, resting now and then on our heads; a great many objects were brought from the back drawing-room and placed on the table, and finally the spirit Harlan appeared several times over the table, illuminating his face by means of a light similar to that used by John King. I have no doubt that at the present moment he is the medium in England for physical manifestations, and he is also perfectly clairvoyant and clairaudient, of which faculties he has given me a perfect test. There is another proof to the fact, often ascertained by Spiritualists, that non-professional mediums are generally the best.

A Female Candidate for Parliament.

Miss Helen M. Taylor's nomination for Parliament in the South-west district of London, is expected to give a practical test to the quality of woman suffrage in England. It is understood that the Earl of Beaconsfield is in entire sympathy with the movement, and though it may be too much to anticipate her election over Col. Bessford, the present incumbent, she is certain to secure a strong vote. Thousands of men, on this side, wish her success. Words.

Remarkable Spiritual Manifestations

In the House of the Rev. E. Phelps.

Two years after the manifestations commenced at Hydeville, N. Y., strange disturbances occurred at the residence of Elakim Phelps, D. D., of Stratford, Connecticut. We take the following from a pamphlet published by Mr. Bots Marsh, of Boston, Mass., in 1855. THE PHENOMENA CONNECTED WITH AN INDIVIDUAL OR MEDIUM—IMAGES MADE BY THE SPIRITS. Soon after daylight on Friday, March 15th, movements similar to those on previous days commenced. Henry, a lad then eleven and a half years of age, attended the academy, and nothing had, thus far, ever occurred to connect these strange phenomena with his presence. Dr. Phelps had never heard or thought of particular persons being mediums. But on this day the remarkable occurrences seemed to be connected more or less with this boy. His cap was torn on his head so as to be entirely destroyed. Another one which he put on was taken in the same way. A small stool opened in the crowd, this gradually extended, and in a short time it was torn into many pieces. On another cap characters were made, sometimes made by persons in the higher mesmeric state, describing them as characters of a spiritual nature.

The Spiritual Body.

When it is said in the Scriptures that Christ will change our vile body, that it may be fashioned like unto his glorious body, we are authorized to conclude that the body we now have will be the basis of that spiritual body; or that our spiritual body will be formed out of the material of this natural body. How much of the form and features of this natural body will re-appear in the spiritual body, we cannot say. Upon this point the Scriptures do not enlighten us. Matter we know exists in different degrees of coarseness. In its most subtle form it is nearly imperceptible to the senses, and we cannot see it. We cannot feel it. We cannot hear it. We cannot smell it. We cannot taste it. We cannot touch it. We cannot see it. We cannot feel it. We cannot hear it. We cannot smell it. We cannot taste it. We cannot touch it.

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I see in your late issue of Aug. 50th mention made of Mr. Rita, the private medium. Allow me to add my own testimony in favor of this remarkable and powerful medium. Whilst Mr. Rita and his wife, from the Hague, were on a visit at my house, I invited Mr. Rita, and we had a very successful circle. The room was filled with people, and Mr. Rita, myself and Mr. Rita, who was held all the time by two of the members of the circle. My musical box, a very heavy one, was set playing, and passed over our circle, resting now and then on our heads; a great many objects were brought from the back drawing-room and placed on the table, and finally the spirit Harlan appeared several times over the table, illuminating his face by means of a light similar to that used by John King. I have no doubt that at the present moment he is the medium in England for physical manifestations, and he is also perfectly clairvoyant and clairaudient, of which faculties he has given me a perfect test. There is another proof to the fact, often ascertained by Spiritualists, that non-professional mediums are generally the best.

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The Michigan State Association.

The Michigan State Association of Spiritualists and Liberalists closed their annual meeting, and the most successful session yet held, last evening at this place. The deliberative portion of the exercises was quite limited, but as a representative organization, combining and bringing together the elements of advanced thought in the State, some of its features are worthy of mention. Most of the well known names in the spiritualist ranks in the state, were present and gave addresses. Rev. J. H. Burnham, formerly a Methodist, but now preferring to be called as a Liberal, and Rev. Geo. W. Cooke, pastor of the Unitarian church at Grand Haven, represented more especially the Liberal element. Mr. Cooke, a Unitarian clergyman, also gave an address, but the turn of his discourse placed him rather in the light of a missionary of his own church, than as a sympathizer with distinctive Liberalism. Bishop A. Beals and Mrs. Olive Child rendered valuable service to the organization, by the presentation of a paper, which was ably presented and advocated by Mrs. M. E. French, who, with Mrs. Child, will make a specialty of the lyceum work. Mrs. D. McCulloch varied the programme by some interesting recitations. The subject of providing a ground for a summer camp-meeting to be held permanently for this purpose, was discussed, and placed in the charge of a committee, with instructions to report upon location and plan of organization, at the next annual meeting. The committee consists of S. L. Shaw, of Saranac; Jos. H. White, of Port Huron; J. M. Collier, of Lansing; A. S. Barker, of Texas; J. W. Suter, of Grand Rapids; J. G. Waite, of Sturgis, and Dr. A. B. Spinyer, of Detroit. Lansing was designated as the place for holding the next annual meeting, which will take place about the 20th of March. The exercises were presided over by the president of the Association, Dr. A. B. Spinyer. S. B. McO

A Warning.

William Gregory, eighteen years old, living at No. 2 Dover street, was standing at the street and looking at a man who was with some companions, when a deaf and dumb man passed by. Gregory began to make fun of the afflicted man, when suddenly he felt a shock and afterward discovered that he had lost the sense of speech and hearing. He hurried home and informed his parents of the circumstances. They took him to their son to the Chambers Street Hospital, where the surgeon in charge examined him, but could make nothing of the case. He endeavored to frighten him by means of a shock, but failed most signally. Young Gregory, when at the hospital, wrote on a piece of paper the name of the doctor. The house surgeon at the hospital says that it is one of the most singular cases that ever came under his observation. N. Y. Tribune

go back to those early and precious efforts,

instead of idly wishing we could see or know some thing, or gloat out to be cheated by some pretentious public fraud. The best and most precious experiences must be won by our own self-reliance and effort. Ever seeking to be the margin of error and fraud in mediums, as in all things human, let us remember that the pious frauds of old theology, the insincere preaching of clergy-men who don't believe half they preach, and the revelations of iniquity in the church and clergy, are signs of a more need of a higher and truer faith than creeds and dogmas, hell and atonement, can reach, and that theological dogmatism is the great fraud! Respecting sincerity among clergy or laity, we can still see the pitiful incompetency of orthodoxy to meet the needs and enable the life of to-day, and so be inspired to the great work of spreading the philosophy, the religion, the science of the spiritual movement. This is enough for to-day. G. B. STRONGS. Letter from Ogden, Utah. Since I last wrote to you I have visited Salt Lake City, the headquarters of Mormonism, and delivered a course of seven lectures there, to very full and anxious audiences, considering the unusual weather that has prevailed. The local society had suspended its meetings for the summer before I arrived, but the friends rallied round me, and I hope that my visit here has been productive of some measure of good. I made a little longer stay than I at first intended, as the proposed camp meeting at Iowa Falls, referred to in my last, in which I was invited to take part, will not be held, owing to the failure of the crops in the district. There are a good many Gentiles in that city of "saints," most of whom are ex-Mormons. They were drawn to Salt Lake City under the influence of Mormonism, and fancied as they went that they were going to an earthly paradise, where God specially manifested his presence, and they would be much nearer heaven than in any other part of the world; but they were soon undeceived, the real character of the imposture became apparent, and they cast it off, and came out upon the Liberal platform. A considerable proportion of those who thus came out, have become Spiritualists, and they are doing what they can to indoctrinate the community with the principles of the Harmonial Philosophy, by giving them the most correct and calculated regeneration of the place. May their efforts be crowned with abundant success. T. Brigham Bishop, the professional exposé of mediums, has just been at Salt Lake City. He issued sensational bills and left the impression of exhibitions of genuine spiritual phenomena. His plan is to produce certain tricks, in imitation of spiritual phenomena, the first night, and the second night to show how they are done, and thus expose Spiritualism. The impression many persons receive from his exhibition, whether he wishes or not, is that Spiritualism is nothing but trickery and delusion; and those who seek a confirmation of their prejudices and unbelief, and who would rejoice in the overthrow of the New Dispensation, hail him with rejoicing. I replied to him and showed that he did not even attempt to counteract the most convincing spiritual phenomena, and that the tricks he did perform were not done under the conditions imposed on many mediums, and hence, that genuine Spiritualism was in no way affected by his efforts. But such exhibitions as Bishop's, combined with the numerous exposures of mediums that have taken place, do Spiritualism much harm in the estimation of many persons. Thousands have become disgusted, and turned away from it as a thing to be shunned. And thus genuine mediums suffer, and it is difficult to find a hearing for the subject in some places. It is said that fraud should shelter itself under such a pure and noble movement. Let imposture be unmasked, for Spiritualism does not need its aid. Genuine mediums will applaud all prudent efforts to purify the ranks, which will do more to advance the cause than to put down fraud in every form. I shall give two lectures in Ogden next Sunday, and then go on to Omaha. Friends can address me there till further notice. As the lecturing season proper is approaching, I hope my time will be fully occupied. Yours fraternally. J. TIEDEMAN.

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Continued from First Page.

he may have made, of whatever kind or nature, strictly true? Does he claim that he never made a mistake in his life, either in thought, word or deed? Does he claim that he "has fallen into no errors of mind or heart; has made no mistake in his life; sees everything clearly in this world and the Summer-land?" These are the claims our "Inquirer" forces upon Mr. A. J. Davis for proof was confined to "Mr. Davis' claims as to his psychic experiences, and autobiography," and by no manner of distortion can I be held to affirm for him what Mr. Davis does not claim; and what he positively disclaims and repudiates ought not to be charged to him to make out a case. Now our "Inquirer" escapes by transferring the responsibility from Mr. Davis to me, for my language explicitly confined the challenge to Mr. Davis' claims. I did not say what he claimed, but "Inquirer" forces upon him the claim of "infallibility." He must have counted largely upon the stupidity of his readers to have risked these absurd misrepresentations in the same paper with his quotations from the challenge, for the quotations themselves impeach either his honesty or his intelligence. I say this in no offensive spirit, but because it is true, and must be apparent to all who read and observe.

If I have correctly studied Mr. Davis, he claims imperfection and progression of his claims to have made some mistakes in interpreting the functions of his seership, and has recalled and corrected them. He "will not consent to be taken as authority, or promise to believe to-morrow exactly what he does to-day." Will these claims bear analysis? He claims to see what others do not see. Does "Inquirer" dispute the claim? If so, will he give us his reasons? I think he claims to be truthful. Is this claim disputed? He has given the world a history of his "psychic experiences." Has he told the truth in these books? Do we forfeit our "self-respect" by asking justice and fairness? There may be many things in his life that might seem inconsistent and contradictory, which could be used against him in his absence, but which might be easily reconciled by some unrecorded details known only to the seer. The most of our finding is in claiming anything for Mr. Davis, not even the honesty of his record, but in asking those who dispute it and who are waiting for Mr. Davis to die that they may handle it unmoasted, to come forth from their hiding places and do it now. If our critic is one of the witnesses waiting to testify when Mr. Davis is dead, his total inability to correctly represent the language or meaning of another, is a good reason for demanding that he come forth and testify while the accused is here to answer. If my intelligence has been overestimated, it is not my fault, and it is well if a proper value has been reached through my innocent "offense." But I hope while I attempt to instruct the public and report the sayings of others, that I shall have sufficient intelligence to correctly quote their language and accurately represent their ideas and positions which I assume to criticize and review. If not, I pray some higher wisdom to keep me out of print. It is said that "These claims are pompously put forth by one who knows nothing from either personal observation or experience of the early history of the spiritual movement; much less is he familiar with its inside or unwritten history." How does he know this? But if I am young in the cause, is that a reason I should not desire to know the truth respecting the most conspicuous character and wonderful phenomena that led its early efforts? If I am ignorant of the "early history of the spiritual movement," must I therefore keep silent and wait for the sages to speak when the prophet is dead? Is this unwritten history the magic key that is to unlock the temple of knowledge, and expose the vagaries of this wonderful seer? Does it contain any evidence against Mr. Davis' claims which, in his absence, will invalidate his testimony and impeach his record? And is this the reason that my meddling is regarded as "offensive" and "unseemly"? We are told that the more discreet and intelligent friends of Mr. Davis, are slow to believe that he has commissioned any man to come before the public in his behalf with such a flourish of ram's horn trumpets, to make proclamation of his infallibility.

Where is Shakespeare? Alas! his glory is gone. His genius is lost in the shining shadow of this stupendous revelation of ideal imagery and poetic sublimity. So rare and rich is this delicate figure that it bears no taint of the tame, tiresome truth, which so often limits the imagination of poets less gifted. What a calamity that his excessive modesty deprives the world of the influence and honor of his name! For the benefit of truth seekers I will relieve Bro. Davis of this odious responsibility. He has not commissioned me to "make proclamation of his infallibility." He has never authorized me to sound any "ram's horn trumpets." Possibly he may object to the manner of my approach and the language of my challenge. But he will not object to my challenging all who dispute the honesty of his record. If my wording was unfortunate or misleading, I make my bow with an humble apology to Bro. Davis. He is not responsible for my blunders. If my limited intelligence and love of justice strike blundering blows, and explode such mines of "ram's horn" batteries and bilious eloquence slumbering in the secret reserve of our post stage, I may take the credit of all this wealth of expression and development of genius which my random shot inspires. But I had no thought of provoking any personal attack. My address was to no person, implied no disparagement of any individual, and anticipated no such caustic overflow of bile. But I do not regret making the challenge, nor do I object to sharp criticism and exposure of any weakness or error it may contain;—I am only sorry for the bile. My letter was not in the personal interest of Bro. Davis; implied no worship; no blind idolatry; it was sent forth in quest of truth. Thus far it has brought no returns but fog and falsehood; but in the hints of an "inner and unwritten history" there may be foregleams of a coming revelation, which, if not too long delayed, may establish all just claims made by the seer, beyond the power of *post mortem* partisans to impeach or unsettle, and if Mr. Davis has misapprehended or misstated any of his experiences, I believe he would be glad to have the world know it, and will honor the friends who aid in setting him right. To this end my ambition aims. In this view Mr. Davis is my backer. Leaving the "ram's horn trumpets" and "infallibility" with the fertile and poetic transfigurations of our review, I stand for truth and fair dealing undismayed, and "that's what's the matter." Fredonia, N. Y. LYMAN C. HOWE.

DEVOTIONAL SPIRITUALISM. Being Short Sunday Exercises for Spiritualists.

[NUMBER EIGHTEEN.]

[The thinkers and seers of all the ages have been laid under contribution in this series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and on like his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—Ed. JOURNAL.]

Reason is not an individual property; it is not yours, or mine, or any man's; it is not independently human; it is universal and divine. Can reason conceive that two and two do not make four? Try and you will not succeed. In morals try to conceive that injustice and meanness are good; you cannot do it. In art, try to think that such or such a form is not beautiful, or that deformity is better than beauty; you will try it in vain. Reason will always impose upon you the same conception.

If reason were individual, we would master it as we master our resolutions and our wills; we would change its acts (that is our conceptions) at every moment. We cannot do it. We regard as fools those who do not admit the mathematical relations of numbers; those who do not admit the difference between the beautiful and the ugly, the just and the unjust. And why? Because we know it is not the individual that constitutes these conceptions; or, in other terms, that reason in itself is not individual, but universal and absolute. And how is it universal and absolute? Only by being a part of the divine intelligence—the intelligence inwrought into the nature of things.

We know there are hair-splitting sophists who will tell you that there may be forms of mind in the universe, to which round is not round, and square is not square, and two and two make five, not four, and events may occur without a cause. But when a man speculates after this fashion: when he says, there is some inconceivable sort of mind outside the rays of matter, to which bad is good, and good bad, and squares are round, and circles square, he says nothing intelligible either to others, or to himself, more than if he said, *foa, foa, foa*. If *foa, foa, foa* signifies anything against the validity of human thought, mindless supposition signifies no less, and it cannot signify more.

Reason is not, then, individual; it is not a part of our free and voluntary activity; we cannot force ourselves, while we are sane, to believe that two and two make five. Reason in itself is universal and absolute and consequently infallible. Distorted in man it may sometimes be by his senses, his passions, his imagination. The human effort to reason may often be a failure, but the eternal principles of human reason is, notwithstanding, nothing less than divine reason. Mathematics was not invented; it was discovered; it was involved in the divine nature of things, and so of all intellectual and moral truths. Without a Supreme Spirit, it would be impossible to explain the existence of intelligence in the creation.

Thus when we speak of God, we have a right to speak of him, because we speak of him by the command of that reason which he represents, and which ever leads us back to an uncaused cause. It is not strange that reason reveals to us entities, for it is itself, in its principles, the veritable substance and absolute essence. The idea of *Being*, even the most imperfect, implies an idea more or less clear, but real, of perfect Being, that is, of God. In fine, to think is to know and believe what we think; it is to put confidence in our thought, it is to put confidence in the principle of thought, it is, therefore, to believe in the existence of this principle, and this principle being neither the Me nor the world, but God himself, it follows, whether we know it or not, that all thought implies a spontaneous faith in God, and that, in a strict analysis, there is no such thing as natural atheism.

Does any one, claiming to be an Atheist, think, and have faith in his thought? Does he, for example, believe that he exists? If he believes that, he believes that this thought of believing that he exists is worthy of faith; he has, therefore, faith in the principle of thought, and this principle is God. Every serious conviction covers a concealed faith in thought, in reason, in God. Experience cannot account for innate principles; on the contrary innate principles are required to account for the treasures of experience.

The uncompromising skeptic, he who denies everything, cannot deny one thing at least: He cannot deny that he denies; he cannot doubt that he doubts, but if he believes that he doubts, he affirms that he doubts; if he affirms that he doubts he affirms that he exists so far as he doubts. He believes therefore in himself. He has more faith than he supposed. When the scholar has denied the existence of God, listen to the man; interrogate him; take him unawares, and you will see that all his words envelop the idea of God, and that faith in God is, without the denier's recognition, at the bottom of his heart. That indestructible spontaneity of thought, which produces and sustains all essential truths, is always there. Error is never entire; it is only partial.

Is marching on from age to age To claim its perfect heritage, Mere visions of an idle mind? Believe it not, for this we know: For him who loveth, prayeth well, Some flash of God's own truth shall quell The doubts that bow his spirits low; Then hasten what thou hast of breath; In these hath dwelt, and yet shall dwell, O man! a love that knows not death, And reaches past the grasp of hell.

O timely happy, timely wise, Hearts that with rising morn arise; Eyes that the beam celestial view Which evermore makes all things new! New every morning is the love Our wakening and uprising prove; Through sleep and darkness safely brought, Restored to life, and power, and thought! If, on our daily course, our mind Be set to hallow all we find, New pleasures still, of countless price God will provide for sacrifice. Old friends, old scenes, will loverless be, As more of heaven in each we see; Some softening gleam of love and prayer Shall dawn on every cross and care.

ADDRESS.

In all our labors, heavenly Parent, may the thought of thy presence be as a lamp to our feet. Be with us in our daily work, and crown it with thy blessings. May thy laws, whether for the body or for the mind, receive our ready obedience. Strengthen us wherein we are weak; enlighten us wherein we are blind, and let not our own follies, sins and shortcomings be hidden from our eyes. Give us thy charity, the meekness and the love, that may save us from all injustice towards our fellow-men, from all unkindness of speech; from all treachery and malice; from all unworthy thoughts. Give us the grace that may master every impure appetite, every unwholesome passion. O let us learn to trust thee, and to see in death only the pathway to immortality. Let every small pleasure and every innocent delight which we enjoy, lift us up to the contemplation of thee. Let us rejoice in thy love with thy returning light, with the genial sun, with the acceptable showers, and with the varied seasons. Let us bless thee for whatever brings us nearer to thee, be it pain or pleasure. Teach us to seek thy approval in every path of duty, of love and of mercy. Let thy grace and thy peace accompany us and shield us this day from all evil; for thine is the kingdom and the power and the glory, now and forever. Amen.

HYMN.

Spirit of purity and grace, Our weakness see; O, make our hearts thy dwelling-place, And worthier thee. Thine is the gentle voice we hear Like breeze of even; That checks each fault, that calms each fear. And speaks of heaven. And all the good that we possess, Thy gift we own; Yea every thought of holiness,— And victory won.

INVOCATION.

O Being without end and without beginning, thou art the best that can be conceived by man. As a ray of light is contained in whatever shines, so doth a ray of thy goodness illumine every form of virtue. Whatever we love—whatever is lovely—presents to us, as a part of thy essence, a manifestation of thy self. All earthly beauty is but the shadow cast by heavenly beauty. Make us as like to thee as is possible to our gross nature, that we may participate in thy happiness, so far as our finiteness may allow, here and hereafter. Amen.

The Christian and Spiritualist—What do They Teach?

The Christian teaches that man has a happy future existence only through the blood of Jesus Christ; that there is no other atonement for sin; that sex is lost in the angel; that reform ceases at the grave; that the family compact is not known in heaven; that the impotent are eternally punished; that those who die in infancy remain infants, or are lost in the waste-basket of nature; that the soul or immortal part of man, is an *ex post facto* creation or condition, and not conceived or born in the child; that there is a day of resurrection in which the old body is brought up from the grave, re-animated and re-inhabited by the soul or spirit, but it has no correct or practical idea of where the soul or spirit may be during the rest of the body in the grave; that honest, moral men are lost because they have not faith in the blood of atonement; that men who have been villains all their lives, guilty of every crime in the calendar, save one, are saved and happy in the love of Jesus through one or two days' repentance; that God, the devil, heaven and hell are physical beings, facts and localities; that God is Master and Creator, hating evil, yet permitting it to continue; that he is love, yet angry with the wicked every day, and that there is none good, not one; that he so loved the world that he gave his only son to save it, and yet men and women are lost. Indeed, Christianity teaches that the many are lost and only a few are saved; that when reason exercises the brain, faith is silent; that man was conceived in sin and born in iniquity. Thus teaches Christianity, and even Christians must accept these dogmas or perish.—E. V. Wilson.

CHRISTIANITY WHAT IT TEACHES.

I see by the JOURNAL of August 24th, just received from Memphis, what my friend, Bro. E. V. Wilson has to say on "The Christian and Spiritualist." He has run into the common error of calling the teachings of the hundreds of conflicting sects, Christianity! This is the generally received opinion among Spiritualists, and one that should be corrected. I am classed as a "Christian Spiritualist" but I have long since grown out of the creeds and dogmas of the churches. By Christianity I mean simply the teachings of Jesus as recorded by the Evangelists, without any Pauline interpretation of them. I deny that Jesus ever taught that "through the blood of Jesus Christ, there is no other atonement for sin." It seems to me if this were the "only" way for mankind to be saved, he would have said something about it in his sermon on the Mount, given in the commencement of his ministry; he would have made some reference to it as a fundamental principle of the religion he came to establish; but nowhere do you find the slightest reference to it. Doing them—not believing is the prominent idea presented: not a word about vicarious atonement or faith in the whole sermon embracing the entire fifth, sixth and seventh chapters of Matthew. He thought that what we saw, we seek. All through his ministry he taught the law of recompense, just as Spiritualists believe "that he that doeth wrong shall receive for the wrong he hath done."

In the latter part of the 25th chapter of Matthew, he settles this question beyond controversy, where he brings the matter of fixing the place of all in the future state to depend entirely upon their works, done even to the least of mankind. After his death, he went and "preached to the spirits in prison," whose walls were "outer darkness," that they might do there what they had failed to do in their earth-life—"work out their own salvation!"

He never taught that "reform ceases at the grave," nor that sexes were lost in the angel," but on several occasions taught that "we should know each other there," as set forth by the parable of the rich man and Lazarus.

He taught that the resurrection was at what is called death. Speaking of the Patriarchs, he says that God is the God of the living, not of the dead. At his transfiguration when Moses and Elias appeared to the three disciples, he taught them that was the resurrection.

We find nothing from him about "man being conceived in sin and born in iniquity." Instead, he emphatically declares that we must become as little children, if we ever enter the kingdom of heaven. He neither endorses the commonly received Mosaic account of the creation or the introduction of evil into the world by the serpent. Indeed, we hear nothing of this dogma from the 3rd chapter of Genesis to Paul's epistle to the Romans, yet it is the basis upon which the theology of the day, is taught.

He does not teach "that honest, moral men are lost, because they have not faith in the atonement;" but that all shall be rewarded "according to the deeds done in the body." The conclusion to which I have arrived after a quarter of a century of honest patient investigation of this subject, is that Jesus taught the truth in regard to the plan by which man is to be made happy in this life and the one to come. Many of the creeds and dogmas of the churches, have no foundation upon which to build through anything the founder of Christianity ever taught; and further, that some of them really offer a premium to vice in an easy way, by which its effects may be washed away by the simple exercise of an intellectual faculty; even in the agonies of death the sinner can be made white as snow and ready for the companionship of the angels.

Mr. Wilson says: "Thus teaches Christianity, and even Christians must accept these dogmas or perish." He never so learned Christianity, even as taught by the churches. There is nothing of the kind taught by its founder, nor have we ever heard of it being taught even by the creeds. Our friend Wilson, as he has told me, received his impressions of Christianity from his father, who believed in "unconditional election and reprobation." I am not surprised at his hostility to the churches, but I must insist that he does himself as well as the cause justice when he confounds the various opinions of men, many of them living hundreds of years ago, with the pure teachings of the Nazarene, which I think, are in harmony with the teachings of good spirits. I can receive what our friend says of the teachings of Spiritualism, but I can not endorse his definition of Christianity as taught by its founder.

I am yours for truth, B. WATSON.  
Augusta, Ark.

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